

A  
PISGAH-SIGHT  
OF  
PALESTINE

AND  
The Confines thereof;  
WITH THE  
HISTORY  
Of the Old and New  
TESTAMENT  
Acted thereon.

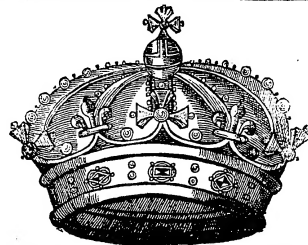
By THOMAS FULLER, B.D.

GEN. 43. 11.

*Take of the best fruits in the Land in your Vessels, and carry down the man a Present, a little Balm, and a little Honey, Spices and Myrrh, Nuts and Almonds.*

JER. 8. 7.

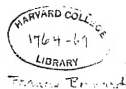
*Tea, the Stork in the Heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow observe the time of their coming; but my People know not the judgment of the Lord.*



LONDON,

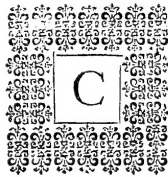
Printed by R. Davenport for John Williams at the Sign of the Crown in  
St. Paul's Church-yard. MDC LXII.





To the Right Honourable  
**ESME STUART,**  
Earl of March, and Darnely, Lord Leighton, &c.  
Son and Heir to the Illustrious  
**JAMES**  
DUKE OF  
**Richmond and Lenox.**

MY LORD,

 On consulting with my self about a Patron for this Book, I concluded to make choice of such a Person as should be both of most noble extraction, and of spotless innocency: So that in this captious Age, none should presume to charge him with the least offence in thought, word, or deed. For justly fearing too many faults might be found in the Book it self, I desired to make some amends by dedicating it to One free from all exception.

A 2

Your

The Epistle Dedicatory.

Your Honour is the first in our Nobility, whom I find qualified according to my desire; descended from the best Houses in England, Scotland, and France. And as it happeneth in a Constellation, that the Lustre thereof, amounting from many Stars together, darkeneth the light of those particulars which produced it: So in your Honours Pedegree, the collective splendor obscureth the distinct brightness of those severall Families whence the same resulteth.

Now that your Honour cannot be taxed with any actual offence, your tender Months not as yet compleating a Year, do sufficiently evidence. Whose innocence is the most entire Relique of our Primitive integrity, and most perfect Pattern of our future felicity. Yea some admiring what motives to mirth Infants meet with in their silent and solitary smiles, have resolved (how truly I know not) that then they converse with Angels, as indeed such cannot amongst mortals find any fitter Companions.

One, or more of these three main Ends are aimed at by Authors in all ingenious dedications; Hope to receive protection; Desire to derive instruction; and Zeal to express affection,

For the first, though you cannot by your Power, yet you may by your Innocence be an excellent Patron to protect our ensuing Work. In these civill Wars, some have saved themselves from the Sword, with no other shield than bearing a Babe in their arms, which rebated their enemies fury into compassion. So, when some shall be ready to wound our Book with their censuring Darts, they will be mollified into mercy, finding your innocent Name prefixed in the Front thereof.

As for deriving instruction, I confess your Honour as yet incapable thereof. But seeing Infants cloaths are providently made with the biggest, to which they will grow up in process of time;

The Epistle Dedicatory.

time; why may not Books (the cloaths of the mind) be proportioned above their present capacity, in hope they will seasonably shoot up to the understanding thereof? And untill such time as your Lordships judgment can reap profit from our Descriptions herein, may your eyes but take pleasure in the Maps which here are presented unto you.

But the last, not least consideration in my choice of your Honour, is my ambition to tender my humble service thereunto; The rather because E S M E \* your auspicious Name promiseth, in my apprehension, some great success, now at the third return, as long since at the first imposing thereof on your Ancestor.

For Esme Lord Aulbigne (a place of great privileges in the Province of Berry, first by the King of France bestowed on [and still possessed by] your Family, in reward of their signal service to that Crown) about two hundred years since proved the happy reviver of your Family, almost extinguished for want of an Heir, and by his virtuous demeanour added much honour thereunto.

The same Name now returns on your Lordship, who found your Fathers House in point of posterity in as low a Condition. Indeed your Grandfather left a numerous off-spring, whom I may fitly compare to the many strings of some muscical Instrument. But amongst his male-issue (for the rest I pass by as silent strings, sending no sounds to posterity, but losing their own Surnames in their matches) One was soon fretted in pieces with sickness; Three more, cut off in these Wars; One absent beyond the Seas, and not easily to be tuned to a married estate; and the other single string remaining [His Grace your Father] left altogether Issueless untill your Lordships welcome Nativity.

But O! what melody can Heavens hand make on a Monochord! which since hath sent your Lordship on a good message I hope to the Honest house of L E X X O X.

But

\* Or Amadous the Topical Saint of Aulbigne.

# The Epistle Dedicatory.

But I grow tedious in a long Letter to a little Lord, and therefore turn my Pen into Prayers, that Christ would be pleased to take you up into his Arms, (whose embraces are the best swadling-cloaths, as to streighten, so to strengthen you in the growth of Grace) to lay<sup>a</sup> his hands upon you and bless you, that you may grow in stature and favour with God and with Man; The daily desire of

\* Mark. 10. 15

YOUR LORDSHIPS

Waltham Abbey

July 7. 1650.

humble Orator

Tho. Fuller.

TO



341



To the Reader.



When Jacob had served Laban full seven years for his Daughter Rachel, and now promised himself the possession of what he had long looked and much laboured for; his hopes were frustrated by the<sup>a</sup> substituting of Leah in the room of her Sister. And although it may be pleaded that Leah was well qualified, and highly meriting in her self, yet still Leah was not Rachel, and Jacob remained both deceived and injured thereby.

<sup>a</sup> Gen. 29. 23.

Many have long patiently waited, that I should now, according to my promise, set forth an Ecclesiastical History; who now may justly complain that their expectation is abused, finding a Changeling in the place thereof, a Book of a far different Nature rendered instead thereof. And should I plead, with Laban, the Custom of the Country, that it is not fashional to<sup>b</sup> give the younger before the first-born; should I alledge for my self, that this Book, containing matter of more ancient date, ought to precede the other; yet this, like Laban's answer, will be taken rather as a flie evasion than solid satisfaction.

<sup>b</sup> Gen. 19. 25.

But Reader, let me plead in my just defence, that if you be pleased to peruse my<sup>c</sup> Promise, you will find the same conditional, and not obligatory, except (besides other requisites there expressed) Peace be first settled amongst us. And indeed the subject challengeth the same, seeing Truth cannot be matched to safety in such Relations, till Peace shall first contract them.

<sup>c</sup> In any Epistle to the Reader before the Holy State.

Now herein I make my severest Creditor my sole Judge, appealing to him whether the Premises be performed. True it is we have no Wars at this instant, yet we have Rumors of Wars; and though the former only doth destroy, the latter also doth distract. Are these gloomy days already disclouded? (to use my own expression in my<sup>d</sup> Promise) or rather is it not true in the Scripture-phrase, that the<sup>e</sup> clouds return after rain? Indeed I am sorry that I can say so much in my own defence, and should account my self happy, if all other Breaches were made up, and I only to be punished for my breach of promise. Which, notwithstanding all the difficulties of the subject, and distractions of our daies, I hope in God in competent time to effect, might but my endeavours meet with a quiet residence and proportionable encouragement for such undertakings.

<sup>d</sup> Ibidem.

<sup>e</sup> Ecclef. 12. 2.

Mean time accept of these my Labours, which by Gods blessing, and the bounty of my friends, are brought into the light: Usefull I hope for the understanding of the Scriptures. What I have herein performed, I had rather the Reader should tell me at the end, than I tell him at the beginning of the Book. For the manifold faults herein, I doubt not but the ingenious Reader (finding in Palestine<sup>f</sup> six Cities of Refuge, by Gods own appointment, for the safeguard of such as slew one unawares without malice prepense) will of his bounty build a seventh in his own bosom for my protection, when guilty of involuntary mistakes in so great a work. If thou reapst any profit thereby, give God the glory; To whose providence thou art committed by

<sup>f</sup> Josh. 20. 7.

Thine in Christ Jesus

THO. FULLER.

Τῷ ΠΑΜΦΙΛΑΤῷ  
ΣΤΑΛΕΙΟΤΡΙΩ ΤΡΙΤΗΝ ΤΑΤΤΗΝ ΤΗΝ ΕΥΒΑΟΝ  
ἘΚΔΙΔΟΝΤΙ ΣΤΙΧΑΡΜΑ.

**Ε**ίσέτι καὶ βίβλοι, κυλλῶν, καὶ εἰσέτι βίβλοι,  
Εἰσέτι καὶ κύνων τριτότου καὶ πέλει,  
Ἄσδοι, ζῴοντι, παύσαις περὶ τοὺς μὲν ἔντο,  
Ἐξελίθη ἀλλὰ τὸν ὅσον προσημεία φέρει  
Αἱ περὶ τοὺς δύο εἰς δύο ἑκὼς πλάκα,  
Ἐξελίθη ἐκὼς ἡ ἁγία ἁγίων.

JOH. RIDLEY.



Roberto Cordal Armigero Patris  
Senatorio ordine Londinensi  
Equitis aurati Pignoris SAM  
RLE descriptionis humilime offretur

Viro amplissimo  
Dno Guiljelmo Paston Equiti aurato  
disiunctissimorum regum Anglorum  
Omnia preclara que proferri debent  
Ordinis vrominosa hanc gratiam  
Nobilis Iudaei sibi tam iure debito  
Quam sua meritis huiusmodi deinde

PARS  
TERRÆ  
MOAB



John Goddard Sculp.

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THE  
GENERAL DESCRIPTION  
OF  
J U D E A.

CHAP. I.

*The Design asserted from causeless Cavils.*

§ 1. **B**Eing now by Gods assistance to undertake the Description of *Judea*, my condition appears not unlike to the *Israelites* at *Kadesh-barnea*, who were much pleased with the report that the Spies brought of the fruitfulness of the Country, until they told them of *Achiman, Shebair* and *Talmair*, the three sons of *Anak*: which quite appaled their courage and deadened their desire thereof. In the like manner whilst I am invited with severall pleasing considerations, and delightfull motives, to adventure on this work, three Giant-like objections, which must be encountered, do in a manner dishearten me from further proceeding. For some will lay to my charge, that the Description of this Countrey

- 1 Hath formerly been done by many.
- 2 Cannot perfectly be done by any.
- 3 If exactly done, is altogether uselesse, and may be somewhat superstitious.

§ 2. Yet we fear not, by Gods blessing, and the Readers favour, severally to enter the lists against them all. For the first: Whereas it is objected, that many formerly have performed the same; this cavill is not planted particularly against my endeavours, but is levelled against the industry of all Posterity, in any future design. <sup>b</sup> *Solomon* saith, *there is no new thing under the Sun*. Except therefore men were Gods to create new subjects to write upon, groundless is the first exception against us. It never disheartened *S. Luke* to write his Gospel, for as much as many had taken in hand to set it forth before. Yea, the former endeavours of many in the same matter, argue the merit of the work to be great.

B

For

Three grand objections against this subject.  
a Numb. 13.  
23. & 28.

No disgrace to adventure on the same work after many others.

b Eccles. 1. 9.



For sure there is some extraordinary worth in that face, which hath had so many Suitors. Wherefore although we cannot with *Columbus*, find out another World, and bring the first tidings of an unknown Continent, or Island, by us discovered, yet our labours ought not to be condemned as unprofitable, if setting forth an old subject in a new edition enlarged and amended. This I dare say, though many have written Discourses without Maps, and more Maps without Discourses, and some both, (yet so that three Tribes are joyned in one Map) none have formerly in any tongue (much less in English) presented us with divers Maps and Descriptions together.

§ 3. But in the second place it is objected, that certainty in this subject is unattainable; so that the most studious therein, after they have travelled the whole day, through many tedious difficulties, must be fain to take their hard lodging at night on a bare uncertainty. The bowels of the best Maps are puffed up with the humours of fancy, and a scepticall windinels, so that a conjectural Earthquake shakes the foundations of the strongest mountains, in the point of their exact situation. Such are the irreconcilable differences betwixt Geographers in their descriptions.

§ 4. For answer: I could wish that this objection also, lay only against the work in hand, and might not [almost] equally be enforced against other liberal undertakings: for he that holds a reed in one hand to mete the Topography, and an houre-glaske in the other to measure the Chronology of the Scripture, shall meet with as many, if not more uncertainties, in the latter as the former. And yet the learned pains of such as labour therein, justly merit commendation. If all conjectural results should be cast out for weeds, few hearbs would be left in the Gardens of most Arts and Sciences. Saint Paul <sup>d</sup> hath a passage, *We know in part, and prophecy in part*; which is a good curb for our curiosity: And the same Apostle hath a precept, *Prove all things, hold fast that which is good*; which is as good a spur for our diligence. As for the differences betwixt Geographers, they ought not to make us careless to follow any, but careful to chooseth the best; except with the sluggards drowzie fancy, we tune the Alarums to our industry, to be Lullabies to our lazinesse.

§ 5. In the last place it is objected, that the design, if exactly finished, amounts but to a difficult trifle, hard to do, uselesse when done. And who will pity the aking of his teeth, who hath wilfully hurt them, with cracking that shell, wherein he knew was no kernell? It matters not to any mans salvation, to know the accurate distance betwixt *Jericho* & *Jerusalem*; & he that climbed to the top of mount *Libanus*, is not in respect of his soul, a hairs breadth nearer to heaven. Besides, some conceive they hear *Palestine* saying unto them, as *Sammuel* to *Saul*, endeavouring to raise him from his grave, *Why hast thou disquieted*

c *Adricom. puts Zabulon, Issachar, and Manasse in one Map, Ephraim Dan and Benjamin in another.*

2. Object. Certainty herein not to be obtained.

2. Answ. This should not quench, but quicken our industry.

d 1 Cor. 13. 5.

e 1 Thes. 5. 21.

3. Object. It is a difficult trifle.

f 1 Sam. 28. 15

me to bring me up? Describing this Countrey is but disturbing it, it being better to let it sleep quietly, intombd in its own ashes. The rather, because the *New Jerusalem* is now daily expected to come down, and these corporall (not to say carnall) studies of this terrestriall *Canaan*, begin to grow out of fashion, with the more knowing sort of Christians.

§ 6. It is answered, though these studies are not essentiall to salvation, yet they are ornamentall, to accomplish men with knowledge, contributing much to the true understanding of the History of the Bible. Remarkable is that passage of the Apostle, *Acts* 17. 26. *And hath made of one blood all Nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: wherein we may see Divinity the Queen waited on by three of her principal Ladies of honour, namely, Skill in*

1 Genealogies, concerning the persons of men and their Pedegrees, of one blood all Nations.

2 Chronology, in the exact computation of the times afore appointed.

3 Geography, measuring out the limits of severall Nations, and the bounds of their habitations.

Our work in hand is a parcell of Geography touching a particular description of *Judea*; without some competent skill wherein, as the blind *Syrians* <sup>h</sup> intending to go to *Dothan*, went to *Samaria*; so ignorant persons discoursing of the Scripture, must needs make many absurd, and dangerous mistakes. Nor can knowledge herein be more speedily and truly attained, than by particular description of the Tribes, where the eye will learn more in an hour from a Map, than the ear can learn in a day from discourse.

§ 7. But this last objection being forked, hath the sharper point thereof still behind, challenging this our subject to be guilty of superstition. A sin always detestable to God, but now adays grown odious to man. And well it were if the edge of their Zeal were equally whetted against Profanenesse. Sure if this our work were faulty in this kind, I my self would send it the same way with the *Ephesian conjuring Book*. Not all the water of *Kisbon*, of *Jordan*, of the *Red*, of the *Dead*, of the *Middle-Land Sea*, described in these Maps, should serve to quench the fire, but all should be burnt to ashes. But no such hast I hope, to condemn this innocent Book, wherein studiously we have abstained from all such Pictures as come within the bounds of danger, yea borders of offence, and have only made choice of those, which the most precise approve usefull for the illustration of Scripture.

g Revel. 21. 10

3. Answ. It is of natural Divinity.

h 2 King. 6. 19.

No danger of superstition in this subject

i Acts 19. 19.

## CHAP. II.

The different names and bounds of Judea.

§ 1. **T**His Country, which we now come to describe, was successively called by severall names.

- 1 The Land <sup>of</sup> Canaan, from the sons of Canaan that first possessed it.
- 2 The Land of Promise, which name after four hundred and odd years honourably ended, and was swallowed up in performance.
- 3 The Land of Judah and Israel, consisting of these two Kingdoms.
- 4 Judea is called of Judah the most puissant Tribe of the twelve.
- 5 Palestine (from the Philistines.) <sup>1</sup> Herodotus being the first Author which I find so terming it, and all Greeks and Latines after him.
- 6 The Holy Land, because our Saviours passion was acted thereon. But fear makes me refrain from using this word, lest whilst I call the Land holy, this Age count me superstitious.

§ 2. In bounding this Land, a necessary distinction must be premised, the neglecting (or at least not observing) whereof hath engaged many inextricable difficulties.

Canaan was <sup>1</sup> The Larger.  
two-fold, <sup>2</sup> The Lesser.

The Larger is described Deut. 11. 24. Every place whereon the soles of your feet shall tread, shall be yours: from the Wildernes, and Lebanon, from the <sup>m</sup> River, the River Euphrates, even unto the uttermost sea, shall your coast be. This Land in full latitude was never peaceably possessed by the Jews, as proper owners thereof, any considerable time. Say not, God fell short of his promise. Oh no: the Jews fell short of his Precepts, who being narrow hearted in piety, and straitned in their own bowels, contracted their soil by their sins; and obstructed the bounty of God intended unto them, by their ingratitude. For the Promise ran only conditionally, If ye shall hearken diligently to my <sup>n</sup> Commandments. And had not Gods mercy to them been more than their obedience to him, their Country had been narrowed to nothing and shrunk to an indivisible punctum: or at the best and biggest had been but a Prison, fit for the punishment of so rebellious a people.

§ 3. And yet in some manner in a qualified sense, we may observe the Jews did stretch their Dominion to the bounds aforesaid in a double consideration.

1. By victorious Salles and Incurfions. Thus the Children of Reuben having conquered the Hagarites, inhabited eastward unto the entering in of the Wildernes, from the River <sup>p</sup> Euphrates.
2. Per Gentes in amicitiam receptas. By the Nations which by amicable compliance (though having absolute command in themselves) accepted

accepted of the Jewish King to be honorary Feodaries unto him. Thus where <sup>1</sup> David took some Kings by conquest, as his Vassals, more took him by composition as their Protector. And it is plainly said of <sup>2</sup> Solomon that he had Dominion over all the Region on this side the River from Tiphah even to Azzah, over all the Kings on this side the River: and he had peace on all sides round about.

See we here an Essay of Gods goodnesse made to the Israelites. That froward people worshiped him by fits and girds, starting aside like a broken bow: and therefore God, to admonish them of the unconstancy of their service, vouchsafed only to the Reubenites a cursory and unsetled Tent-dwelling to Euphrates. Whereas, had that people solidly and seriously set themselves constantly to serve God; no doubt, their Incurfions had been turned into fixed Habitations, and the whole Nation (not only by the Synecdoche of this one tribe) had peaceably possessed the large limits allotted unto them. And whereas now only David and Solomon (whom I may more fitly stile Emperors than Kings of this larger Canaan) rather commanded than possessed to Euphrates, God, no doubt, had extended their full Dominions to the same dimensions.

§ 4. But the lesser Canaan was contented with narrower bounds, containing only those Nations which God hath designed for utter destruction, and is described, Gen. 10. 19. The border of the Canaanites was from Zidon as thou comest to Gerar unto Azzah, and as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lassa. And whereas in the larger Canaan, when the Israelites besieged any City God commanded them to proffer peace, before they proclaimed war against it; in this lesser Canaan, they were finally to root<sup>t</sup> them out. And where God commands men to destroy people, (but first let us be sure that God commands us to destroy them) the foulest quarter is too fair for them, and those have not lesse pity, but more piety, which endeavour their utter destruction: as the Jews were to serve the Inhabitants of this lesser Canaan, without any ceremony of peace once rendered unto them.

§ 5. This lesser Canaan extended from the Wildernes in the South to mount Lebanon in the North, and from Jordan on the East to the Midland Sea on the West. The length thereof sixteen hundred furlongs (so far the blood ran out of the wine-press, Revel. 14. 20.) which, allowing ten furlongs to the mile, according to the Eastern account, (whereof largely hereafter) amounts to an hundred and threescore miles. The breadth thereof generally fifty; to which if the Kingdome of Siban and Og be added on the other side Jordan (parcels of Canaan the larger, and possessed by Reuben, Gad and half Manasses) it will make up the breadth to eighty miles.

§ 6. Having thus assigned the small bounds of Canaan, some perchance will place their scorn, where they ought to plant their wonder; and will begin to contemn, what they should justly admire: because all

Canaan

Six generall names of Judaea.  
k Gen. 12. 5.

1 In Clin. cap. 10. 5. Scin Thalia cap. 5. & 5. 1. 2. Polyma cap. 8.

The bounds of the larger Canaan.

m Excl. 23. 51.

n Deut. 11. 13 & 22.

In what sense the Jews possessed it.

o 1 Chro. 5. 22.  
p 1 Chron. 5. 9.

q 2 Sam. 8. 3. &c.

r 2 King. 4. 21.  
2 Chrou 7. 25

The limits of the lesser Canaan.

r Deut. 20. 10

r Deut. 7. 24.

The length thereof sixteen hundred furlongs.

The matchlesse fertility of the land.

u Gen. 19. 20.

*Canaan* seems but one *ⁱ Zoar*; Is it not a little one? Yea, some proud Geographer will scarce stoop to take up so small a *Rag of Land* into his consideration. But let such know, that extracted spirits, and Elixars are small in bulk in comparison of great and gross bodies; and the Land may passe for the quintessence of fruitfulness itself. So that what it lacked in length and breadth, it had in depth, as if Nature had heaped one acre upon another in the matchlesse \* fertility thereof. Our age, barren in belief, affords not faith so easily to the story, as this Land afforded food to \* thirteen hundred thousand men, besides women, children, impotent persons, and all the \* *Levites* and *Benjamites* left unnumbred. In generall it is charactered to be a Countrey *flowing with milk and honey*, that is, having plenty of all things both for necessity and delight.

\* Ezek. 20. 6.

x 2 Sam. 24. 9

\* 1 Chron. 21. 5. 5. See also 2 Chron. 13. 3.

Atfer his character thereof y Deut. 8. 7, 8, 9.

2 Camb. Brit. In comitat. Armich.

§ 7. More particularly it is described by *ⁱ Moses*, *A good Land, a Land of Brooks of Water, of Fountains and depths that spring out of Vallies and Hills, a Land of Wheat and Barly, and Vines and Fig-trees, and Pomgranates: a Land of Oil-olive and Honey; a Land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it: a Land whose stones are Iron, and out of whose hills thou mayest dig Brass.* For the further clearing of which description, we will exactly observe the severall Commodities of *Canaan*, which Nature bountifully bestowed upon it. Only the Land seems unhappy herein, that the fruitfulness thereof must come under our barren stile to describe it. And yet on second thoughts I perceive, lean pens are fittest to describe far Countries. The soil of the County of *Armagh* in *Ireland* is so rank of it self, that if any compost or artificial improvement be added unto it, it turns barren out of fullness, *²* and indignation, that men should suspect the native fruitfulness thereof: and *Fat upon Fat* is false Heraldry in husbandry. Left in like manner we should offend this Country of *Canaan* with additional Ornaments of Rhetorick, and left all flourish of Eloquence be misinterpreted distrusts of the recall worth of this Country, a plain stile and simple relation best becomes our present subject.

## CHAP. III.

## Of the under-ground wealth of Canaan.

Judea's invisible treasure.

§ 1. *S*hips when sailing are generally conceived to have one moiety of them invisible under water, and some Countries in like manner are counted to have their wealth equally within the earth as upon it. But the proportion holds not exactly in *Canaan*; whose visible wealth far transcended her concealed substance, and yet we find some Minerals therein of considerable value.

Salt.

§ 2. First, *Salt*, so necessary in it self, that without it neither sustenance

is

is savoury to man, nor \* Sacrifice acceptable to God. Yet had not the *Jews* more use than plenty thereof. It seems it was a very cheap commodity, when *Abimelech* (not hoping to reap any harvest thereby) sowed the city of *Secchem* with *ⁱ salt*. This was of two sorts in *Judea*; *sal fossilis*, which was digged out of the earth, whereof great store about the dead, otherwise called the *Salt Sea*, and *sal coctilis*, which was boiled out of water, at *ⁱ Mizrepoth-maim* near *Zidon*.

§ 3. Secondly, materials of *Glasse*, whereof the best in the world, almost to the purity of crytall, is found in the *ⁱ Cendevian* lake, and river *Belus*, whereof largely hereafter in the tribe of *Asher*. And yet we read not in Scripture that the *Jews* ever used glasse for drinking vessels, either because the invention of them was not so antient, or because of the plenty of cups they had of purer metall. We in *England* know that glasses are but the *seconds*, which succede on the *Cupboard*, when Plate the principall is otherwise disposed of.

§ 4. *Brimstone*. How useful this is in Physick and fire-works I need not relate. It is one of the parents of most metals, and inclined the waters of *Judea* to be sovereign Baths, and have other medicinall qualities. *Marble* also was diged up in great plenty in mount *ⁱ Lebanon*, conducing much to the adorning of Gods temple and many princely palaces in *Jernsalem*. *Precious stones* they had none, except *Lapis Judaicus* be counted for one, commended by *Galen*, and is prescribed as excellent to cure the Stone. Where by the way it will not be amisse to observe, that amongst the many maladies to which the *Jews* bodies were subject, I find not the Stone mentioned in Scripture, though I dare not ascribe it to the plenty of this stone, as a preservative against it.

§ 5. *Brasse and Iron* abounded in this Country. *ⁱ Moses* blesteth *Asher*, *Thy shoes shall be Iron and Brasse*, prognosticating the plenty of those metals in that tribe. If any except, that brasse is no originally, but a compound metall of Copper and other ingredients, the answer is easie, by a frequent and familiar Metonymic, from the materials whereof it was composed.

§ 6. As for the two principall metals, *Judea* may say of them as Saint *ⁱ Peter* to the Cripple, Gold and silver have I none. And it will be no lesse pleasant, than profitable to recount the reasons thereof.

1 These metals are generally granted by nature in compensation to barren countries. Now whereas *Judea* had plenty of other commodities, it was too much that *Leabs* fruitfulness should shine with *Rachels* fairnesse, and glister the lustre of gold and silver.

2 God would have his people *ⁱ look to the hills, from whence their help cometh*: *ⁱ To lay up their treasure in heaven, where rust and moth do not corrupt: sursum corda, sursum oculos*, and not that their eyes by a retrograde motion should be peeping and poring

a Mar. 9. 45. Levit. 2. 13.

b Judg. 9. 45

c Josh. 11. 8. & 15. 52.

Materials of glais. d Plin. nat. Hist.

Brimstone and Lapis Judai. 100

e 1 King. 5. 17. 18.

Brass & Iron. f Deut. 8. 9. g Deut. 33. 25.

No gold in Judea, and why. h Act. 3. 5.

i Psal. 121. 1.

l Mar. 6. 19.

on the earth, where the treasures concealed, are by Poets con-  
signed to *Pluto* King of Hell: and modern Authors avouch, that  
malignant Spirits haunt the places, where these metals are found.  
As if the Devill did there sit abroad to hatch them, cunningly  
pretending an unwillingness to part with them; whereas indeed  
he gains more by one mine minted out into money, than by a  
thousand concealed in the earth.

3 Because it stands not with the State of a Prince to be his own  
purse-bearer. God would not have this *Lordly Land* of *Canaan* to  
be incumbered with carrying such a burden. Let *Ophir*, and *Tar-  
shish*, and *Havilah* have the place of *Judas*, to bear the bag for  
*Judea*.

4. Because there might be left unto the *Gentiles* an opportunity to  
gratifie the *Jews*, and to testifie their duty and service to God  
and his Temple. <sup>1</sup> *The Kings of Tarshish and of the Isles shall  
bring presents, the Kings of Sheba and Seba shall bring gifts.*  
Now these Nations would have been wholly disheartened if  
they could have brought *Judea* no novelty, and only presented  
her with such things whereof she had plenty before.

And yet whosoever shall observe the <sup>m</sup> abundance of gold and silver  
in *Solomons* time in the City of *Jerusalem*, will conclude this Country  
not to be the cistern, but fountain of those metals. As if divine provi-  
dence had so divided it, that other lands should be at the care & cost to  
bear, dig out and refine, and *Judea* have the honour and credit, to use,  
expend, yea neglect such glittering need-nots to humane happinesse.  
More minerals no doubt were in the land of *Judea*, and let not either  
our ignorance, or the *Jews* idleness be interpreted the lands barren-  
nesse, the upper fruitfulness of whose soil made them the more negli-  
gent in digging into the bowels thereof, as those need not to play be-  
neath board, who have all the visible game in their own hands.

## CHAP. IV.

Of the wealth accruing to Judea from the Vegetables therein.

§ 1. **A**mongst the native and proper commodities of *Judea*, *Balm*,  
or *Balsam* most justly challengeth the principall place. For  
when *Jacob* advised his sons to provide a present for *Joseph*, *Take* (saith  
he) *of the best fruits of the land in your vessels, a little <sup>a</sup> balme and a  
little honey, spices &c.* <sup>b</sup> Hereby appears the improbable error of such  
as report how amongst other rich presents the *Queen of Sheba* brought  
to *Solomon*, the first plants of *Balsam*, which afterwards grew in *Judea*.  
Whereas indeed her bringing of those into that Country, had been no  
better than carrying of water to the fountain.

§ 2. Hear the judgment of Pagan writers altogether unconcerned  
in

in this business. <sup>c</sup> *Pliny* saith *Balsamum uni terrarum Judee concessum*,  
understanding that *Judea* alone was the Primitive place where it grew,  
though afterwards Colonies thereof were transplanted into *Egypt* and  
other Countries. With him agreeeth *Theophrastus*, *Dioscorides* & <sup>d</sup> *Galen*,  
who professeth that he went on purpose to *Judea*, to observe the distilling  
thereof, and carried a small portion of Balm about him, by comparing  
thereof to discover and confute the frequent impostures of such as coun-  
terfeit the same. This Balsame was principally two-fold.

1. *Xulo-balsamum*, being the Parent, namely, the Shrub, (or in com-  
plement call it the Tree) out of which it proceeded.

2. *Opo-balsamum*, being <sup>f</sup> Sound, Making a most odoriferous and  
the Daughter, which <sup>g</sup> Sick, Being a most odoriferous and  
trickled like Tears, Being a sovereign Salve for their  
from the former, use- wounds;  
full for men <sup>h</sup> Dead, Being an admirable Preservative a-  
gainst corruption. So that their  
embalmed Bodies seem'd in some  
fort to typifie the eternity of  
the Soul.

§ 3. But this Balm was not so fixed to *Gilead*, or any other part of  
*Judea*, but that it was moveable thence upon the fins of the People.  
For, after some flittings of this Plant to *Jericho* (whereof afterwards)  
it was first by *Pompey*, afterwards by *Vespasian* carried Captive to *Rome*.  
Where it thrived so well, that it was never (saith <sup>c</sup> *Pliny*) fairer or fruit-  
fuller. Which passage may serve as a Parable, whereof our Saviour him-  
self is the sense. Who being formerly confined to *Palestine* alone, did  
afterwards effectually extend himself for the good of all Nations. But  
enough hereof, if not too much. Yet seeing the Reader, if being to fill  
his Vial with this precious Liquor, would not complain of over-much  
measure, I trust he will not be displeased with our larger Description  
thereof.

§ 4. <sup>i</sup> *Oil-olive*, so called, to difference it both from *Seed* and *Train-  
oil*. Hereof three kinds, or rather degrees: The coarsest employed for  
Lamps: A finer sort used for Meat; and the most refined of all com-  
pounded with various Spices, whereof Ointment was made, wherewith  
great Persons on solemn Festivals used to anoint themselves, and upon  
other occasions many others.

§ 5. *Honey*. <sup>k</sup> This was the *Sugar*, as *Salt* was the *Pepper* of the Anci-  
ents. And although *Sugar canes* grew in *Judea* (whereof some confide-  
rable store at this day) yet the use thereof was either unknown to, or  
neglected by the *Jews* in Scripture, preferring *Honey* in their daily Diet.  
And it may seem strange that *Honey*, being so delicious in taste, and a  
staple Commodity in *Canaan*, was <sup>l</sup> forbidden to be used in any Sacrifice.  
Learned men trouble themselves about the reason of this prohibition.

C

Some

Commented  
by Heathen  
Writers.  
<sup>c</sup> *Plin. nat. hist.*  
<sup>d</sup> *lib. 12. c. 25.*  
<sup>e</sup> *Gal. de An.*  
<sup>f</sup> *lib. 12. c. 13.*

<sup>g</sup> *Arb. nuan-  
quam numero-  
sus & proce-  
rior. Plin. nat.*  
<sup>h</sup> *lib. 12. c. 15.*

<sup>i</sup> *Oil-olive.*  
<sup>j</sup> *Deut. 8. 8.*

<sup>k</sup> *Honey.*  
<sup>l</sup> *Exod. 3. 8.*  
<sup>m</sup> *1 Sam. 14.*  
<sup>n</sup> *25. 26.*

<sup>o</sup> *Levit. 2. 11.*

<sup>a</sup> *Balm a pro-  
perty of Ju-  
dea.*

<sup>b</sup> *Gen. 43. 11.*

<sup>c</sup> *Jos. hist. An-  
tis. lib. 8.*  
<sup>d</sup> *cap. 2.*

Commented  
by Heathen  
Writers.

Some conceive Voluptuousness thereby is forbidden; others, Lip-lusciousness and Hypocrisie in Divine service; others, Pride and Ambition; (because Honey turns into Choler) <sup>1</sup> others, that it is forbidden in opposition to the *Persian Sacrifices*, wherein Honey was principally offered. And whereas the varieties of fancies herein are infinite, some soberly rest themselves on no other reason, but Divine pleasure. As for Wax, the cask of Honey, it was used the less for Lights, because Lamps were so much in fashion.

§ 6. *Wheat*. They are called the <sup>k</sup> *Kidneys of Wheat*, because the grains therein were so plump and swelling, as if all out of *Pharaohs seven full Ears*. Yea our modern Merchants will tell you (provided they be first out of the Turkish Dominions; otherwise it is death to be caught in the manner) that even at this day they carry much Wheat out of *Palestine* into Italy it self. Say not, Wheat was not so plentiful in this Country, because our Saviours constant fare was on Barly loaves: this argues the Humility of Christ, not the barrenness of the Country; otherwise by the same consequence it might be inferred, that there were no houses in *Judea*, because he wanted where to lay his head. These four aforesaid were the elemental Commodities of *Canaan*, whereof that Country had not only a self-sufficiency, but also sent plenty thereof to <sup>1</sup> Tyre, thence to the whole World. *Judah and the Land of Israel, they were thy Merchants, they traded in the Market Wheat of Minnith, and Pannag, and Honey, and Oil, and Balm.*

§ 7. *Wine* may follow in the next place, whereof such plenty, that *Jacob* <sup>m</sup> prophecied of *Judah*, that he should bind his Foal unto the Vine, and his Asses Colt unto the choice Vine, &c. That is, having occasion to dismount his Ass, and tie him for a time, Vines should offer themselves as most obvious to fasten him unto; and those so great (Adjectives in other Countreys, but Substantives here) that he might safely tie his Beast to them, which with us are tied to other Trees for their support. Nor were their Grapes less good than great, as a <sup>n</sup> Poet (the most competent Judge of the matter in hand, doth bear witness,

*Vina mihi non sunt Gazetica, Chia, Falerna,*

*Queque Sareptano palmitis missa bibas.*

I have no *Gaza*, *Chios*, *Falern* Wine,

Nor any flowing from *Sarepta's* Vine.

Thus making a quadripartite division of good Wine, two members thereof, that of *Gaza* and *Sarepta*, the one falls in the Tribe of *Simeon*, the other of *Asher*, both in the Country of *Palestine*.

§ 8. <sup>o</sup> *Flax*. Hereof great plenty, And pity it was so good a Commodity should be prostituted to Idolatry, which caused God to threaten that he would rescue and recover his <sup>p</sup> *Flax* again. The Jewish Women were excellent <sup>q</sup> *Houwives*, and hereof made great profit, venting it into forreign parts.

§ 9. Wood

<sup>i</sup> King. Gen. 11.  
<sup>us</sup> in lacum  
<sup>p</sup> additum.

Wheat.  
<sup>k</sup> Deut. 32: 14

(Ezek. 27: 17

Wine.  
<sup>m</sup> Gen. 42: 11  
Num. 13: 23

<sup>n</sup> Sidonius.

Flax.  
<sup>o</sup> Job. 41: 6.

<sup>p</sup> Hose. 2: 9.

<sup>q</sup> Prov. 31: 13

§ 9. Wood of all sorts; so that *Palestine* was a continued Grove of Trees, covered over with freight Cedars, strong Oaks, shady Palms, sweet Firrs &c. If the Body of *Hercules* may be guessed from his Foot, take the Mustard, the little Toe of Trees, into consideration, and thence collect the vast proportion of great Woods. Some perchance may count it a Rabbinicall vaunt what <sup>r</sup> one writes: *A certain man of Sichem had bequeathed by his Father three boughs of Mustard, one of which was broken off from the rest, and it yielded nine Kabs of Seed, and the wood thereof was sufficient to cover over the Potters House.* One may also suspect an Hyperbole in what <sup>s</sup> another saith, *I had a Stem of Mustard in my Garden, into which I could climb as into a Fig-tree.* However, our <sup>t</sup> Saviours words of the extraordinary growth of this Plant must needs be true; and by the same proportion (surely the Jews had not more Sawce than Meat) other Trees must be allowed to be of unusual greatness.

§ 10. Here I omit to speak of the Dates, Almonds, Nuts, (at this day called *Pistachioes*, and most cordiall in Physick) Figs, Pomgranates and other severall fruits, whose particular description I pass by on purpose, lest our Book should light on some hungry Man or longing Woman to read, whose appetites I may unhappily raise, but cannot satiate again. And to leave a good sent behind at the close of the Chapter, we must not forget the great store of Frankincense, Myrrh, and other <sup>u</sup> Spices which were plentifully afforded in *Palestine*.

## CHAP. V.

Of the store of Beasts for Food, Service, and Pleasure in Palestine.

§ 1. **W**E step now a stair higher from Vegetable to sensible Creatures: wherein this Country was no less happy, such was the Variety it afforded therein. Which will appear, first, if we furnish forth a feast of the Flesh, Fish, and Fowl in *Palestine*; these particulars being premised. First, that no exception be taken at our false ranking of dishes. The Apostles said, it was not their Office to <sup>a</sup> serve Tables, and such mistakes are none at all in Divines. Secondly, we name only solid and substantiall Meat, whereon a cunning Cook (besides Sawces and Sallets) may with compounded and forced dishes descend to indefiniteness. Lastly, know the Law forbade the Jews the feeding on severall Meats, so that their Life was a Lent, to abstain from such Food, to which Christianity allows us a Licence: <sup>b</sup> *Hoggs-flesh, Conies, Hares, Swans, Herons, Lapwings, all Fishes in Armour, Fenced with Shells*, recounted amongst the dainties of our diet, were prohibited unto them. Which very Prohibition speaks their plenty in that Country, otherwise the Law had been needless to forbid such things which the Land did not afford.

<sup>r</sup> Rab. Joseph  
in the Baby-  
lonish Tal-  
mud, Ketub.  
fol. 3. 6.

<sup>s</sup> Jerusalem  
Talmud.

<sup>t</sup> Mat. 13: 31,  
32.

<sup>u</sup> Gen. 42: 11.

<sup>a</sup> Act. 6: 2.

<sup>b</sup> Levit. 11: 4.  
5. 6. &c.

C 2

§ 2. Fetching

12	The generall Description of JUDEA. Book I.
<i>c</i> Gen. 18. 6, 7 <i>d</i> Prov. 15. 17 <i>e</i> Gen. 27. 9.	§ 2. Fetching <i>Salt, Bread and Wine</i> from the former Chapter (all of the <i>Quorum</i> to every feast) first <i>Veal</i> is brought in, (food for Angels when <i>c</i> <i>Sarah</i> dressed it) <i>Beef of the Bulls of Basan</i> , or, if that be too coarse, of the <i>skilled d</i> <i>Oxen</i> ; <i>Lamb, Mutton and Kid</i> , favoury meat, if <i>e</i> <i>Rebecca</i> have the cooking thereof; <i>Venison</i> both red and <i>fallow</i> , for so we find in <i>Solomons Bill of fare</i> , <i>f</i> <i>Harts, Bucks and Bugles</i> .
<i>f</i> 1 King. 4. 23. <i>g</i> Mat. 23. 37. <i>h</i> & 25. 24.	§ 3. Fowl of all sorts follow, <i>Hens</i> , and <i>Chickens</i> . <i>Capons</i> I dare promise none, as uncertain whether mutilating of Birds was then in fashion, to make them barren, that mans luxury might fructifie the more upon them. Next plenty of <i>h</i> <i>Pigeons</i> , the poor mans lambs; For such as could not go to the cost of the one, was to provide the other for a Sacrifice. <i>Quails</i> in abundance; for though their plenty in the Wilderness was miraculous, when a cloud of them tendered themselves to be taken by the hands of the <i>Israelites</i> , yet ordinarily there was store of them in <i>Palestine</i> . Let <i>Locusts</i> , for their wings sake, be ranked amongst the Fowl, only to fill up an empty place of the Table; for otherwise none but the stomach of the mortified <i>k</i> <i>Baptist</i> would feed on so coarse a fare.
<i>i</i> Levit. 14. 22. <i>j</i> Numb. 11. 31, 32. <i>k</i> Mat. 3. 4.	§ 4. <i>Fishes</i> come in the next place, whose severall sorts in Sea, Rivers, and Lakes were so many, that only <i>Adam</i> , whose memory was the Nomenclator of the names of all creatures by him imposed, can summon them by their proper denominations. Of these all that had <i>l</i> <i>Fins</i> and <i>scales</i> were permitted the <i>Jews</i> to eat. Butter, the fawce-general to fish, must not be forgotten. A staple dish of our Saviours whilest an infant, <i>m</i> <i>Butter and honey shall he eat</i> . <i>Cheese</i> concludes all; such as <i>n</i> <i>David</i> brought to his Brethren, such as <i>o</i> <i>Barzillai</i> provided for <i>David</i> . Let not any dainty Dairy-woman object, that Jewish Cheese must needs be coarse, where milk of <i>p</i> <i>Sheep</i> and <i>q</i> <i>Goats</i> was so much in use: For a mixture of such milk is in <i>Parmazan</i> it self, so delicious to the palate. And now for Grace before and after meat, might not <i>Palestine</i> thankfully say with <i>r</i> <i>David</i> , <i>Thou dost prepare a Table before me in the sight of mine Adversaries, thou dost anoint mine head with oil, and my cup runneth over?</i> Yea, what is said of the earth in generall, is most properly applicable to this Country, <i>O Lord how i</i> <i>manifest are thy works!</i> in <i>wisdom</i> <i>hast thou made them all, the earth is full of thy riches</i> .
<i>m</i> Isa. 7. 15. <i>n</i> 1 Sam. 17. 18. <i>o</i> 2 Sam. 17. 29. <i>p</i> Deut. 32. 14 <i>q</i> Prov. 27. 27 <i>r</i> Psal. 13. 5. <i>s</i> Psal. 104. 24	§ 5. Besides Cattel for food, there were others for labour, <i>Asses, Mules, Camels, Dromedaries</i> , whereof in due place. Birds also and Beasts of prey, <i>Eagles, Hawks, Lions, Bears, Boars &amp;c</i> . Some will say this was a mischief in <i>Palestine</i> , whose Inhabitants might be said to dwell dayly like <i>Daniel</i> in the Lions den, such the store of ravenous beasts freely roving up and down the Country. But let such know, that by these beasts continued of purpose; God kept his people in an awfull dependence upon him; whilest they feared God, these beasts <i>d</i> <i>dreaded</i> them; and mans piety muzzed up the mouth of these ravenous creatures. Otherwise when
<i>t</i> Gen. 9. 2.	

Chap. 6. The generall Description of JUDEA.	13
when these <i>Jews</i> rebelled against their Master, the Beasts (one of Gods <i>u</i> four fore judgments) were let loose, and became the just Executioners of divine vengeance on a wicked Nation. To conclude, such was the variety of Cattell herein, that from hence <i>Noah</i> might have fraught his Ark with a couple of most creatures, some few only excepted (useless for mankind, save for rarity and fancy) as <i>Apes</i> and <i>Peacocks</i> , (perchance rather <i>Parrots</i> ) which <i>Solomons</i> Navie <i>w</i> fetched in, and supplied from <i>Tarshish</i> .	<i>u</i> Ezek. 14. 21. <i>w</i> 1 King. 10. 22.
CHAP. VI. <i>Objections against the fruitfulness of Judea answered.</i>	
<b>B</b> UT seeing we live in so unbelieving an age, that some have brought the happiness even of Heaven it self into question, no wonder if such as doubt of the truth deny the Type, and (though Scripture be positive in the point) flatly argue against the fruitfulness of <i>Judea</i> . The first sort of their objections are taken from some passages scattered from Pagan pens, sleighting <i>Judea</i> as an unconsiderable Country. Thus <i>a</i> <i>Strabo</i> speaking of <i>Moses</i> , winning it from the first Inhabitants, <i>κατόχεν ἡ γῆ, ὅτι ἐνίκησεν οὐ τὴν χερσὶν ἀλλὰ τῆς ἐπαγγελίας μαχόμενος, ἐπὶ τῇ τῆς ἐπαγγελίας εὐχῇ (saith he) he obtained it, being a Land of which none need be ambitious, and for which none would studiously engage themselves to fight: for it was a stony Country.</i>	<i>a</i> Object. <i>a</i> Lib. 15. fol. 523.
To which we answer first in generall. Heathen Writers knew little, and spake less good of the <i>Jews</i> , because of the grand distance of Religions betwixt them. My People (saith God) <i>are like a b</i> <i>speckled Bird</i> , and therefore being of a different feather from other Fowl in point of Divine worship, no wonder if their Neighbours flocked about them, to flout at them, hooting at their strange devotion: though such mocked at by men for Owls, may be made of by God as Nightingales. Excellently <i>Josephus</i> in his Book against <i>Apion the Grammarian</i> doth prove that no credit is to be given to Pagan reports against the <i>Jews</i> . And as they loved not that People, so they liked not their place, causlessly raising slanders upon it. More particularly <i>Strabo</i> , in his rash censure counting <i>Judea</i> not a prize worth the contending for, is confuted by the course of History. Let the <i>Romans</i> (too cunning Merchants to venture on worthles ware) tell how much the City of <i>Jerusalem</i> cost them; paying an ounce of Blood for every inch of ground therein.	<i>b</i> Jer. 12. 9. <i>c</i> Object.
<i>2</i> <i>Object</i> . It is said in the Scripture it self, <i>Numb. 13. 23. that it was a Land which catcheth up the Inhabitants thereof</i> . It seems it was a very lean, hungry and barren Land, which in stead of feeding the dwellers therein, fed upon them.	
<i>Answer</i> . It is said so indeed, but by whom; <i>The false Spies whose tongues were no slander</i> . Now (whatsoever they meant by this their expression) certainly	<i>d</i> Answer.



certainly their words intend not any barrenness in that Country, having formerly (*vers.* 27.) confessed the transcendent fertility thereof. Except any will say, that these Spies did now revoke their former witness; and if so, we look no longer on the Land of Canaan as devouring her Inhabitants, but on these *unconstant liars as eating their own words*. However their first testimony (when, untampered with by the People, they spake their *own sense*, and gave in their true Verdict of the Land) is to be believed, before their second Character of this Country, when infected with Popular discontentments, they studied Cavils against the same. Besides if the meaning of their words, [*a Land eating up the Inhabitants thereof*] be, as it is generally<sup>c</sup> interpreted; *a Land whose Inhabitants by Civil Wars mutually destroy one another*, it tends more to the credit, than disgrace of the Country. It is no fault in that rich Pasture, if the grass thereof, be *Proviender in goodness*, so that the horses fed therein, wax so wanton as to fight one with another.

3 Object. Water is a staple Commodity for mans support, whose life, lame in it self, soon falls to the ground, if not held up by the *staffe of Bread* in one hand and *Water* in the other. Now *Judea* had great want of this Element, a Well being counted such a Treasure amongst them, that great<sup>d</sup> strivings have happened about it.

Ans<sup>w</sup>. *Judea* wanted no Water, though dry in comparison of *England*. We Northern Nations are ready to suspect the Southern parts a Fire with a Fever; whilst Southern Countries may fear lest our Lands be drowned with a Dropie; such the superfluity of Rain and Rivers amongst us. Let *Judea* be compared with her Neighbours in the same Climate, and she would be found not only to equall, but to exceed them in conveniency of Water. The Scripture<sup>e</sup> describes it *a Land of Brooks of Water, of Fountains and depths that spring out of Vallies and Hills &c.* And because many now adays will believe the Maids word before the Mistress, I mean, *Human* before *Divine* testimony, hear how<sup>f</sup> *Strabo* speaks to this point, *χαλεπὸν αὐτῇ πλὴν ὕδατος, οὗτο δὲ πῶς ἡ χάρις ἐξ ὧν διατρέχει καὶ ἀνίσταται. The Country it self indeed was well Watered, but the Coasts about were base and ill Watered.* Besides Rivers *Judea* had constantly (save when the Windowes of Heaven were miraculously shut up) the former and the latter Rain, which like *Trade Winds* on some Seas, came at set seasons, at Seed-time and before Harvest. So that Heaven may be said to have kept an Ordinary for *Judea*, and to have fed it at eating hours with set meales of Water, whereas other Countries have no such *standing Table* kept for them, being left at large to the uncertainty of weather, and not always drinking when they were a thirst, but when they could get moisture.

4 Object. *Ammianus*<sup>g</sup> *Marcellinus* reports, that therein were no Navigable Rivers, which must needs be a great hindrance of Commerce in the Country.

Ans<sup>w</sup>. The term *Navigable* must be distinguished on. Confess we that

<sup>c</sup> See the Gen-  
new note on  
the text.

3 Object.

<sup>d</sup> Gen 25. 18.

Ans<sup>w</sup>.

<sup>e</sup> Deut. 8. 7.

<sup>f</sup> Lib. 16. fol.  
523.

<sup>g</sup> Lib. 14. 5. 7.  
4 Object.

Ans<sup>w</sup>.

that *Judea* had no vast streams in it, like *Nilus* or the *Danow*, whose Channels are capable of Boats, Ships follows; yet wanted it not Rivers to carry Vessels of considerable burthens. Every Tribe therein did border on the Mid-land Sea, or on the River of *Jordan*, up which River, even against the stream, they used to sail; in Vessels bearing burdens (not unlike our Western Barges) by the confession of other<sup>h</sup> Authors.

5 Object. It was full of Mountains, which generally are conceived destructive to the fruitfulness of a Country.

Ans<sup>w</sup>. Such Dwarf-mountains or Giant-hills made the Land insensibly larger in extent, no whit lesser in Increase. Was ever a great belly brought for an argument of Barrenness? especially seeing these Mountains in *Judea* did not swell with a mock-mother Tympany, but were pregnant with speciall Commodities. Some Cattel, as *Goats*; and Plants as *Vines*, are never more triumphant on their Throne, than when advantaged on the sides of such Hills. The<sup>i</sup> Geographer speaking of *Trachonitis*, the courest list, and most craggy ground about the Country of *Judea*, acknowledgeth there were *ὑψηλὰ ὄρη, καὶ καὶ ἀνδρόμα, grassie and fair fruitful Hills*; which as they afforded a delightful prospect, so they conduced much to make the Cities impregnable which were built amongst them.

6 Object. Mention there is in Scripture of many Desarts in *Judea*, as if the Country were nothing else but a heap of Wilderesses huddled up together.

Ans<sup>w</sup>. Indeed the word *Desart* sounds hideously to English Ears: it frights our fancies with the apparitions of a place full of dismal Shades, Salvage Beasts, and dolefull desolation, whereas in Hebrew it imports no more than a woody Retiredness from publick habitation; most of them in extent not exceeding our greater Parks in *England*, and more alluring with the pleasure of privacy, than affrighting with the sadness of solitariness.

7 Object. Frequent Famines are mentioned in this Land, and some most Prodigious. In the siege of<sup>k</sup> *Samaria* a woman eat her own child, unexampled almost in other Histories, and all things were sold at excessive rates.

Ans<sup>w</sup>. The instances alledged argue not the Barrenness of the Country, being extraordinary Punishments inflicted immediatly by Divine Justice. This we confess, that as merry men, when sad, are very sad; so this pleasant Land, when God frowned upon it, was extremely dejected, and the Famines therein were Famines with a witness.

8 Object. Saint<sup>l</sup> *Hierom*, who lived himself long in *Palestine*, and must be acknowledged to skillfull in this matter, that others could not deceive him, & so honest, that he would not deceive others, speaketh very meanly thereof. *It is ragged with Craggy Mountains, and suffereth the penury of thirst, so that it preserveth Rain water, and supplieth the scarcity of Wells by building of Cisterns.*

Ans<sup>w</sup>.

<sup>h</sup> The Topography  
of the Jews  
written by  
Strabo. l. 16. p. 755.  
5 Object.  
Ans<sup>w</sup>.

<sup>i</sup> Strabo. li. 15  
p. 755.

6 Object.

Ans<sup>w</sup>.

<sup>7</sup> Object.  
<sup>k</sup> 2 King. 5. 28

Ans<sup>w</sup>.

<sup>8</sup> Object.  
<sup>l</sup> On Isaiah  
cap. 44. v. 14.

Answ.

Answ. Saint Hierom in the same place ( and none fitter or abler to do it ) answers himself, *Neque hoc dico in suggillationem terræ Sanctæ, sed ut decutiam supercilium Judeorum, &c.* I say not this to disgrace the Land of Judea, (as the Heretical Sycophant doth belie me) or to take away the truth of the History, which is the foundation of spiritual understanding, but to beat down the pride of the Jews, which enlarge the straits of the Synagogue further than the breadth of the Church. This Father did decry the literal, to raise the mystical Canaan; and they that know S. Hierom, know that when he intends to praise or dispraise, he will do it to the purpose.

s. O'cct.

9. Object. Modern Travellers, which have lately surveyed the Countrey, report it to be a bare surface of Sand at this day.

Answ.  
m Ruth 1. 20.

Answ. Who can guesse what Naomi was by what <sup>m</sup> Marah is? The stump indeed stands still, but the branches are withered; the Skeleton remains, but the favour and flesh thereof is consumed. Judea is, and is not, what it was before; the same in bulk, not blessing; for fashion, not fruitfulness; the old Instrument is the same, but it is neither strung with stock, nor playd upon with the hand of skilfull Husbandry. The <sup>n</sup> Rose of Sharou is faded, her leaves lost, and now nothing but the prickles thereof to be seen. See what Sin can do, or undo rather, and the guilt of our Saviour's blood: *A fruitful Land maketh be barren, for the wickedness of them that dwell therein.* As therefore the clear and lovely complexions, the handfom and proper Persons, the bold and valiant Spirits, the comly and courtly behaviour of the ancient Jews, are not to be measured by the suspicious and lowering looks, the low and crooked stature, the slavish and servile conditions, the base and sordid demeanour of the Jews now adaies; no more are our judgments to contract the former fruitfulness of their soil to the present sterility thereof. And yet as the Sheep which fell to <sup>o</sup> Jacobs share, had strakes or speckles scattered here and there in their skins: so, granting the generality of Judea barren, yet by the confession of <sup>p</sup> Travellers some spots and parcels of ground transcendently fruitful, are every where to be found, retaining and transmitting to posterity the memory of the universal fruitfulness of Judea, before God had justly cursed it for the sins of the People.

o Gen. 30. 35.

p Brocard, de  
terra sancta,  
and M. George  
Sandi.

## CHAP. VII.

Of the Ancient Division of the Land betwixt the seven Canaanitish Nations.

**H**AVING done with the Description of the Commodities of this Countrey, we come now to the several Divisions thereof; which thing seriously considered, conduceth much to the right understanding of the Scripture. In several Ages the Land fell under different Divisions.

1. In Abraham's time it was parted betwixt the seven Nations of Canaan.

2. After

2: Afterwards the same was sub-divided into one and thirty petty Kingdomes.

3 By Josbua it was parcelled into twelve Portions, betwixt so many Tribes.

4 In Rehoboams Reign it was rent into two Kingdomes, Judah and Israel.

5 After the Captivity it was divided into three Provinces, Judea, Samaria and Galilee.

6 In Christs and his Apostles time it was carved into four Tetrarchies, and some other appendent Dominions.

We will first survey it in the Originall condition thereof, as it consisted of a Heptarchy, or seven ruling Nations of Canaan, whose number Names, Extraction, and severall Habitations require much care and diligence to rank and order them aright.

The first difficulty we meet with, is in the number of these Nations, so variously reckoned up. They are counted up thus: two, Gen. 13. 7. three, Exod. 23. 28. five, Exod. 13. 5. six, Exod. 3. 8. 17. seven, Josh. 3. 10. ten, Gen. 15. 19. eleven, Gen. 10. 15. & 1 Chron. 1. 13. and seventeen, if a collective number of them all be cast up. Now how come they to be so differently computed where one and the same Spirit is the Auditour to state their account? It is answered, that seven was the compleat and solemn Number, whereon God himself emphatically insists when repeating his favours to the Jews, *Seven Nations greater and mightier than thou.* And perchance the Beast in the Revelation <sup>b</sup> with seven heads, beareth some allusion thereunto. Wherefore when these seven Nations are summed up defectively, under that number, we must conceive such of them as are omitted to be implied under the General name of Canaanites. But on the other side, when above seven are brought, then the Inhabitants of the Larger Canaan, are cast into the account: whose Countrey was promised too, but never peaceably possessed by the Israelites, as we observed before. We find three severall Editions (as I may call them) of the Nations of Canaan, whereof the most Authentick and Common is Dent. 7. 1. which we will principally peruse, as followeth.

a Dent. 7. 1.

b Revel. 13. 1.

## 1. Hittites.

These come forth first, as if it were to Usher and make room for the rest; as well they may, being Giants of such strength and stature, the Anakims being descended from them: so formidable to their foes, that some conceive them named from <sup>m</sup> hitah, which signifies to scare and frighten: such the terrible impression of them on their Enemies. As stout their Men, so their Women were notable domineering Dames, witness Rebeccha's complaint, *that she was weary of her Life for the daughters of Hebr* which Esau had married. They lived about Hebron and Beer-sheba, and their Countrey was afterwards possessed by Judah and Simeon.

c Sam Bochar-  
im Geog. sacr.  
lib. 4. cap. 35.

d Gen. 27. 46.

D

2 Gerga-

## 2. Girgasbites.

c Prov. 30. 15. It is hard to determine their exact Habitation. Wise *Agur* confesseth that he knew not the way of a *Serpent upon a stone*, so invisibly he slides away on a smooth place. Such the clear Conveyances of the *Girgasbites* going into *Africa*, as the *Jews* will have it, after *Joshua's* time, that they cannot be traced by any memory left behind: except some reliques of them remain in the Countrey of the *Gergesens* (whose Swine the Devils drowned by Christs Permission:) whence Authors collect them to have lived on the East of *Jordan* near the Sea of *Cinnereth*, afterwards in the Juncture of the Tribes of *Gad* and *Manasseh*.

## 3. Amorites.

i Gen. 15. 15. These sometimes are taken by a *Synecdoche* of Eminency for all the seven Nations: The Sins of the *Amorites* are not yet full. Here we behold them as a particular people, so called, as some conceive, from *amar*, to speak, as confident Talkers, such as the *Psalmist* describes, *We ought to speak, who is Lord over us?* Yea some Carnall cause they had to boast, being compared by the *Prophet* to *Cedars* for their height, and *Oakes* for their strength. Their Originall Habitation was in the Mountainous Country, which fell afterwards to the lot of *Dan*, and the West part of the Possession of *Ephraim*. Hence they made a Sally over *Jordan*, and settled themselves under *Sibon* their King eastward in the Countries which they had gained from *Moab* and *Ammon*, afterwards possessed by *Reuben* and *Gad*.

## 4. Canaanites.

p Numb. 13. 29. These also generally taken, include all the seven Nations growing from the Root of *Canaan*. Consider we them here as one branch of that Tree. Now though the false report of the Spies was in some respect but a Libell of this Land, yet they may be believed for the situation of the People therein, that the *Canaanites* dwell by the *Sea*, and the coast of *Jordan*, that is all the breadth of the Country Northward, which came afterwards to be possessed by *Asher*, *Nephtali*, *Zebulun*, and *Issachar*.

## 5. Perizzites.

q Gen. 13. 7. By interpretation *Villagers*, as dwelling in Dorps and Hamlets, not walled Towns. Which as it abated their Civility, so it advanced their manhood. Their Habitation not far from *Bethel*, where the Children of *Joseph* afterwards received their Portion; whose Land by *Joshua* was bestowed upon them, in case the Country allotted proved too little for them. Some of them also were dispersed in the Northern part of the Tribe of *Judah*.

## 6. Hivites.

r Josh. 17. 15. \* Judg. 1. 4. Their Name in Hebrew signifieth *Serpents*. So called, as the Learned conceive, from their delight to live under-ground in Caves, whereof plenty in the sides of Mountains. I find two Colonies or Plantations of the *Hivites*. One in the centre of the Land, where afterwards the Tribes of *Benjamin*, and *Joseph* met together. For the *Gibeonites* (who put a new cheat

cheat on the *Israelites*, with their old Clothes) were *Hivites*, as also the Inhabitants of *Sichem* were of the same Nation. Their other Plantation was under Mount *Hermon*, or in Mount *Lebanon*, as severall Scriptures do place them. Now rather than any difference should arise herein, *Hermon* will humbly confess it self parcell of *Lebanon*, and so the seeming Contradiction is reconciled.

## 7. Jebusites.

Their abode is notoriously known to have been in, and about *Jebus*, or *Jerusalem*, where they defied all *Dauids* power to dispossess them, and yet at last by *Joabs* valour were ejected.

So much of the Heathen Heptarchy in *Canaan*. Come we now to consider a second edition of these Nations, as God gave in a List of their Names to *Abraham*, promising withall to give his posterity their Country in possession. Here we find them ten in number, the *Hivites* being omitted, and four more added, namely,

## 8. Kenites.

Of these no mention ever after in Scripture. For the *Kenites* descended from *Jethro* (part whereof flitted from the South of *Judah* to the North of *Nephtali*) were a different Nation from these *Kenites* the subject of our enquiry: we conceive therefore one of these two things most probable.

1. Either after *Abraham's* and before *Joshua's* time, by Famine, Sword, and Pestilence they were utterly deleted, and their Land shared betwixt the former seven Nations of the *Canaanites*.

2. Or within the term aforesaid; being perchance too few and feeble alone to maintain the dignity of a distinct Nation, they lost their Names by listing themselves under some other People.

## 9. Kenizites.

As deep silence of these in holy writ as of the former; as if they had lived in *the Land where all things are forgotten*. And probable it is, that betwixt *Abraham's* and *Joshua's* time (if a day may bring forth much, what alterations may four hundred years produce?) they were extinguished. *All flesh is grass*, and not only particular men, like single blades, may be mowed down by Death, but even whole Nations plucked up by the roots, never to grow again, being buried without other Monument over or Epitaph upon them, than that of the *Psalmist*, *their memoriall is perished with them*.

## 10. Kadmonites.

That is, by the notation of the word, *men of the East*, or *Easterlings* if you please. These a Learned man with great likelihood conceives to be the *Hivites*; both because (as aforesaid) the *Hivites* are omitted in this Catalogue, and because they lived in the Eastern part of *Canaan*, under Mount *Hermon*. As for the opinion, that *Cadmus* the *Phenician* with *Hermione* his wife were *Hivites* (Serpents their name founds in Hebrew,

Josh. 9. 7. 8.  
11. 19.  
Gen. 34. 2.  
Joh. 11. 3.  
Judg. 3. 3.  
Joh. 11. 17.

x 2 Sam. 5. 6.

y Gen. 15. 19.

z Judg. 4. 11.

a Psal. 88. 12.

b Prov. 27. 1.

c Psal. 9. 6.

d Beshurim  
Geg. Sac.  
l. 4. c. 35. p.  
347.

c Ovid. Met.  
lib. 3.

as we observed before) and therefore fabled by the Poet, to be turned into Dragons; such as exclude in their Judgment, because no solid truth, may admit it into their fancy as a pleasing conceit.

11. 4. *Rephaims.*

f Gen. 14. 5.

Their position is undoubtedly known, living about *Astarash Carnaim* in the half Tribe of *Manasseh* beyond *Jordan*. But though here was their principal nest, we find some of their feathers scattered in other places, in a Valley near *Jerusalem* of that name, and another in the Tribe <sup>h</sup> of *Ioseph*, whither perchance they fled, when smitten at home by <sup>i</sup> *Cedorlaomor*.

g 2 Sam. 5. 18.  
h Joth. 17. 15.

i Gen. 14. 5.

But the last and largest Volume of these Nations of *Canaan*, is *Gen. 10. 15.* where six more are added, dwelling in those parts of *Canaan* which the *Israelites* never fully possessed. The former Nations were as I may say under the first qualification <sup>a</sup> to dye without mercy, but these had more favour afforded them, according to the honour of Martial proceeding. These latter were never *Servants in ordinary* to the *Israelites*, never wholly subdued by them, but were only retainers at large, doing them Homage at great Solemnities, and high Festivals: understand thereby all the victorious Reigns of *David* and *Salomon*. We take them in order.

k Deut. 7. 2.

12. 1. *Zidonians.*

Eminently known by their famous City, whereof largely hereafter.

13. 2. *Archites.*

These dwelt at *Arca*, or *Arce*, a City in *Libanus* over against *Tripoly*, whereof mention in *Ptolemeus*.

14. 3. *Sinites.*

i Gen. 27. 15.

In searching after their proper place, we are at a loss, like *Joseph* when sent to seek his Brethren; only he, when wandering, met with a man to direct him, we with many to distract us. Some place them near the Mountain of *Sinai*. But that barren Desert affords no more livelihood, than the Law there delivered could give life unto men. Others seat them near *Sin* (by *Ptolomy Simyra*) in the Northern bound of the Land. And a third <sup>m</sup> fort, whom we will follow, in the very South point thereof, at the entrance of *Egypt*, near *Pelusiun*, called *Sin* in the Scriptures, whence the Desert of *Sin* hath its name <sup>o</sup>.

m Bechartui  
at prim.  
n Ezck. 30.  
15. 16.  
o Exod. 16. 1.15. 4. *Arvadites.*

These lived North of the *Zidonians*, whereof largely in the Description of Mount *Libanus*.

16. 5. *Zemarites.*

More uncertain for situation than the former, because no more mention of them. Had the Land whereon they lived, like the Floor of *Bels* Temple, been strowed with Ashes, some print of their footsteps would have remained, whereas now no marks, to discover them.

p Hist. Bel.  
vet. 14.

them. Learned men thus groping in the dark, some seek (for lack of other light) to light a Candle from a Glow-worm; their conceit being no better, who from the vicinity of the sound, make these *Zemarites* inhabit Mount *Shemir* (afterwards *Samaria*) which is confuted by the Hebrew Orthography. More probably they may be placed at <sup>q</sup> *Zemairam*, a City afterwards of *Benjamin*.

q Joth. 18. 12.

17. 6. *Hamathites.*

As formerly we had too little, here we have too much direction, finding two eminent places equally probable for their Habitation: *Hamath* on the North of *Nephthali*, and another many miles off, called *Hamah the great*, and afterwards *Antiochia*. And perchance they might remove from the one to the other. So much of the Nations descended from *Canaan*, amongst whom the *Philistims* are not reckoned, (whose five Satrapies possessed the South-west part of the Land) because they came not from *Canaan*, but from *Mizraim* his elder Brother, of whom God willing largely hereafter in the Descriptions of the Tribes of *Dan* and *Simeon*.

To conclude; Let the Reader beware lest deceived with the similitude of Sounds, he condemn the Generation of the righteous, and mistake true *Israelites* by birth, to be *Canaanites* by descent; as namely,

1. *Caleb* the <sup>r</sup> *Kenite*, undoubtedly of the Tribe of <sup>s</sup> *Judab*, only his Grandfathers name was *Kenaz*.

r Joth. 14. 14.  
s Numb. 13. 6.

2. *Vriah* the *Hittite* {so loyal} to *Da-*  
3. *Ornan* the *Jebusite* {so liberal} vid:

The first might be a Prose-lyte *Hittite*, but more likely an *Israelite* whose Father was called *Herb*; and the latter of the tribe of *Judab* or *Benjamin*, who lived promiscuously with the *Jebusites* in the City of *Jebus*, or *Jerusalem*.

r Joth. 15. 63.  
u Judg. 1. 21.

4. *Husbi* the *Archite*, who out-achitophelled *Achitophell* in his policy, was probably an *Ephraimite* of the borders of *Arch*, otherwise unlikely that *David* would have chosen a stranger to have been his Cabinet Counsellor.

w Joth. 16. 2.

5. *Simon* the <sup>x</sup> *Canaanite*, Christs Disciple, certainly a *Jew*, (otherwise our Saviour would not have entertained him in so near a relation) born it seems in <sup>y</sup> *Cana* of *Galilee*.

x Mat. 10. 4.

So much for caution, lest *Demetrius* who was well reported of all men, suffer for *Demetrius*, *Diana's* silver-smith; and these real *Jews* be misrepresented under the notion of heathen extraction.

y John 2. 1.  
z 3 John 1. 2.

## CHAP. VIII.

## The second solemn Division of the Land of Canaan into thirty one Kingdoms.

Anciently an  
Army of Kings  
in Canaan.  
a Joth. 12. 5.

§ 1. NExt to the distinguishing of this Land into seven Nations, we must observe the Division thereof amongst <sup>a</sup> one and thirty Kings. Strange, that their Scepters (except very short) did not jstle one another in so narrow a Country. But we must know, that the *Genius* of that Age, delighted not so much in scraping much together, as in having absolute Authority in that little which was their own. Pride is commonly the Sin of young men, Covetousness of old folk. The World in the Youth thereof, more affected Honour than Wealth, high Titles, than large Treasure. And these *Royalets* contented themselves, that their Crowns (though not so big) were as bright, their Scepters (though not so great) were as glistering, as those of the mightiest Monarchs, being as absolute Sovereigns in their own small Territories.

The 31 King-  
doms disposed  
to severall  
Fics.  
Joth. ibid.

§ 2. Let us consider, how these one and thirty Kingdoms were afterwards disposed of, and how they were shared amongst the several Tribes. In reckoning up their names, we observe the method in <sup>b</sup> *Iosbua*, as he Marshals them up in order following.

Kingdoms of	allotted to	Kingdoms of	allotted to	Kingdoms of	allotted to
1. Jericho	1. Benjamin.	11. Hormab	11. Simeon	22. Hazor	22. Nephthali.
2. Ai	2. Benjamin.	12. Arad	12. Judab.	23. Shimron-Meron	23. Zebulon.
3. Jerusalem	3. Benjamin Judab.	13. Libnath	13. Judab.	24. Achshaph	24. Acher.
4. Hebron	4. Judab.	14. Adullam	14. Judab.	25. Tannach	25. Manasseh cis Jor.
5. Jarmuth	5. Judab.	15. Malkidab	15. Benjamin.	26. Megiddo	26. Manasseh cis Jor.
6. Lachish	6. Judab.	16. Bethel	16. Benjamin.	27. Kedesh	27. Nephthali.
7. Eglon	7. Judab.	17. Tappuah	17. Manasseh cis Jor.	28. Jokneam of Carmel	28. Zebulon.
8. Gazer	8. Ephraim.	18. Heber	18. Manasseh cis Jor.	29. Dor in the coasts of Dor	29. Manasseh.
9. Deber	9. Judab.	19. Apher	19. Acher.	30. The Nations of Gilgal	30. Benjamin.
10. Geder	10. Judab. Simeon.	20. Zebulon.	20. Zebulon.	31. Tirza	31. Ephraim.
		21. Madon	21. Nephthali.		

By the King of the Nations of *Gilgal*, understand a Sovereign over a miscellaneous Company of People, the Master-Bee of a Swarm not yet fixed in an Hive, having a sufficient Territory for his men, but no

COI-

considerable Metropolis of his Kingdom. In this Catalogue *Sihon* and *Og* are not reckoned, whose Dominions lay East of *Jordan*, and they make up thirty three Kings in all. So much of these Cities for the present; whereof largely hereafter in those respective Tribes to which they belong.

§ 3. Amongst these Kings one may visibly discover two distinct combinations.

1. In the Southern Circuit of *Canaan*, *Adoni-bezek* King of *Jerusalem* seems to be chief of this knot, at whose sending the Kings of *Hebron*, *Jarmuth*, *Lachish*, *Eglon*, &c. assembled themselves against *Iosbua*, and were destroyed by him.
2. In the Northern Association. There *Jabin* the King had the Precedency, with whom the Kings of *Madon*, *Shimron*, and *Achshaph*, &c. confederated themselves against *Iosbua* with the same success.

Had all at once ingaged against *Iosbua*, the task had been hard; had he fought them all severally, the work had been long to subdue them. For, these thirty and one Kings, who made up a full Moneth in their Number, how many Years would they have made up in their resistance? Whereas now Divine providence fitting the strength of *Iosbua's* arm, Parcelled his Foes into two bundles, that he might the more easily at two blows, strike through both of them.

§ 4. And here we present the Reader with a Draught of the Land, as it was in the dayes of *Abraham*, and continued till the time of *Iosbua*; not well satisfied, whether more properly to term it *Old*, or *New Canaan*. If we count from the beginning of the World downwards, it was Young or New *Canaan*, because nearest the Creation; if we reckon backwards from our time, the Old *Canaan*. If the Reader discover any difference betwixt this, and the next Map of the same Land, as it was constituted after the dayes of *Iosbua*, let him consider.

1. How the same Face is disguised by different dressing. *Palestine* afterwards (when divided betwixt the twelve Tribes) being tricked and trimmed with many new Cities, had the favour thereof quite altered.
2. How the Pictures drawn by the same exact Artift, of the same Person, first when a Youth, afterwards when an Old man, must have much difference betwixt them; and the distance of some hundreds of years, causeth a necessary variation in the Descriptions of the same Countries.

It will be objected, that though Age and Accidents may alter the old, and induce new lineaments in mens Faces, yet the *Simile* holds not in the Description of Countries, where the same Channels of Sea, courses of Rivers, falls of Vales, flats of Plains, ridges of Hills, must remain. As for Mountains, Time, for want of carriage, must be forced to

Two distinct  
combinations  
of these Kings

c Joth. 10. 3.

d Joth. 11.  
1, 2, 3.

Necessary dif-  
ference be-  
twixt the  
two Maps of  
Canaan.

to leave such luggage behind her; and therefore that such Land, and Water-marks, must always continue, without any considerable alteration. But it is answered, that even these seeming Standards of Nature, are moveable with Time and Casualty, Innundations, Tempests and Earth-quakes; in the last (being the Earth's violent Cough) sometimes she spits up her own Lungs, casting up great Hills where never were any before. What the Apostle speaks in an higher sense, is true of the material World, and the several Countries therein, *'The fashion of this World passeth away*; so that, to the very view of the eye, the shape, form and garb thereof is metamorphosed. Besides, other Annagrams happening in the Land of Canaan, Lands afterwards transposed for Water, and Water for Land; one is most remarkable, namely, when the pleasant *Vale of 'Siddim* nigh the Banks of *Jordan*, was turned into the Salt-sea, or noisome *Asphaltite-lake*. *This was the work of the Lord, and it may justly seem marvellous in our eyes*. But of the cause, time, and manner of this alteration, largely God willing hereafter.

e 1 Cor. 7:31.

f Gen. 14:3.

Here the Map of Old Canaan is to be inserted.

CHAP.



c Ouid. Met.  
lib. 3.

as we observed before) and therefore fabled by the Poet, to be turned into Dragons; such as exclude in their Judgment, because no solid truth, may admit it into their fancy as a pleasing conceit.

11. 4. *Kephaim.*

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m Bochartus  
ad prim.  
n Ezek. 30.  
15. 16.  
o Exod. 16. 1.15. 4. *Arwadites.*

These lived North of the *Zidonians*, whereof largely in the Description of Mount *Libanus*.

16. 5. *Zemarites.*

More uncertain for situation than the former, because no more mention of them. Had the Land whereon they lived, like the Floor of *Bels* Temple, been strowed with Ashes, some print of their footsteps would have remained, whereas now no marks, to discover them.

p Hist. Bel.  
rec. 14.

them. Learned men thus groping in the dark, some seek (for lack of other light) to light a Candle from a Glow-worm; their conceit being no better, who from the vicinity of the found, make these *Zemarites* inhabit Mount *Shemir* (afterwards *Samaria*) which is confuted by the Hebrew Orthography. More probably they may be placed at <sup>q</sup> *Zemairaim*, a City afterwards of *Benjamin*.

q Josh. 12. 22.

17. 6. *Hamathites.*

As formerly we had too little, here we have too much direction, finding two eminent places equally probable for their Habitation: *Hamath* on the North of *Nephthali*, and another many miles off, called *Hamab* the great, and afterwards *Antiochia*. And perchance they might remove from the one to the other. So much of the Nations descended from *Canaan*, amongst whom the *Philistims* are not reckoned, (whose five *Sarapies* possessed the South-west part of the Land) because they came not from *Canaan*, but from *Mizraim* his elder Brother, of whom God willing largely hereafter in the Descriptions of the Tribes of *Dan* and *Simeon*.

To conclude; Let the Reader beware lest deceived with the similitude of Sounds, he condemn the Generation of the righteous, and mistake true *Israelites* by birth, to be *Canaanites* by descent; as namely,

1. *Caleb* the *Kenite*, undoubtedly of the Tribe of *Judab*, only his Grandfathers name was *Kenaz*.

r Josh 14. 14.  
r Numb. 13. 6.

2. *Vriah* the *Hittite* {so loyal} to *Da-*
3. *Ornan* the *Jebusite* {so liberal} *vid*:

The first might be a Prose-lyte *Hittite*, but more likely an *Israelite* whose Father was called *Heib*; and the latter of the tribe of *Judab* or *Benjamin*, who lived promiscuously with the *Jebusites* in the City of *Jebus*, or *Jerusalem*.

r Josh. 15. 63.  
u Judg. 1. 21.

4. *Hushi* the *Archite*, who out-achitophelled *Achitophell* in his policy, was probably an *Ephraimite* of the borders of *Archib*, otherwise unlikely that *David* would have chosen a stranger to have been his Cabinet Counsellor.
5. *Simon* the *Canaanite*, Christs Disciple, certainly a *Jew*, (otherwise our Saviour would not have entertained him in so near a relation) born it seems in *Cana* of *Galilee*.

w Josh. 16. 2.

x Mat. 10. 4.

y John 2. 1.  
z 3 John 1. 2.

So much for caution, lest *Demetrius* who was well reported of all men, suffer for *Demetrius*, *Diana's* silver-smith; and these real *Jews* be misrepresented under the notion of heathen extraction.

## CHAP. VIII.

## The second solemn Division of the Land of Canaan into thirty one Kingdoms.

Anciently an Army of Kings in Canaan. a Joh. 12. 9.

§ 1. **N**Ext to the distinguishing of this Land into seven Nations, we must observe the Division thereof amongst <sup>a</sup> one and thirty Kings. Strange, that their Scepters (except very short) did not juggle one another in so narrow a Country. But we must know, that the *Genius* of that Age, delighted not so much in scraping much together, as in having absolute Authority in that little which was their own. Pride is commonly the Sin of young men, Covetousness of old folk. The World in the Youth thereof, more affected Honour than Wealth, high Titles, than large Treasure. And these *Royalests* contented themselves, that their Crowns (though not so big) were as bright, their Scepters (though not so great) were as glistering, as those of the mightiest Monarchs, being as absolute Sovereigns in their own small Territories.

The 31 Kings do not how disposed to the several Tribes. b Joh. ibid.

§ 2. Let us consider, how these one and thirty Kingdoms were afterwards disposed of, and how they were shared amongst the several Tribes. In reckoning up their names, we observe the method in <sup>b</sup> *Iosbua*, as he Marshals them up in order following.

Kingdoms of	allotted to	Kingdoms of	allotted to	Kingdoms of	allotted to
1. Jericho	1. Benjamin.	11. Hormah	11. Simeon	21. Hazor	22. Nephthali.
2. Ai	2. Benjamin.	12. Arad	12. Judah.	23. Shimron-Meron	23. Zebulun.
3. Jerusalem	3. Benjamin	13. Libnah	13. Judah.	24. Achshaph	24. Aser.
4. Hebron	4. Judah.	14. Adullam	14. Judah.	25. Taanach	25. Manasse cis Jor.
5. Jarmuth	5. Judah.	15. Makgaddah	15. Benjamin.	26. Megiddo	26. Manasse cis Jor.
6. Lachish	6. Judah.	16. Bethel	16. Benjamin.	27. Kedesh	27. Nephthali.
7. Eglon	7. Judah.	17. Tappuah	17. Manasse cis Jor.	28. Jokyeam of Carmel	28. Zebulun.
8. Gazer	8. Ephraim.	18. Heber	18. Manasse cis Jor.	29. Dor in the coasts of Dor	29. Manasse.
9. Deber	9. Judah.	19. Aphek	19. Aser.	30. The Nations of Gilgal	30. Benjamin.
10. Geder	10. Judah.	20. Lesharon	20. Zebulun.	31. Tirza	31. Ephraim.
	10. Simeon.	21. Madon	21. Nephthali.		

By the King of the Nations of *Gilgal*, understand a Sovereign over a miscellaneous Company of People, the Master-Bee of a Swarm not yet fixed in an Hive, having a sufficient Territory for his men, but no

con-

considerable Metropolis of his Kingdom. In this Catalogue *Sibon* and *Og* are not reckoned, whose Dominions lay East of *Jordan*, and they make up thirty three Kings in all. So much of these Cities for the present; whereof largely hereafter in those respective Tribes to which they belong.

§ 3. Amongst these Kings one may visibly discover two distinct combinations.

1. In the Southern Circuit of *Canaan*, *Adoni-bezek* King of *Jersusalem* seems to be chief of this knot, at whose sending the Kings of *Hebron*, *Jarmuth*, *Lachish*, *Eglon*, &c. assembled themselves against *Iosbua*, and were destroyed by him.
2. In the Northern Association. There *Jabin* the King had the Precedency, with whom the Kings of *Madon*, *Shimron*, and *Achshaph*, &c. confederated themselves against *Iosbua* with the same success.

Had all at once engaged against *Iosbua*, the task had been hard; had he Fought them all severally, the work had been long to subdue them. For, these thirty and one Kings, who made up a full Moneth in their Number, how many Years would they have made up in their resistance? Whereas now Divine providence fitting the strength of *Iosbua's* arm, Parcelled his Foes into two bundles, that he might the more easily at two blows, strike through both of them.

§ 4. And here we present the Reader with a Draught of the Land, as it was in the dayes of *Abraham*, and continued till the time of *Iosbua*; not well satisfied, whether more properly to term it *Old*, or *New Canaan*. If we count from the beginning of the World downwards, it was Young or New *Canaan*, because nearest the Creation; if we reckon backwards from our time, the *Old Canaan*. If the Reader discover any difference betwixt this, and the next Map of the same Land, as it was constituted after the dayes of *Iosbua*, let him consider.

1. How the same Face is disguised by different dressing. *Palestine* afterwards (when divided betwixt the twelve Tribes) being tricked and trimmed with many new Cities, had the favour thereof quite altered.
2. How the Pictures drawn by the same exact Artift, of the same Person, first when a Youth, afterwards when an Old man, must have much difference betwixt them; and the distance of some hundreds of years, causeth a necessary variation in the Descriptions of the same Countries.

It will be objected, that though Age and Accidents may alter the old, and induce new lineaments in mens Faces, yet the *Simile* holds not in the Description of Countries, where the same Channels of Sea, courses of Rivers, falls of Vales, flats of Plains, ridges of Hills, must remain. As for Mountains, Time, for want of carriage, must be forced

to

Two distinct combinations of these Kings

c Joh. 10. 3.

d Joh. 11. 1, 2, 3.

Necessary difference betwixt the two Maps of Canaan.

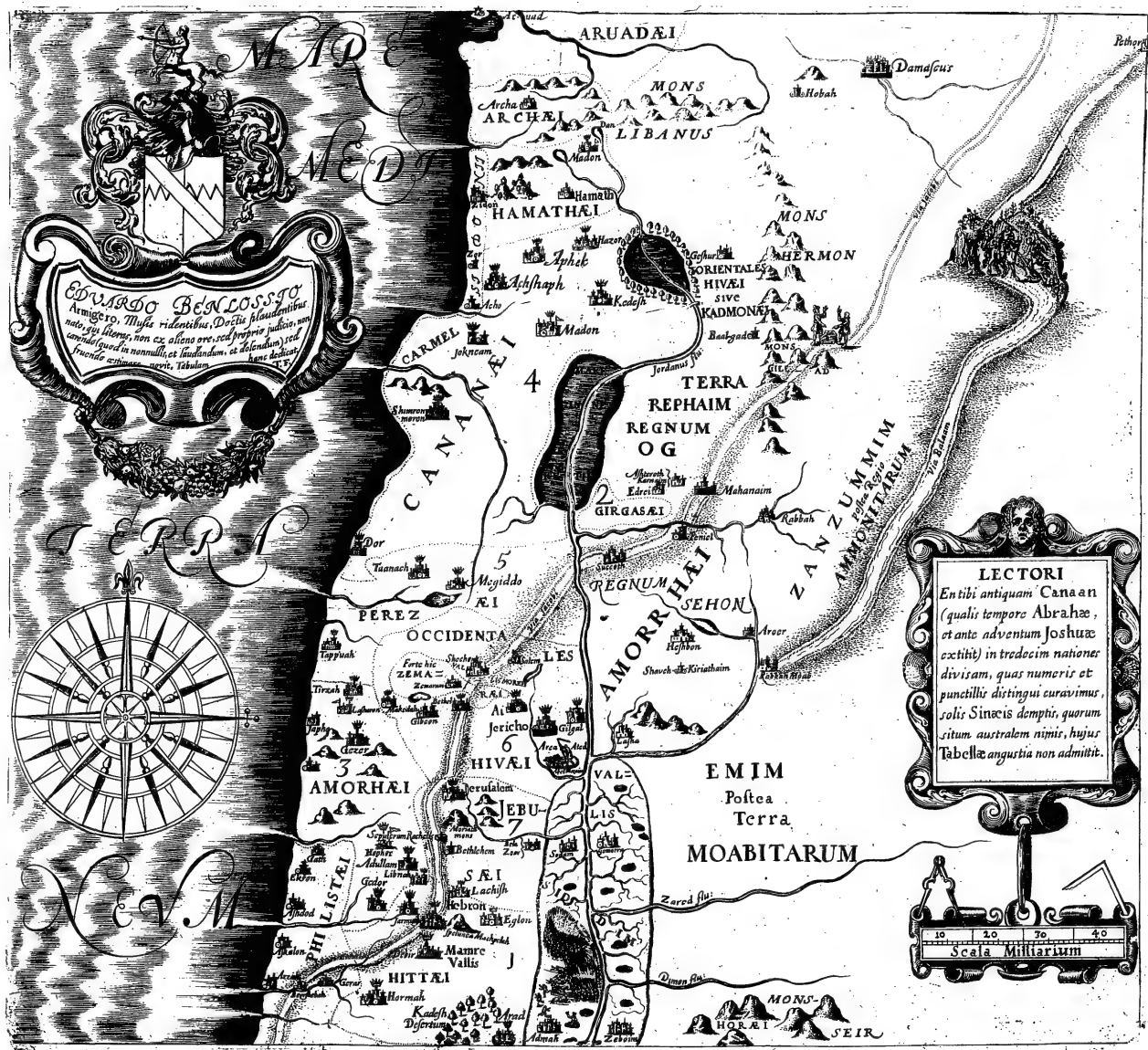
e 1 Cor. 7. 31.

f Gen. 14. 3.

to leave such luggage behind her; and therefore that such Land, and Water-marks, must always continue, without any considerable alteration. But it is answered, that even these seeming Standards of Nature, are moveable with Time and Casualty, Innundations, Tempests and Earth-quakes; in the last (being the Earth's violent Cough) sometimes she spits up her own Lungs, casting up great Hills where never were any before. What the Apostle speaks in an higher sense, is true of the material World, and the severall Countries therein, *'The fashion of this World passeth away;* so that, to the very view of the eye, the shape, form and garb thereof is metamorphosed. Besides, other Annagrams happening in the Land of Canaan, Lands afterwards transposed for Water, and Water for Land; one is most remarkable, namely, when the pleasant *Vale of Siddim* nigh the Banks of *Jordan*, was turned into the Salt-sea, or noisome *Asphaltite-lake*. *This was the work of the Lord, and it may justly seem marvellous in our eyes.* But of the cause, time, and manner of this alteration, largely God willing hereafter.

Here the Map of Old Canaan is to be inserted.

CHAP.



CHAP. IX.

*The third Division of the Land into twelve Tribes, some of all which Tribes remained untill, at, and after the time of our Saviour.*

§ 1. **T**He third solemn division of *Palestine*, was made by *Josbua* into twelve Tribes, of whose severall bounds largely in our ensuing discourse. This partition remained until *Shalmaneser*<sup>a</sup> carried ten Tribes away Captive, and in exchange, brought in his own Colonies to possess their conquered Country. However, although the main body of the ten Tribes were thus transplanted, without any hope to return to their native soil, yet some competent representation of every Tribe remained behind in their own Country, even untill, at, and after the time of Christ, and his Apostles.

<sup>a</sup> 2 King. 17. 5.

§ 2. Alledge not to the contrary, that it is said, after *Shalmaneser*'s carrying them away captive, <sup>b</sup>*there was none left but the Tribe of Judah only*. Understand it, that *Judah* only remained in the flourishing condition of a Kingdom. That only was the visible standing-corn, amongst which, others of *Israel*, like loose ears were scattered. But to the point, that some gleanings of these ten Tribes, remained in their Country, after the Assyrian captivity, may be proved?

<sup>b</sup> 2 King. 17. 36.

1. From the very nature of a generall calamity, which lighting on a populous Nation, cannot so particularly apply it self to every individuall Person, but that some will escape. The <sup>c</sup>*hired Raser* made not such clean work, as to shave every hair, but that some small down may creep under the edge thereof. That <sup>d</sup>*Besome of destruction* swept not so clean, but that some dust may be presumed left behind in the small crevices of the Country. Some (no doubt) by timely flight, casuall absence, especiall favour, secret concealment, might escape; and others, through age and sickness unable to travell, might be permitted to remain behind.

<sup>c</sup> 1 Sam. 7. 20.

<sup>d</sup> 1 Sam. 14. 23.

2. Mention is made of a <sup>e</sup>*remnant which escaped out of the hands of the King of Assyria*. And when *Hezekiah* kept his solemn passover he sent <sup>f</sup>*messengers to Ephraim, Manasseh, Issachar, Zebulun, Asher*, some of whom made a mock at his courtesie, and others thankfully embraced his gracious invitation.

<sup>e</sup> 2 Chr. 30. 6.

<sup>f</sup> 2 Chron. 30. 10. 18.

3. *Josiah* in his Passover (celebrated in the eighteenth year of his reign, ninety and odd years after the banishment of the twelve Tribes) assembled there <sup>g</sup>*all Judah and Israel that were present, or found*.

<sup>g</sup> 2 Chr. 35. 18.

§ 3. Such remnants of the ten Tribes, being afterwards carried captive with *Judah* to *Babylon*, returned thence with the rest of their Brethren; as probably is insinuated,

1. By the Sacrifice at the dedication of the second Temple, <sup>h</sup>*A Sin-offering*

<sup>h</sup> Ezra 6. 17.

offering for all Israel, twelve He-goats according to the number of the Tribes of Israel. In expression (no doubt) of gladness, of some of every Tribe present thereat.

2. By the number of such as returned, amounting to <sup>i</sup> forty two thousand three hundred and threescore. Now, whosoever shall be pleased, to cast up the particular sums, of the severall Families of Judah and Benjamin set down there, will find them fall short twelve thousand of the foresaid number. Where therefore shall we supply the account? Hear how the great Jewish-Chronicle (set forth not long after our Saviours time) resolves this question; <sup>k</sup> Surely, they were made up of those who came up from Babylon to Jerusalem, of other Tribes.
3. The <sup>l</sup> Scripture saith, after the captivity of Babylon that there dwelt in Jerusalem (besides those of Judah and Benjamin) of the Children of Ephraim and Manasseh.

Nor is the Testimony of Iosephus to be slighted herein, though Ios. <sup>m</sup> Scaliger causlessly condemns it, affirming that the King of Egypt employed seventy two Jews to translate the Bible into Greek, taking six out of every Tribe, which compleat that number.

§ 4. That such Fragments of the ten Tribes returning from Babylon, were re-estimated in their ancient Possessions, I dare not affirm, but rather believe the contrary. For there was no inducing them into their former Inheritances, because no vacancy or avoidance therein; *terra plena*, the Land was still full with the Plantation of Medes and others brought in by *Salmanser*. So that this remnant of the ten Tribes, were (for the main) fain promiscuously to make their Habitations where they might, whilst Judah and Benjamin were restored to their ancient, intire, and distinct Possessions. Yet there is some probability, that some of Zebulun and Nephthali in our Saviours time had recovered part of their ancient Patrimony. Otherwise the force of Isaiahs Prophecy, and Matthews application is much impaired: <sup>n</sup> The Land of Zebulun and the Land of Nephthali, &c. The People that sate in darkness saw great light. That is a genuine and unstrained sense, their Posterity had the day of deliverance first dawning unto them, whose Ancestors were first overtaken with the Night of affliction.

§ 5. That in the time of Christ and his Apostles, some pious People of all Tribes were extant in Judea, plainly appears.

1. By <sup>o</sup> Anna the Prophetess, which was of the Tribe of Asher.
2. By Saint Pauls expression, <sup>p</sup> Unto which Promise, our twelve Tribes instantly serving God Day and Night, hope to come. This cannot be meant of those departed this life, before Saint Pauls time, (which were past hope and in possession of the Promise) but of such as served God then when this speech was uttered.
3. By the superscription of S. James his Epistle, <sup>q</sup> To the twelve Tribes which

i Ezra 2.64.

k <sup>i</sup> Ergo sunt  
12200 in his  
sancti qui ascen-  
derunt de reli-  
quis tribubus.  
Seder olim  
Rabba cap. 29.  
1 Chron. 9.3

m In Animal-  
ver. in Enchir.  
numero. 1734.

n

n Mar. 4. 14. &amp;c

o Luke 2.36.

p Acts 26.7.

q James 1.1.

which are scattered abroad, greeting. Being Christian Jews probably, <sup>r</sup> dispersed from Jerusalem, after the martyrdom of Saint Stephen.

§ 6. To conclude, what in the Law God prescribed concerning the fields, he was pleased graciously to practise upon the Persons of the Israelites. Thou shalt not glean thy Vineyard, neither shalt thou gather every Grape in thy Vineyard. He suffered a final racemation to remain, still preserving <sup>s</sup> <sup>t</sup> <sup>u</sup> and not wholly discomposing the solemn Jury of the twelve Tribes, which, until Christs time, were made the thinner, but not the fewer, by all their calamities. For although, through continuance of time, sudden and great changes in their condition, laziness and neglect, casual losing, and spitefully imbezelling of their Records, mixt marriages with Heathens, and many other accidents, the intireness of their Pedegrees was much perplexed and interrupted; yet by tradition from their Parents, they knew in general their extraction from those Tribes, though unable particularly, to clear the immediate series of their descents

r Acts 11. 15.

s Levit. 19. 10.

t Acts 25.7.

## CHAP. X.

Of Palestine rent into two Kingdoms under Rehoboam, and their severall strengths balanced.

§ 1. The next solemn Division the Land of Canaan fell under, was, when it was cloven by the ten Tribes <sup>a</sup> defection, into the Kingdoms of Judah and Israel.

§ 2. The Kingdom of Judah consisted chiefly of the Tribe of Judah, which alone was so powerfull and populous, that the men thereof, in the Muster made by King <sup>b</sup> David, amounted in number to more than the half of all the other Tribes there expressed. Besides the body of this Tribe, very considerable were the appurtenances thereof, namely,

Some of <sup>c</sup> Simeon, <sup>c</sup> whose Inheritance was in the midst of the Inheritance of the Tribe of Judah.  
Dan, part of whose Possession was taken out of what originally was assigned to Judah.

These must be presumed to bear a State-sympathy to the Kingdom of Judah, engaged thereunto by the position of their Country. Yea, we find it expressed in Scripture, that <sup>d</sup> Beersheba a City of Simeon; and <sup>e</sup> Gath, Zorah, and <sup>f</sup> Ajalon, Cities of Dan, did belong to, and were fortified by the Kings of Judah.

§ 3. Besides these, two thirds of the Tribe of Benjamin pertained to the same Kingdom; as also all the Levites <sup>h</sup> which left their Cities in Israel, and clave to the House of David. These, though properly the eies of the Land, had hands also, and contributed to the strength of the Kingdom. Add hereunto all the well-affected, which out of all the Tribes

a 1 King. 12. 19

b 2 Sam. 24.9.

c Josh. 19. 1.9

d 1 King. 19.3

e 2 Chr. 11. 3.

f 2 Chr. 11. 19

g Ibidem.

h 2 Chr. 11. 14.



12 Chr. 11. 16.

of <sup>i</sup> Israel resorted to *Jerusalem*. For the by-ditches of *Dan* and *Bethel* did not so drain the Peoples devotion, but that much thereof ran in the right Channel to the Temple; and no doubt many, violently kept at home, had their hearts at *Jerusalem*, and their bodies in *Israel*, to which Kingdome all the rest of the Tribes did belong.

§ 4. Here it will be richly worth our pains, to enter on a Comparative estimate of these two Kingdomes, which of them exceeded in puissance: Herein we shall carry an impartial hand; and indeed, though the controversie be betwixt two Kings, there is nothing to be got by flattering of either.

k Prov. 12. 28.

§ 5. We will compare them first in that, wherein *Solomon* placeth the honour of a King, <sup>k</sup>the multitude of their Subjects. And here any clear judgment will find for the Kings of *Israel*.

§ 6. Secondly, if the extent of their Dominions be surveyed, and our eye in the Map made Umpire therein, the case is clear in view without measuring, that *Israel* was the greatest.

§ 7. Thirdly, if their Cities be numbered, the result will be this, *Judah* had the Sun, *Jerusalem*; *Israel* had the Moon, *Samaria*, and most stars of the first magnitude, *Jerico*, *Jerzeel*, *Mahanaim*, &c.

1 King 22. 49.

§ 8. Fourthly, if their Ports, and Naval Power be considered, neither will be found very active that way, contentedly yeelding their Sea-trading to the *Phenicians*. Yet *Israel* had the advantage of Havens, and Marine accommodations, bordering most on the Mediterranean; *Judah* also (to hold the scales even) had *Exion-Gaber*, a considerable Port on the Red-Sea, as may appear by *Abaziabs* request to *Jehosaphat*, <sup>1</sup>Let my Servants go with thy Servants in the ships; plainly importing, that the men of *Judah* were the Cape-merchants and prime Mariners in those Seas, by whose curtesie the Subjects of the Kings of *Israel* were admitted to traffick there. However, *Exion-Gaber* on the Red-sea was but a Key to the back-door, (little of the East-Indies being then known, and less traded to) whereas the Havens on the Midland-sea opened the broad gates of commerce to the most and best frequented parts of the world.

m 2 Chron. 21. 4.

§ 9. Fifthly, if the absoluteness of their Kings Power be stated in their respective Dominions, here, in the opinions of some, the upper hand must be adjudged to *Judah*. The Kings whereof in administration of Justice (or rather revenge) often exercised arbitrary Power, making use of their Prerogative above Law. As appears by *Solomons* proceedings against the lives of *Shimei*, *Joab* and *Adonijah*; and more plainly in *Jehoram's* <sup>m</sup>executing his own Brethren, by his peremptory pleasure, without legal conviction of them. Whereas no Monument is extant, of such arbitrary proceedings in the Kings of *Israel*, more confining themselves to legall courses. Yea the very murder of *Naboth* carried the face of a Judiciall process, wherein legall <sup>n</sup>formalities of witnesses, though suborned, were observed in a solemn Session. The reason why the Kings

of

of *Judah* were more unlimited in their power, was, say they, because they derived their title immediately from the God of Heaven, confirmed in *Dauids* Family by severall descents. But the Kings of *Israel*, being Creatures of their own Subjects made by popular election, on condition to remit their Taxes and burdens, (and seldome above three of the same stock in a direct succession) were faine to ingratiate themselves, with remitting much of that royall rigour used by the Kings of *Judah*. And this is assigned by a judicious <sup>o</sup> Author as a principall cause why *Israel* never returned to their former subjection to *Dauids* Family, because the Scepter of *Judah* was too heavy for them, and they lived under more liberty in their own Kingdome.

o Sir Walter Raleigh Hist. World 1 part. 250. cap. 19. Sec. 6.

§ 10. Sixthly, if their foreign impressions, made by them on Neighbouring Princes be considered, the balance is so even, it is hard to say, on which side the Beam breaketh. For, as memorable were the Victories of the Kings of *Israel* against the *Syrians*, so no less fortunate the fights of some Kings <sup>p</sup> of *Judah* against the *Ethiopians*, and other Enemies. And as the Kingdom of *Moab*, till the death of *Abah*, was <sup>q</sup> tributary to *Israel*: so *Edom*, until the end of the Reign <sup>r</sup> of *Jehosaphat*, was in subjection to the Crown of *Judah*.

o Afa 2 Chron 14. 13. & Jehosaphat, 2 Chron. 20. 23  
q 2 King. 3. 5.  
r 2 Chr. 21. 8.

§ 11. Seventhly, if their Home-atchievements each against other, be recounted, (the truest touch-stone of their severall strengths) God often made them alternately hold up one another, whilest he whipt them both for their Sins. But although *Abijah* once got a remarkable <sup>t</sup> conquest of *Jeroboam*, yet generally *Israel* worsted *Judah*, overpowering them with multitude of men. Thus *Baasba* <sup>u</sup>cooped up *Afa* in his own Land; *Joash* <sup>v</sup>overcame *Amaziah*, and took *Jerusalem*; and *Pekah* almost utterly <sup>w</sup>consumed *Abaz*, and his Kingdome.

t 2 Chr. 13. 19

u 2 Chron. 16. 1

v 2 Chr. 25. 23  
w 2 Chr. 28. 6.

§ 12. To conclude, if their lasting and continuance be measured, herein *Judah* clearly carrieth away the Preheminence. Grant, *Israel* beat *Judah* at hand, yet *Judah* beat *Israel* at length, even out of distance. For whilest the *Babylonish* captivity did only snuffe *Judah*, for seventy years, (blazing the brighter when they returned from Banishment) the *Assyrian* conquest utterly extinguished *Israel*, from ever appearing again, in a formed Common-wealth, in their own Country.

## CHAP. XI.

Of the partition of the Land into the Provinces of Galilee, Samaria, and Judea.

§ 1. **W**Hen these two Kingdoms had determined, and the Division of the twelve Tribes was out of date, *Palestine* began to be distinguished into three Provinces, whose Number and Posture we find in the Evangelists, being traced in order by the feet of our Saviour,

1. He

a John 4.3.4.

1. He left Judea. 2. And departed again into Galilee. 3. And he must needs go through Samaria. It being denied to our Saviour himself, to travel per saltum, a termino ad terminum sine medio, so that he could not ordinarily pass from Judah in the South, to Galilee in the North, without traversing Samaria, which lay in the midst betwixt both.

Judea with the appertinances thereof.  
b Luke 1.5.  
c Ezra 5.8.

d Mat. 19.1.8.  
Mark 10.1.

§ 2. To begin with Judea, or Iury; it is not taken here in that large acceptance, wherein it contained the whole Country, and entire Subject of this our Book (in which sense Herod the great is styled <sup>b</sup> King of Judea) but is taken, as <sup>c</sup> elsewhere it is termed, the Province of Judea, for a third part of the whole Land, consisting of the ground formerly belonging to Judah, Benjamin, Simeon, Dan, and Reuben. For, that this Province reached Eastward, beyond the River, plainly appears in the <sup>d</sup> Evangelists, affirming, that Christ came from Galilee into the Coasts of Judea beyond Jordan. A spacious Country it was, and in our Saviours time, the proper Habitation of the principal Jews. Nor is it amiss to observe, that a portion of Land (with the Governments of Lidda and Ramab) lying in the juncture of Benjamin and Ephraim, was in the time of the Maccabees, taken from Samaria, by King Demetrius, and by him assigned to Judea, in reward of the friendship, and faithfulness of the Jews in his service; which gore, or gusset of ground, was called Apherema, that is, a thing taken away, because parted from Samaria, and pieced to Judea.

e 1 Macc. 11.34.

Samaria peopled with colonies of Achaens, &c.  
f So D. Heylin.  
g 2 King. 17.24.

§ 3. Samaria succeeded, whereby we understand not, the City of that name for a long time, Metropolis of the Kingdom of Israel, but a Country (formerly pertaining to Ephraim, and Manasseh, and Gad) peopled after the Assyrian captivity, with Colonies brought thither from Babylon, and the Neighbouring Dominions. At first this Land did not sedge well with these new Inhabitants, Lions sent by God disturbing their quiet possession; untill a Priest of the Israelites was remanded to teach them <sup>h</sup> the Manner of the God of the Land. But, what betwixt an ignorant Master, and indocible Scholars, nothing was learnt to purpose. He taught them no true worship, but only Ieroboams Divinity (as appears by their appointing out Priests of themselves for their high-places) and they jumbled together their own numerous Idols, with the service of God. In so much, as they are said to <sup>i</sup> fear the Lord, and in the next verse, not to fear the Lord: not that there is any contradiction in the text, but an open opposition, betwixt their pretence, and practice; seeing such as fear God otherwise than his will in his Word prescribes, fear him not in effect.

The Articles of the Samaritan Creed.

i John 4.22.

- § 4. However, afterwards the Samaritans quitted their multitude of Idols, and patched up a Religion amongst themselves, wherein,
1. They adored one Deity, but him so erroneously, that Christ flatly told them, <sup>i</sup> ye worship that which you know not.
  2. They acknowledged only the five Books of Moses for Canonical.
  3. They had a Temple on Mount Gerizim, stickling for the ho-

nour

nour and holiness thereof to equal, yea exceed that at Jerusalem.

4. They expected a Saviour, believing him as able, so willing to resolve all important difficulties; <sup>m</sup> When Messiah is come, he will tell us all things.

m John 4.25.

5. They falsely accounted themselves extracted from the ancient Hebrew Patriarchs.

n John 4.12.

Thus the Samaritan Woman had it rise in her mouth, <sup>n</sup> Our Father Jacob, though in very deed he was no more her Father, than the man she kept company with, was her Husband, being neither lineally descended from the one, nor lawfully married to the other. Hear what Josephus hath to this purpose; The Samaritans, saith he, <sup>o</sup> are of this nature, that when the Jews are high in fortune and success, presently they embrace society with them, and deduce the series of their own descent from the Patriarch Joseph, and his sons Ephraim and Manasseh: But when the Jews are depressed and low in estate, then they disclaim all kindred, desire all affinity with them, professing themselves (as indeed they are) to be originally Medes and Persians.

o Ant. Jud. lib. 11. Jud. Genes. p. 385. & lib. 12. cap. 7. p. 410.

§ 5. Generally great was the antipathy betwixt the Samaritans and Jews. The former persecuting every fact that did but look towards Jerusalem; on which bare account they churlishly denied our Saviour entertainment in their Town, because <sup>p</sup> his behaviour was as though he would go to Jerusalem. Nor came the Jews behind them in hatred, so far from familiar conversing with them, that a Jew would rather contentedly endure thirst, than, to quench it, crave drink of a Samaritan, lest such hands should defile the water with the very drawing of it. Yea, when the malice of the Jews meant mortally to wound our Saviours reputation, they said, he was a <sup>r</sup> Samaritan, and had a Devil. However the deluge of Sin did not so generally drown all the Samaritans, but that some dry Islands, some good men were found amongst them. One eminent for his gratitude to God, being the tith of the Lepers cleansed by Christ, who alone returned to give him thanks; and another no less commendable for his Charity to man, being Physician, Surgeon, Host, and in a word, Neighbour to the unknown Traveller wounded by Thieves in his Journey to Jericho.

The Antipathy betwixt Samaritans and Jews.

p Luk. 9.53.

q John 4.9.

r John 8.48.

s Luk. 17.16.

t Luk. 10.33.

u Galilee twofold, why one of them (named of the Gentiles).

§ 6. Galilee remains, so called (as <sup>u</sup> Melancthon will have it) because in Hebrew signifying a bound or limit, lying in the Northern Marches of the Land. It was two-fold.

The {Upper,} formerly be- {Apher, Nephthali, and Manasseh beyond  
longing to {Jordan.  
{Lower,} the Tribes of {Zebulun and Issachar.

The Upper Galilee is also called <sup>v</sup> Galilee of the Gentiles, or Galilee Gojim, whereof many reasons are rendred by learned men. These two most considerable, either that it was so called, because very populous, in which consideration it is termed by <sup>x</sup> Josephus πολυπληθής; affirming, that the least Village therein had fifteen thousand Inhabitants. So that

v Tit. 9.1. & Mat. 4.15.

x Bell. Jud. l. 3. c. 4. p. 833.

y Exercit. 114  
in 25. c Gen.

23 King. 14. 13

The charact  
of the Gali  
leans.  
a T. Septu  
p. 10.  
b John 18. 10.

c Luke 13. 1.

d Mar. 14. 70.

e John. 4. 45.

The three  
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f John. 20. 7.

that, *Galilea Gojim*, or of the *Gentiles*, is the same with populous *Galilee*. (If any except that *Gojim* in Scripture is only taken for Heathen, never for the People of the *Jews*, may be remitted to learned *Rivet*, by instances to the contrary to have his Judgment rectified herein) or else, it was called *Galilee of the Gentiles*, because it bordered on them, and lay in the passage through which Travellers journeyed to the *Gentiles*. Thus the gate of *Ephraim* in *Jerusalem* got the name thereof, not that it stood in, but led toward the Tribe of *Ephraim*.

§ 7. The *Galileans* were high spirited People, *μὲντοι ἐν ἡμεῖς*, *fighters from their Infancy*, impatient of wrong, lovers of liberty, and prone to revenge. Much of their nature may be read in their Country-man Saint Peter, forward (not to say furious) in hot blood, to draw his *Sword* though at great disadvantage, and after, at leisure to repent it. Apt they were to raise tumults against the *Romans*, but always with ill success. Witness especially, when they pretended Sacrifice to cloak their Rebellion, but *Pilate* was too quick and cunning for them, who subdued them, c mingled their *Blond* with their *Sacrifices*. They were distinguishable by their Dialect from other *Jews*, speaking a broader, or (as I may say) a *Dorick Syriak*, whereof the maid minded Saint Peter, *Thou art a Galilean, and thy Speech agreeth therunto*. They were accounted courser, and less refined *Jews*, as appears by the expression of the Evangelist, *The Galileans received him, having seen all things that he did at Jerusalem at the Feast, for they also went up unto the Feast*. Where those words, *for they also*, though they admit the *Galileans* to the communion of the same Religion with the *Jews*, yet set them at a second table as inferior to the other. Yea, the *Jews* called our Saviour in disgrace, at least wise in diminution, a *Galilean*. Might I presume to interpose my opinion, I should conceive these *Galileans* were chiefly extracted from the remainder of the ten Tribes, left behind in the Land, after the *Assyrian* captivity, as we have shewed before.

§ 8. If these three Provinces be in severall respects, compared together, they behave themselves as followeth,

For	Antiquity;	<i>Galilee</i> the first, (mentioned in <i>Joshua</i> ) <i>Judea</i> the next, <i>Samaria</i> the youngest.
	Extent;	<i>Judea</i> the greatest, <i>Galilee</i> the next, <i>Samaria</i> the smallest.
	Honour;	<i>Judea</i> the highest, (because <i>Jerusalem</i> therein) <i>Samaria</i> the next, <i>Galilee</i> the meanest.
	Safety;	<i>Samaria</i> the first (best secured in the middle) <i>Judea</i> next, <i>Galilee</i> last, and most exposed to Enemies.
	Fruitfulness;	<i>Galilee</i> the first, <i>Samaria</i> second, <i>Judea</i> Mountainous, and less fruitful, by the testimony of Saint Hierom.

This distinction of these three Provinces lasted till the destruction of the second Temple, but abated in the solemnity thereof, by the ensuing partition into Tetrarchies.

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## CHAP. XII.

Of the division of this Land into four Tetrarchies, and some other small Territories.

§ 1. Much about the time of our Saviours birth, this Land was divided into four Tetrarchies. A Tetrarchy is conceived by some to be a Dominion, wherein are *ἑτεροὶ τετραὶ ἄνθρωποι*, i. e. four squadrons and sixty four men. Others with *Pliny*, take it to be a Country, with four Cities therein. But learned *Salmasius*, to whom we refer the Reader, confutes these for erroneous, where he proveth a Tetrarchy to be a fourth part of a Kingdom; be the men, or Cities therein more or less. These Tetrarchies in *Judea*, took their Originall from the Testament of *Herod* the great, who leaving severall Sons, bequeathed unto them parcels of his Kingdom.

§ 2. Afterwards, with some alteration of their limits, these Tetrarchies in *Judea* were continued by the *Romans* (as also elsewhere in the Country of *Galatia*) on very politic considerations;

1. Hereby they had the advantage four to one, to gratifie and ingage moe friends, with Princely Honour; seeing one Kingdom thus thriftilly managed, afforded four Tetrarchies; as he may be charitable to moe, who changeth his pence into farthings.
2. As they gratified moe; so they trusted less, it being no wisdom to venture too much power, in one and the same person.
3. The restless nature of the *Jews* required many overlords; and a small Territory amongst them, would yield the Governour thereof plentiful employment.

In *Saint Luke*, we find the number and order of these Tetrarchies namely, when *John Baptist* began to preach,

*Pilate* was Governour of *Judea*. *Philip* of *Galilee*. *Lysanias* was Tetrarch of *Iturea*, and *Trachonitis*. *Herod* was Tetrarch of *Abilene*.

*Pilate* is styled Governour, having precedency of the rest, as residing in *Jerusalem* the principall City, and (perchance) had a superintendency over the other Tetrarchs, by vertue whereof he suppressed the rebellious *Galileans*, which were otherwise of *Herods* Dominion. Howsoever they observed their distinct Jurisdictions; for *Pilate* hearing that Christ was of *Galilee*, sent him to *Herod*, to be tried before him: either out of civility, because he would not inroach on anothers Jurisdiction; or out of policy, to decline so distastfull, and dangerous employment; at least, wife to divide the Odium betwixt them, that *Herod* should have his share, if not his half thereof.

§ 3. Concerning the bounds of *Judea* and *Galilee* (*Samaria* being so swallowed up betwixt them, that the Southern part thereof belonged to *Judea*, the Northern to *Galilee*) largely in the last Chapter. Of *Iturea* hereafter more fully in the Description of *Nephthali*. As for *Abilene*, we are

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less

The originall  
and nature of  
Tetrarchies,  
a *Suidas* &  
*Stephanus* in  
*Theophrastus*.  
b *Abdus* cohort  
agmen, turris.  
c *Plinian*. ex  
exercit. fol. 576.

Why the Ro  
mans continu  
ed Tetrarchies

d Luke 3. 1.

e Luke 13. 1.

f Luke 23. 7.

Why *Abilene*  
mentioned by  
*Saint Luke*.

less solicitous in assigning the accurate bounds thereof, because it lay wholly out of the Land of *Canaan*, the proper subject of our discourse. *Abilene*, called by *Ptolemy* *Abilene Lysania*, being a fair City in *Callosyria*, where the Dominions thereof ranged far on the North of *Libanus*. If any demand, why the Tetrarchy of *Abilene* is mentioned by *Saint Luke*, seeing it was an exotick, and forain territory, out of the Pale of *Palestine*; let them know, it was done out of the over abundant exactness of the Evangelist, for these reasons:

1. The more exquisitely to notify the particular time of his History, not only by the date of the Governours of *Judea*, but also of contemporary Neighbouring Princes. And the Harmony in chronology is the sweeter, the more are brought into the consort.
2. Because many dispersed *Jews*, equally concerned in Christ, and the benefit of the Gospel, lived scattered in *Abilene*.
3. Because having formerly mentioned three Tetrarchs, the number had not been perfect, and entire, without adding the fourth. Thus some English Coines being quarter-peices, cannot be put away in payment without loss, except four of them be joyned together.
4. Because, though *Abilene* was not within the compass of the lesser *Canaan*, possessed by the *Jews*; yet it was within the bounds of the larger *Canaan*, that Country once belonging to the *Archites*, and *Arwadites* the Sons of *Canaan*.

§ 4. Now whosoever shall with a Compass in his hand, survey the extent of these Tetrarchies, will find them to fall out very uneven in their dimensions, some much larger than others. Indeed they were measured with no other scale than the favour and friendship of the Emperor, so that the best befriended at *Rome*, got most dominion in *Palestine*. Yet were these Tetrarchies as justly divided, as our English Hundreds, (and those perchance equall in their primitive institution, for number of men) seeing we count threescore and eight hundreds in *Kent*, and but six in *Lancashire*, accounted little less in the compass thereof. Nor was the Revenues of these Tetrarchies, less unequall than their extent, the *revenue* or yearly income of *Trachonitis*, with the appurtenances belonging to *Philip*, amounting, <sup>as Josephus</sup> computeth it, but to an hundred talents; whilst *Galilee*, with its appendices, returned two hundred; and *Judea*, advantaged with the friendly City of *Jerusalem*, yeelded four hundred Talents yearly to the Governour.

§ 5. Indeed exactness in observing the bounds of these Tetrarchies, is not to be expected; which, in process of time, passed under all parts of Numeration; Multiplied, Subtracted, Added to, new Divided, made more, made fewer, made other than in their primitive establishment. Let not therefore the Reader be moved, if sometimes he find more Tetrarchies, sometimes fewer than four, mentioned by good Authors

in

The inequality of these Tetrarchies in extent and revenue.

g See Speeds Maps.

h De Bell. Jud. lib. 2. cap. 9.

The word Tetrarchies variously taken.

in *Palestine*, seeing as <sup>1</sup> *Salmasius* informs us, the word Tetrarchy in after-ages was negligently taken, for a part or parcell of Dominion, without relating to the exact proportion of a fourth part. Thus it is usual for barbarous tongues, to seduce words (as I may say) from their native purity, custome corrupting them to signifie things contrary to their genuine, and grammaticall notation. Who knows not but that the word *Moity*, both in <sup>2</sup> Law and true language, importeth the just midst, and true half of a thing? though *small Moity* in ordinary discourse is taken for any Canton, or small portion. And in a more proper instance, though the Cinque Ports are notoriously known to be five, as the name signifieth; yet reckoned up with their members they make seven<sup>3</sup>, as I doubt not, but six, yea more Tetrarchies, may sometimes be told in *Palestine*.

§ 6. And now to take our farewell, of the severall Divisions of this Land, mentioned in Scripture, (for on such only we insist) it will not be a misl to mind the Reader, that besides the aforesaid partitions, we find some other territories in *Judea*, having proper names and bounds to themselves, but the latter so excentricall, that they fall out neither even with any one Tribe, nor adequate to any of the Provinces, or Territories formerly described. Such are,

1. *Idumea*, sometimes taken more strictly, for the south part <sup>1</sup> of *Judea*; sometimes more largely (as always in the old <sup>m</sup> Testament) for the Land of *Edom*, and the adjacent Dominion.
2. *Perea*, (<sup>Quoniam</sup> to cross the Water is frequent in the travels of our Saviour) being a Country containing all the Land once belonging to *Reuben*, *Gad*, and *Manasseh* on the East of *Jordan*.
3. *Decapolis*, that is, a Land with ten Cities therein; the just proportion of command given to the good Servant, who improved his five to ten Pounds, Take thou authority <sup>n</sup> over ten Cities.

However such is the variety even betwixt good Authors, that amongst them the ten Cities of *Decapolis*, are almost ten severall ways reckoned up. We will only set down two, the most authentick computations of them.

Pliny <sup>o</sup> his account.

- |   |  |
|---|--|
| 1. <i>Damascus</i> .                          | 6. <i>Gaddara</i> .                    |
| 2. <i>Opton</i> .                             | 7. <i>Hippou</i> .                     |
| 3. <i>Philadelpia</i> , once <i>Rabba</i> .   | 8. <i>Pella</i> .                      |
| 4. <i>Raphana</i> .                           | 9. <i>Galasa</i> , for <i>Gerasa</i> . |
| 5. <i>Scythopolis</i> , once <i>Bethsan</i> . | 10. <i>Canatha</i> .                   |

Brochard <sup>p</sup> his account.

- |                             |                              |
|-----------------------------|------------------------------|
| 1. <i>Tiberias</i> .        | 6. <i>Cesarea Philippi</i> . |
| 2. <i>Sebeth</i> .          | 7. <i>Footopata</i> .        |
| 3. <i>Kedesb-Nepthali</i> . | 8. <i>Bethsaida</i> .        |
| 4. <i>Hazor</i> .           | 9. <i>Chorazin</i> .         |
| 5. <i>Capernaum</i> .       | 10. <i>Scythopolis</i> .     |

F 2

The

<sup>i</sup> *Salmasius* ut prim.

<sup>k</sup> *Littleton fol. 135. & Comp. els interpr. in littera C.*

<sup>j</sup> *Judea, Perea & Decapolis.*

<sup>l</sup> *Mark. 3. 8. m Isa. 34. 5. & Ezek. 35. 15.*

<sup>n</sup> *Luke 19. 17*

<sup>o</sup> *Nat. Histor. lib. 5. c. 18.*

<sup>p</sup> *Plin. ab Achene versu Etrurum.*

The reason of their great difference may be this, that in continuance of time, some of these ancient Cities fell into decay, or dis-favour to forfeit their Franchises, whilst later places might succeed to their lost immunities.

§ 7. Here we pass over in silence, the Division of *Judea* into the *Hill-Country*, and the *Low-Country*; because this distinction is not appropriate to *Palestine*, but usually, and obvious in all other Kingdoms. I remember whilst I lived in the West of England and confines of *Summerfet-shire*, hearing a labourer speak much of his long living in the *Low-countries*, I demanded of him, whether he had ever been at *Amsterdam*? He answered, that he had never been there, but often at *Taunton*. Whereby I plainly perceived what *Low-countries* he meant, namely the flat and level of *Summerfet-shire*, under *Quantock-hills*, according to the language of the People in those parts. Thus when the Tribe of *Judah* is said to conquer the *Canaanites* in the *Low-country*, we understand the *Champion* and plain Field in *Judea*, which lay at the foot of the Mountains.

§ 8. We meet in Scripture with many other petite tracts of ground, honoured with names of Lands; as, the Land of *Hepher*, the Land of *Dor*, the Land of *Zuph*, the Land of *Shual*, &c. and in the new Testament the Land of *Gennesareth*, with many other. These may be compared to our *Giltland* in *Cumberland*, *Cleveland* in *York-shire*, *Marishland* in *Norfolk*, *Lovingland* in *Suffolk*, *Porland* in *Dorset-shire*: places which sound so big, that if measured by the ear, and length of syllables, they would be accounted Kingdoms, or Counties at least, whereas surveyed by the sight and scale of miles, they appear like the aforesaid Lands in *Palestine*, very small, and little parcels of ground, whereof largely as we light on them hereafter in our severall Descriptions.

### CHAP. XIII.

*How the Hebrews measured places, Of their Cubits, Furlongs, Miles, and Sabbath-days-journeys.*

§ 1. **T**HE Hebrews distanced their places by severall measures, some arbitrary, casual, and uncertain; others certain, as reduced to a constant standard. Of the former was their measuring of land by paces, for we read, when *David* solemnly brought the Ark into *Jerusalem*, when he had gone six paces he offered Oxen and Fatlings. But here we are left at a loss in point of certainty, taking it rather for an ambulatory, than a Geometrical Pace, and then how vast the difference herein? For *Saul* being higher from the shoulders upward, than the rest of *Israel*, by the symmetry of parts, his pace must be presumed proportionably longer than other men. Nor more certain was the Hebrews measuring their land by a *Bow-shoot*, as *Hagar* is said to set her son *Ishmael* a good way

Hill-country, and low-country in *Judea*.  
q Luke 1. 30.  
12 Chr. 26. 10.

f Julg. 1. 9.

Petite Lands in *Palestine*.  
r 1 King. 4. 10.  
u 1 King. 4. 11  
w 1 Sam. 9. 5.  
x 1 Sam. 13. 17.  
y Mat. 14. 34.

Hebrews distanced places by paces, and bow-shoots.

a 2 Sam. 6. 13.

b 1 Sam. 10. 23

way off, as it were a *Bow-shoot*; which if at rovers, or randome, admits of variation, according to the strength of the Bow, might or sleight of the Archer, weight or fashion of the Arrow.

§ 2. As little certainty is also to be had, by measuring of ground by days-journeys. *Moses* in the name of his country-men requested *Pharaoh*, that they might go *three days-journey into the Wilderness, and Sacrifice unto the Lord their God*. And I have seen some Dutch-maps in their scale, in stead of miles, measured by days-journeys. A computation most uncertain, especially when it is not agreed, whether the day be in Summer, or Winter; the Traveller on horse-back, or on foot: not to speak of the goodness or the plainness of the way, (by which advantage, *Abimaz* beat *Cushi*) the speed and diligence of the Traveller. For instance; *Jacob* being in the prime of his youth, sole and single with God, and his staff, travelled in a day from *Beer-sheba* to *Bethel*, no less than sixty English miles; a tough journey, and yet the wonder is lessened, if we observe,

1. No doubt he set forth early (probably in the dark, to prevent discovery) and travelled till after the Sun was set.
2. He fled from his Brother *Esan*; and fear makes good Foot-men.
3. He went to fetch a Wife; and so welcome an employment made him mend his pace.

Thus early up, and active in himself, and assisted by God, and driven with fear, and drawn with love, and freed from any luggage; no wonder if he went fast, and far in a day. But the same *Jacob*, when he returned from *Padan-Aram*, bringing with him flocks, children, and impediments of a family, found *fifteen miles* from *Mahanaim* to *Peniel* (if he went so far in one day) to be a sufficient journey. However, I deny not, but perchance anciently, the foresaid paces, bow-shoots, and dayes-journeys were reduced to a certain proportion, though now to us unknown. And yet hence no imperfection in Scripture-History is justly inferred, because the point is of no such concernment, and the Holy Spirit intended not exactness therein, as not important to the truth of the story.

§ 3. Come we now to their certain measures of ground: amongst which the Cubit challengeth the preheminance, as most common and current in all *Judea*, yea, and in other Eastern Countries. For we find even in *Persia*, that the Gallows provided by *Haman* for *Mordecai* (but hanfelled by himself) was fifty Cubits high. Except any will say, this was extraordinary, that in the greater scorn and derision, that the Gallows might the better fit a *Jews* body, it was framed and fashioned according to a Jewish dimension. By Cubits they were commanded to measure the Suburbs and Lands of the *Levites*, which were to reach from the *Wall of the City, and outwards, a thousand Cubits round about*. Say not, this was a long and tedious work, to mete by so small a measure, God hereby shewing, that the least parcel of so fruitful a Land, was of considerable valuation. Thus precious drugs are not weighed out by hundreds,

c Gen. 21. 16.

And by dayes-journeys.  
d Exod. 5. 3.

e 2 Sam. 18. 23.

f Gen. 28. 10.

g Gen. 28. 11.

h See the Map of *Gad*.

Cubits the current measure of the Hebrews.

i Esther 7. 9.

k Num. 35. 4.

or

that, *Galilea Gajim*, or of the Gentiles, is the same with populous *Galilee*. (If any except that *Gajim* in Scripture is only taken for Heathen, never for the People of the *Jews*, may be remitted to learned *Riviet*, by instances to the contrary to have his Judgment rectified herein) or else, it was called *Galilee of the Gentiles*, because it bordered on them, and lay in the passage through which Travellers journeyed to the *Gentiles*. Thus the gate of *Ephraim* in *Jerusalem* got the name thereof, not that it stood in, but led toward the Tribe of *Ephraim*.

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The originall and nature of Tetrarchies, a *Suidas* & *Stephanus* in *Belisarius*. b *Abdus* cohort agmen, turris. c *Plinian*, exercit. fol. 579.

Why the Romans continued Tetrarchies

d Luke 3.1.

e Luke 13.1.

f Luke 23.7.

Why Abilene mentioned by Saint Luke.

y *Enoch*, 114 in 25. c. 6. n. f.

z *King*, 1. 13

The character of the Galileans, a *Josue* 11. 1. b *John* 18. 11.

c *Luke* 13. 1.

d *Mat.* 14. 70.

e *John* 4. 45.

The three Provinces how compared. f *John* 20. 7.



less solicitous in assigning the accurate bounds thereof, because it lay wholly out of the Land of *Canaan*, the proper subject of our discourse. *Abilene*, called by *Ptolemy* *Abilene* *Lyfania*, being a fair City in *Celofyria*, where the Dominions thereof ranged far on the North of *Libanus*. If any demand, why the Tetrarchy of *Abilene* is mentioned by Saint *Luke*, seeing it was an exotick, and forain territory, out of the Pale of *Palestine*; let them know, it was done out of the over abundant exactness of the Evangelist, for these reasons:

1. The more exquisitely to notify the particular time of his History, not only by the date of the Governours of *Judea*, but also of contemporary Neighbouring Princes. And the Harmony in chronology is the sweeter, the more are brought into the comfort.
2. Because many dispersed *Jews*, equally concerned in *Christ*, and the benefit of the Gospel, lived scattered in *Abilene*.
3. Because having formerly mentioned three Tetrarchs, the number had not been perfect, and entire, without adding the fourth. Thus some English Coines being quarter-peices, cannot be put away in payment without loss, except four of them be joynted together.
4. Because, though *Abilene* was not within the compas of the lesser *Canaan*, possessed by the *Jews*; yet it was within the bounds of the larger *Canaan*, that Country once belonging to the *Archites*, and *Arvadites* the Sons of *Canaan*.

§ 4. Now whosoever shall with a Compas in his hand, survey the extent of these Tetrarchies, will find them to fall out very uneven in their dimensions, some much larger than others. Indeed they were measured with no other scale than the favour and friendship of the Emperor, so that the best befriended at *Rome*, got most dominion in *Palestine*. Yet were these Tetrarchies as justly divided, as our English Hundreds, (and those perchance equall in their primitive institution, for number of men) seeing we count threecore and eight hundreds in *Kent*, and but six in *Lancashire*, accounted little less in the compas thereof. Nor was the Revenues of these Tetrarchies, less unequall than their extent, the *apud* or yearly income of *Trachonitis*, with the appurtenances belonging to *Philip*, amounting, <sup>h</sup>as *Josephus* computeth it, but to an hundred talents; whilst *Galilee*, with its appendents, returned two hundred; and *Judea*, advantaged with the friendly City of *Jerusalem*, yeelded four hundred Talents yearly to the Governour.

§ 5. Indeed exactness in observing the bounds of these Tetrarchies, is not to be expected; which, in proce of time, passed under all parts of Numeration; Multiplied, Subtracted, Added to, new Divided, made more, made fewer, made other than in their primitive establishment. Let not therefore the Reader be moved, if sometimes he find more Tetrarchies, sometimes fewer than four, mentioned by good Authors

The inequality of these Tetrarchies in extent and revenue.

g See Speeds Maps.

h De Bell. Jud. lib. 2. cap. 9.

The word Tetrarchies variously taken.

in

in *Palestine*, seeing as <sup>i</sup>*Salmasius* informs us, the word Tetrarchy in afterages was negligently taken, for a part or parcell of Dominion, without relating to the exact proportion of a fourth part. Thus it is usual for barbarous tongues, to seduce words (as I may say) from their native purity, custome corrupting them to signifie things contrary to their genuine, and grammaticall notation. Who knows not but that the word *Moity*, both in <sup>k</sup>Law and true language, importeth the just midst, and true half of a thing? though *small Moity* in ordinary discourse is taken for any Canton, or small portion. And in a more proper instance, though the Cinque Ports are notoriously known to be five, as the name signifieth; yet reckoned up with their members they make seven, as I doubt not, but six, yea more Tetrarchies, may sometimes be told in *Palestine*.

§ 6. And now to take our farewell, of the severall Divisions of this Land, mentioned in Scripture, (for on such only we insist) it will not be a mis to mind the Reader, that besides the aforesaid partitions, we find some other territories in *Judea*, having proper names and bounds to themselves, but the latter so excentricall, that they fall out neither even with any one Tribe, nor adequate to any of the Provinces, or Territories formerly described. Such are,

1. *Idumea*, sometimes taken more strictly, for the south part <sup>l</sup> of *Judea*; sometimes more largely (as always in the old <sup>m</sup> Testament) for the Land of *Edom*, and the adjacent Dominion.
2. *Perea*, (<sup>n</sup>according to cross the Water is frequent in the travels of our Saviour) being a Country containing all the Land once belonging to *Reuben*, *Gad*, and *Manasseh* on the East of *Jordan*.
3. *Decapolis*, that is, a Land with ten Cities therein; the just proportion of command given to the good Servant, who improved his five to ten Pounds, Take thou authority <sup>o</sup> over ten Cities.

However such is the variety even betwixt good Authors, that amongst them the ten Cities of *Decapolis*, are almost ten severall ways reckoned up. We will only set down two, the most authentick computations of them.

*Pliny* <sup>p</sup> his account.

- |   |  |
|---|--|
| 1. <i>Damascus</i> .                          | 6. <i>Gaddara</i> .                    |
| 2. <i>Opoton</i> .                            | 7. <i>Hippom</i> .                     |
| 3. <i>Philadelphia</i> , once <i>Rabba</i> .  | 8. <i>Pella</i> .                      |
| 4. <i>Raphana</i> .                           | 9. <i>Galasa</i> , for <i>Gerasa</i> . |
| 5. <i>Scythopolis</i> , once <i>Bethsan</i> . | 10. <i>Canatha</i> .                   |

*Brochard* <sup>q</sup> his account.

- |                            |                              |
|----------------------------|------------------------------|
| 1. <i>Tiberias</i> .       | 6. <i>Cesarca Philippi</i> . |
| 2. <i>Sephet</i> .         | 7. <i>Foropata</i> .         |
| 3. <i>Kedesh-Neptali</i> . | 8. <i>Bethsaida</i> .        |
| 4. <i>Harzor</i> .         | 9. <i>Chorazin</i> .         |
| 5. <i>Capernaum</i> .      | 10. <i>Scythopolis</i> .     |

F 2

<sup>i</sup> *Salmasius* ut prius.

<sup>k</sup> *Littleton* fol. 135. & *Cowley* interpre. in *littera* C.

<sup>l</sup> *Judea*, *Perea* & *Decapolis*.

<sup>m</sup> *Mark* 3. 8. *Matth.* 23. 5. & *Ezek.* 35. 15.

<sup>n</sup> *Luke* 19. 17.

<sup>o</sup> *Nat. Hist.* lib. 5. c. 18.

<sup>p</sup> *Plin.* *ad Achene* *versum* *Euxinum*.

The

The reason of their great difference may be this, that in continuance of time, some of these ancient Cities fell into decay, or dis-favour to forfeit their Franchises, whilst later places might succeed to their lost immunities.

§ 7. Here we pass over in silence, the Division of *Judea* into the *Hill-Country*, and the *Low-Country*; because this distinction is not appropriate to *Palestine*, but usual, and obvious in all other Kingdoms. I remember whilst I lived in the West of England and confines of *Summerfet-shire*, hearing a labourer speak much of his long living in the Low-countries, I demanded of him, whether he had ever been at *Amsterdam*? He answered, that he had never been there, but often at *Taunton*. Whereby I plainly perceived what Low-countries he meant, namely the flat and level of *Summerfet-shire*, under *Quantock-hills*, according to the language of the People in those parts. Thus when the Tribe of *Judah* is said to conquer the *Canaanites* in the *Low-country*, we understand the Champion and plain Field in *Judea*, which lay at the foot of the Mountains.

§ 8. We meet in Scripture with many other petite tracts of ground, honoured with names of Lands; as, the Land of *Hepher*, the Land of *Dor*, the Land of *Zuph*, the Land of *Sbual*, &c. and in the new Testament the Land of *Gennesareth*, with many other. These may be compared to our *Giltland* in *Cumberland*, *Cleveland* in *York-shire*, *Marishland* in *Norfolk*, *Lovingland* in *Suffolk*, *Porland* in *Dorset-shire*: places which sound so big, that if measured by the ear, and length of syllables, they would be accounted Kingdoms, or Counties at least; whereas surveyed by the sight and scale of miles, they appear like the aforesaid Lands in *Palestine*, very small, and little parcels of ground, whereof largely, as we light on them hereafter in our severall Descriptions.

## CHAP. XIII.

How the Hebrews measured places, Of their Cubits, Furlongs, Miles, and Sabbath-days-journeys.

§ 1. **T**HE Hebrews distanced their places by severall measures, some arbitrary, casual, and uncertain; others certain, as reduced to a constant standard. Of the former was their measuring of land by paces, for we read, when *David* solemnly brought the Ark into *Jerusalem*, when he had gone six paces he offered Oxen and Fatlings. But here we are left at a loss in point of certainty, taking it rather for an ambulatory, than a Geometrical Pace, and then how vast the difference herein? For *Saul* being higher from the shoulders upward, than the rest of *Israel*, by the symmetry of parts, his pace must be presumed proportionably longer than other men. Nor more certain was the Hebrews measuring their land by a *Bow-shoot*, as *Hagar* is said to set her son *Ismael* a good way

way off, as it were a *Bow-shoot*; which if at rovers, or randome, admits of variation, according to the strength of the Bow, might or sleight of the Archer, weight or fashion of the Arrow.

§ 2. As little certainty is also to be had, by measuring of ground by days-journeys. *Moses* in the name of his country-men requested *Pharaoh*, that they might go *three days-journey into the Wilderness*, and Sacrifice unto the Lord their God. And I have seen some Dutch-maps in their scale, in stead of miles, measured by days-journeys. A computation most uncertain, especially when it is not agreed, whether the day be in Summer, or Winter; the Traveller on horse-back, or on foot: not to speak of the goodness or the plainness of the way, (by which advantage, *Abimaz* beat *Cushi*) the speed and diligence of the Traveller. For instance; *Jacob* being in the prime of his youth, sole and single with God, and his staff, travelled in a day from *Beer-sheba* to *Beibei*, no less than sixty English miles; a tough journey, and yet the wonder is lessened, if we observe,

1. No doubt he set forth early (probably in the dark, to prevent discovery) and travelled till after the Sun was set.
2. He fled from his Brother *Esau*; and fear makes good Foot-men.
3. He went to fetch a Wife; and so welcom an employment made him mend his pace.

Thus early up, and active in himself, and assisted by God, and driven with fear, and drawn with love, and freed from any luggage; no wonder if he went fast, and far in a day. But the same *Jacob*, when he returned from *Padan-Aram*, bringing with him flocks, children, and impediments of a family, found <sup>h</sup> fifteen miles from *Mahanaim* to *Peniel* (if he went so far in one day) to be a sufficient journey. However, I deny not, but perchance anciently, the foresaid paces, bow-shoots, and dayes-journeys were reduced to a certain proportion, though now to us unknown. And yet hence no imperfection in Scripture-History is justly inferred, because the point is of no such concernment, and the Holy Spirit intended not exactness therein, as not important to the truth of the story.

§ 3. Come we now to their certain measures of ground: amongst which the Cubit challengeth the preeminence, as most common and current in all *Judea*, yea, and in other Eastern Countries. For we find even in *Persia*, that the Gallows provided by *Haman* for *Mordecai* (but hanseled by himself) was fifty Cubits high. Except any will say, this was extraordinary, that in the greater scorn and division, that the Gallows might the better fit a *Jews* body, it was framed and fashioned according to a Jewish dimension. By Cubits they were commanded to measure the Suburbs and Lands of the *Levites*, which were to reach from the <sup>k</sup> Wall of the City, and outwards, a thousand Cubits round about. Say not, this was a long and tedious work, to mete by so small a measure, God hereby shewing, that the least parcel of so fruitfull a Land, was of considerable valuation. Thus precious drugs are not weighed out by hundreds,

or

Hill-country,  
and low-  
country in  
*Judea*.  
1 Luke 1. 30.  
2 Chr. 26. 10.

1 Julg. 1. 9.

Petite Lands  
in *Palestine*.  
1 King. 4. 10.  
2 King. 4. 11  
1 Sam. 9. 5.  
1 Sam. 13. 17.  
1 Mat. 14. 34.

Hebrews dis-  
tanced places  
by paces, and  
bow-shoots.

a 2 Sam. 6. 13.

b 1 Sam. 10. 23

c Gen. 21. 16.

And by days-  
journeys.  
d Exod. 5. 3.

e 2 Sam. 18. 23.

f Gen. 28. 10.

g Gen. 28. 11.

h See the Map  
of *Gad*.

Cubits the  
current-meas-  
ure of the  
Hebrews.

i Esther 7. 9.

k Num. 35. 4

or pounds; but by drams, scruples, and grains; so soverajgn is the final-  
lest particle thereof.

§ 4. A *Cubit* (in the Hebrew *אמה*, *Amah*) is so called from *Cubitus* the  
Elbow (as that from *cubo* to lean, or *ubius* to bow) because properly the  
space betwixt the Elbow, and tip of the middle Finger. It was two-fold,  
the great, and the less, which may be cleared out of Scripture, against  
such as levell all Cubits alike, and conceive this distinction lyeth not in  
the thing it self, but mens bare opinion. For, 2 *Chron.* 3. 3. we find Cubits  
according to the first measure, and the Prophet \* expressly mentioneth a  
full reed of six great Cubits. The lesser Cubit generally is adequate to our  
foot and half, or half yard, the great double as much, commensurate to  
our full yard or three foot. But Rabbi-Cambi in his coment on *Ezekiel*  
assignes the great Cubit a larger proportion, so that a thousand Emoth,  
or Cubits make a mile, whom we have followed in laying out the bounds  
of the Levites suburbs.

§ 5. Forbear we here to speak of *Fathoms*, but once mentioned in  
Scripture (and then in the *Adriatick* Sea) because only used to found the  
depth of Water, not measure the length of Land. A *Furlong* comes next  
to be considered, so called *quasi furrowlong*, being so much as a Team in  
England ploweth going forward, before they return back again. I say  
in England, otherwise in the East parts of *Poland*, where Lords have  
large Lands in a continued Champion-country, uninterrupted with in-  
closures, they make but two Furlongs (and those some miles in length)  
in a whole day, the one going forth, the other coming back, so to save  
time and toil of often turning. We find no mention of Furlongs in the  
old Testament, and indeed the Grecian sheers first cut the Land of *Ca-  
naan* into the fashion of Furlongs, after *Alexander* and the *Asian* Kings  
became Masters thereof. Hereupon we first meet with them in *Mac-  
cabees*, which afterwards in the new Testament, became the constant  
computation of distances, both by Sea and Land. Now although some  
difference be in the dimension of severall Furlongs, the *Italian* is con-  
cluded to contain an hundred and five and twenty paces, and to be the eight  
part of a mile,

§ 6. A mile consists of a thousand paces, whence in Latine it takes  
its denomination, and is a measure of pure Roman extraction. How-  
ever some learned men conceive, that the Hebrew *Berab*, answereth to  
the proportion of the Roman mile, and so (saith \* *Montanus*) is always  
rendered by the *Rabbins*; namely, when *Jacob* is<sup>1</sup> twice said, to want but  
a *Berab* to come to *Ephrath*; and when *Naaman* is said, to have departed  
a *Berab* from the Prophet *Elisba*. In all which places *Tremelius* hath it  
*exiguum terre spatium*, whom our translation following readeth it, a little  
way. A mile is said to contain eight Furlongs, though others in these  
Eastern parts, will have ten to concur to the compleating thereof.

§ 7. But, be a mile more, or less, longer, or shorter; the sense, rather

Two kind of  
Cubits.

a *Ezek.* 41. 8.

b *Cap. 45. v. 2.*  
cited by *Ariar*  
*Montanus de*  
*Menfur. Sacr.*

Furlongs  
how long.  
c *Ag. 27. 28.*

d 2 *Mac.* 12. 5.

A Roman  
mile made  
the same with  
the Hebrew  
*Berab*,  
e in *mensuris*  
*sacris*.  
f *Gen.* 35. 16.  
& 48. 7.

g 2 *King.* 5. 19

How our Sa-  
viours precept  
is to be under-  
stood.

h *Mat.* 5. 41.

ther than the sound, is to be heeded in our Saviours precept, <sup>h</sup> *And who-  
soever shall compell thee to go a mile, go with him twain*. Not that here-  
by he meant to make Christians the lackeys to every mans insolence, but  
only to beat down in them vindicative dispositions, to gain on their op-  
pressors, by submission, not violence, seeing resistance would invite ru-  
ine upon them, during their present condition. Indeed cloaths are strait-  
est when first put on, which afterwards widen with wearing; and so  
some think the strictness of this precept, was only at the first giving  
thereof. Yea, they compare this, and the like prudential counsells,  
rather than positive commands, to the shells of birds, which when they  
are hatched fall off of their own accord, conceiving only infant Christi-  
anity obliged to the keeping thereof. Whereas an eternall tye is therein  
contained; but, with what circumstances it is to be observed, comes not  
within the Scale of miles in our Maps to determine.

§ 8. The Sabbath days journey remains and great difference there is  
amongst good Authors about the proportion thereof. Some count it so  
much as was betwixt each mans proper habitation, and the next Synago-  
gue, or place of publick worship, to which he was to repair; Others, that  
distance, which one might go after the Morning, and return before the  
Evening Sacrifice was offered. But let us attend to the text which directs  
us to some certainty therein; <sup>i</sup> *Then returned they to Jerusalem from the  
Mount called Olivet, which is from Jerusalem a Sabbath-days journey*.  
By the Mount here we understand not the verge, or bottom; but the  
summit, top, or ridge thereof, whence our Saviour made his ascension.  
Secondly both going thither, and returning thence are computed in the  
compass of the journey. Now, *Bethany* which was on Mount Olivet, is  
else where said to be nigh to Jerusalem<sup>k</sup> about fifteen furlongs, two miles  
on the matter; all which put together, the result is, that four miles, or  
thereabouts, make up a Sabbath-days journey. Provided, it was leisure-  
ly, and moderately paced, coming under the notion rather of recreation,  
than toil; a walk, than a work, both to man and beast; otherwise the day  
might be broken as well in going too fast as too far.

§ 9. It will here be demanded, seeing this was flatly against the letter  
of the Law, if not only meant for the gathering of *Manna* positive and  
negative; <sup>l</sup> *Abide ye every man in his place, let no man go out of his place  
on the seventh day*: Whence then did this indulgence, or dispensation a-  
rise? Some ground it on *Joshua's* \* ordering, that the Ark should in its  
removall be distanced from the people about two thousand Cubits by me-  
asure; which space is presumed might be gone forward and backward by  
any on the Sabbath-day without offence. But others conceive this equi-  
ty included in the very words of the Ordinance. For surely God intend-  
ed not, that the Sabbath should nail the Jews as fast to their houses as  
the darknels did the Egyptians<sup>m</sup> when none rose from their place; seeing  
such a sedentary stupidity had been a rack, not a rest; and a poor refresh-  
ing

A Sabbath-  
days journey  
how much.

i *Ag.* 1. 12.

k *John* 11. 18.

Whereon Sab-  
bath-days  
journeys  
were ground-  
ed.  
l *Exod.* 16. 29

\* *Josh.* 3. 4.

m *Exod.* 10. 23

\* Mat. 12. 2.

Unknown in  
the age of  
Elisba.

n 2 King. 4. 22

o Mat. 24. 20.

Difference in  
the longitudes  
and latitudes.

p Mar. 15. 29.

q In our an-  
swer to the  
objections of  
the Map gene-  
rall of Pa-  
lestine.

ing to the Jewish Servants, that those who had been labourers six days, should be prisoners the seventh. Some necessary motion therefore must be allowed. And when the Disciples walked through the Corn on the \*Sabbath-day, the Pharisees found fault, not with their feet, but their hands, not with their going, but gathering Ears of corn as they went. As for the *Pars quota*, how far people might go on that day, custome and tradition had decided it, about the days of our Saviour.

§ 10. For in the age of *Elisba* the nice restriction of a Sabbath-days journey was unknown. For when the *Shunamite* requested of her husband, <sup>n</sup>to send her one of the young Men, and one of the Asses, that she may run to the man of God, and come again, he rejoyned, <sup>o</sup>Wherefore wilt thou go to him to day? It is neither new Moon, nor Sabbath. Intimating, that had it been Sabbath either weekly or annuall, it was her duty, and had been her custome to repair to the place where the Prophet lived; though *Carmel*, where *Elisba* resided, was from *Shunem* at least fifteen miles. As for the *Jews* in our Saviours time, they persisted in the rigorous observation of the Sabbath, even till, and after the destruction of the Temple insinuated in our Saviours counsell, <sup>o</sup>Pray that your flight be not in Winter, nor on the Sabbath-day. Christ in the latter pitying that conflict which would happen in the scrupulous conscience of ceremonious *Jews*, betwixt their love of saving their lives, and keeping the Law; left that while the one spurred them to fly, and the other bridled them to stay, they would be at such a stand, that their enemies might easily knock them down in that sound of amazement, and their life determined in this world, before the question decided in their conscience.

§ 11. As for the latitudes and longitudes, the light and life of all great Maps, we have only observed them in our generall Descriptions of *Palestine* and *Egypt*, omitting them in the draughts of particular Tribes, whose smallness render them incapable thereof, without very much pains, and with very small profit. In the latitudes we may attain a tolerable certainty, but so different are good Authors in assigning the longitudes, that they accord no better in their testimonies, than the witnesses brought against Christ, <sup>p</sup>not any two of them agreeing together. Nor doth this discord only arise from the different meridians, whence the ancients and moderns do start their computations, because this being easily arbitrated according to just proportion, the difference almost remains as much as ever before. However, we have followed Authors of the best authority, as <sup>q</sup>hereafter God willing we shall give the Reader a particular account thereof.

CHAP.

## CHAP. XIV.

Directions for the use of the Scale of miles in our Maps.

§ 1. **W**ithout a Scale of miles, (or degrees equivalent) the liveliest draught of a Country is no regulated Map, but a paper full of names of places. However, vast is the difference betwixt the miles in severall Countries. An *Italian* mile containeth seven, an *English* eight Furlongs. A *French* is equall to two, a *vulgar Dutch* to three *English* miles, the large *Dutch* to four, the miles in *Switzerland* to five, not to say six of our *English* computation: so that in that mountainous Country, Travellers have a double disheartning, the worst of wayes, and longest of miles. Yea upon the *Alpes* in the juncture of *Germany* and *Italy*, in the self same Mountain, on the North side the miles are the longest, on the South side the shortest in Christendom.

§ 2. Come over into *England*, and what difference is there betwixt a *Middlesex* and a *Yorkshire* mile? The former the shortest, because (as some will have it) every London-Lady when weary with walking, concludes the space though never so short to be a mile: whilest the well mounted *Rank-riders* in the Northern Country, insensible of the length of the way because of the swiftness of their horses, make miles of the largest proportion. Our scale of miles presented in all these Maps, is according to the *English* mile containing eight Furlongs; to which we have reduced (a task rather troublesom than difficult) the measures of other Authors, giving allowance according to the standards of the severall Countries whereof they were.

§ 3. Here (if my complaint might find any pity, and that pity give me any ease) I would complain of the irreconcilable difference betwixt Authors (proceeding on the one and the same scale of miles) in making their distances betwixt their severall places. We read of *Saul* that he so scattered the Army of the *Ammonites* so that <sup>a</sup>two of them were not left together: Such a dispersion we find in the judgment of Learned men, not two of them generally concurring in the measuring of miles betwixt eminent places.

§ 4. Now as *Jurie-men*, when severall witnesses swear point-blank one against another, make bold to believe his testimony who appears most credible unto them, such power we have assumed unto our selves in these differences, to follow those, who we conceive have the best authority. Herein having a speciall regard to those that lived upon the place, and preferring their judgments above others, though otherwise of greater learning, because in *matters of fact* done in his presence, the eyes of a child are to be believed before the ears of a man.

§ 5. Where both Authors appear of equal authority in themselves, and number of followers, we have umpired the difference by pitching

The vast difference between miles of severall countries.

And betwixt miles of the same country.

a 2 Sam. 11. 11

G

on

b Palest. Seig.  
f. 19.

c Vadian. Phaz  
f. 271.

d Jud. 20. 16.

e Luke 24. 13.

f John 6. 19.

on a middle number betwixt both. For instance, <sup>b</sup>Seiglerus makes it fourteen thousand paces or fourteen miles betwixt Zidon and Tyre (eminent Martts, and therefore the distance betwixt them might be notoriously known) whilst <sup>c</sup>Vadianus makes it two hundred furlongs, or twenty miles. Here to part the difference equall, we have insisted on 17 miles.

§ 6. However when this and much more caution is used by us, our Scale of miles is so far from pretending to the exactness of those left-handed Gibeonites <sup>d</sup>to hit the mark at an hairs-breadth and not miss, that a large and charitable latitude must be still allowed us in a subject so hard and full of uncertainty. Yea the holy Spirit it self speaks not positively of distances of places, but with words of qualification. <sup>e</sup>About threescore Furlongs from Jerusalem to Ennans; <sup>f</sup>About five and twenty or thirty Furlongs they had rowed on the Sea; as if five in thirty made no considerable difference. If the same favour may be but allowed our Scale of miles, I doubt not but it will acquit it self against all exception.

§ 7. Now for the further managing of our Scale of miles we request the Reader not to extend it, therewith to measure all the properties or History-pictures in our Map (for then some men would appear Giants, yea Monsters, many miles long) expecting him rather to carry a Scale in his own eyes, for surveying such portraitures. Yea in general I undertake nothing in defence or excuse of those Pictures, to be done according to the rule of Art, as none of my work, ornamentall, not essentiall to the Maps: only this I will say, that eminency in English Gravers, is not to be expected till their Art be more countenanced and encouraged. Nor would I have the Scale applied to Cities drawn in Prospective, as to *Rabbah* in the Tribe of Gad &c. which then will fall out bigger than indeed they were; desiring the Reader only to understand them to be fair and populous Cities and therefore made more large and conspicuous than the rest.

§ 8. Such Towns as stand (as one may say) on tiptoes, on the very *unstroke*, or any part of the utmost line of any Map (unresolved in a manner to stay out or come in) are not to be presum'd placed according to exactness, but only signifie them there, or thereabouts. Nor is this without precedents in the best Geographers, so in their Maps to make the generall continuation of neighbouring Countries clearer thereby.

§ 9. If any difference, on accurate comparing, arise in the distances betwixt the same places presented in severall Maps, (some such will escape in defiance of all diligence) we hope the same will appear inconsiderable, & such moats (not being before the sight, but in the corner of the eye) will little, if at all, hinder the light of a Geographical truth. Surely as in the strictest laws of Horse-racers, some *maist of weight* is allowed to the Riders: some thinks some favour ought to be afforded an Authour, in measuring and making many Maps, were it but for the shaking of his weary hand in so tedious a work. But if such differences appear somewhat great, let those

Towns on  
the unstroke  
how to be ac-  
counted.

What Maps  
most to be  
credited in  
matters of  
difference.

those be relied on as the truest, where such places are set down *data opera, of set purpose*; so that it is the *very work* of that Map to describe them: let those I say be credited before the distances in other Maps, where such places come in only of *complement*, or are brought in by the by, to fashion and fill up the (otherwise empty) borders thereof.

## CHAP. XV.

*How the different qualities of places in our Maps, are distinguished by their severall Characters.*

§ 1. **M**AY the Reader be pleased to learn the language of the severall Characters of the places used in our Map, which I speak much in little, and are very usefull for the clearing of the History.

How places  
are known by  
their severall  
characters.

1. All Cities marked with Coronets were anciently the Royall seats of the thirty one Kings of *Canaan*, at and before the time of *Josbua*.
2. All Cities surrounded with double circles (the reason whereof hereafter) belong to the Tribe of *Levi*.
3. All Cities having banners or flags placed upon them, shew the conjecturall position thereof, when we have no assurance of their exact situation. One side of which flags humbly confesseth our want of certainty, the other as earnestly craveth better information.
4. When places are noted with Asterisks it imports difference of Divines, some making them proper names others merely appellative.
5. Places which have both Flags and Asterisks upon them, are as I may say double-hatch with uncertainty, not only their position being doubtfull, but it is questionable whether they be proper names or no.

6. Places mentioned only in the Apochrypha are signed with a Crescent or half-moon inverted, in some allusion to the difference of Arms of younger Brethren, such Books being accounted of the Fathers but of a second rank, and reputed but *Deutero-canonical* by learned Romanists. Say not that a *Barr of Bastardy* better befitted them being taken out of Apocrypha Writings. For what though those Writings were never penned by Prophets, (of whom none betwixt *Malachi* and *John the Baptist*) never written in Hebrew, never owned by the *Jews*, Gods people, for Canonical, to whom the oracles of God were committed, (and which is mainly materiall, Christ reproved them not for this neglect) never prophesied of Christ to whom all the Prophets bear witness, never solemnly quoted by Christ and his Apostles? yet because ancient, and because it may be said of them as of *Abijah* the Son of

The badge of  
Apocrypha  
Cities.

g Rom. 3. 2.

h Acts 10. 33.

1 King. 14. 13

*Jeroboam, in them there is found some good thing toward the Lord, they deserve from unprejudic'd judgments a reverent respect.*

7. Places noted with a cross in a circle, are such whereof no mention in Scripture, but only in humane Writers, *Josephus, Pliny* and the like.

8. Such as have on them an half-moon with the points upward are modern places in the possession of the Turk.

Of these very few, and those either of high note in themselves, or because seated on high Rodes. We confess these no essentiall part, but conceive them a fit compartment for our subject in hand. And thus among the flock of Cities in our Map, by looking on their brand, their owner and stature are quickly known.

§ 2. Some will conceive these had been better thrown together without any distinction, seeing the learned do not need, and the unlearned will not heed the differences aforesaid. However we had rather offend on the right hand, and be censured for overmuch caution. Others will adjudg it fitter, that the severall Towns had been set forth in sundry Maps, not putting the new piece to the old so to make the rent the worse, not mingling modern with ancient places, but presenting them apart in entire Descriptions. But this being a matter of great expence, we leave such mens judgments to be rectified by their puries, when they seriously consider the price thereof.

1st Cor. 11. 11.

§ 3. And now what remaineth, but that we humbly beg a *measuring reed out of the Sanctuary* to be lent us, that so by Heavens assistance we may be enabled to perform this Survey of the Land of *Canaan*? This in the first place implored, we proceed to our task. It was *Saint Pauls* advice to the *Corinthians*, *Be ye followers of me, as I am of Christ*: my humble request to the Reader is, that while I go before him in this my Description, he would follow me in his own pace, at his own pleasure, so fast, and so far as I follow the truth, at least the most probability grounded on Scripture, ancient Authors, and modern Travellers who have been eyewitnesses of the Country.

*Finis Libri primi.*

TO



To the Right Honourable

H E N R Y  
Lord Beauchampe,

Son to the Right Honourable,

W I L L I A M  
Marques of Hartford.

MY LORD,

**A**mongst many other Meditations, my serious thoughts have made enquiry, concerning Government and Nobility, whence each of them derived their originall.

For the first, I finde it as ancient as Man, and extracted from God himself. Who, because he was a Spirit, (and therefore invisible) the better to try what Tribute of Obedience, Men out of Conscience would pay unto him, stamped a Character of Dominion,

G 3



minion, as his own visible Image (in the Infancy of Man-kinde) on the Father of the Family, that so Honour and Duty might be given to God, in yielding subjection unto him who represented Him. These first Governours were termed Patriarches; that is, Father-Princes, their compounded Name speaking their mixt Authority. And <sup>a</sup> Josephus writing of the death of Methuselah, saith, *λαμῆχος πῶς ἀρχὴν παρέδωκεν*, He left, or passed over his Principality to Lamech his Son; and this Prince-ship continued in the Primogeniture for many Ages, till the method thereof was discomposed, partly by the numerosity of Mankind, partly by their far dispersed Habitations.

Thus was Government, the Mistressse, first born in the World, whilst Nobility, her Maid, came in not long after to attend her. For such Persons, whose vertuous Dispositions commended them to the speciall Favour of Princes in Power, had, in reward of their worth, Marks of Honour fixed upon them: which afterward by succession descended unto their Posterity.

Of these, some imitating their Ancestours goodness, continued in the Splendor of their Nobility, whilst others degenerating by their Vicious Courses, invited neglect and contempt upon themselves. Inasmuch that in some the Valour and Spirit of their Progenitors (which advanced them by the Sword in time of War) evaporated all into empty Aire; turning into a wild and riotous Animosity; And in others the Gravity and Wisdome of their Grandfathers (which promoted them by the Gown in the days of Peace) setteth into feculent Earth, leaving nothing but a tame and unactive Stupidity behind it.

Here the Nobility of such had expired, save that some of them seasonably perceiving the desperate Consumption thereof did

<sup>a</sup> Ant. Jud. li.  
1. cap. 2.

did follow the prescription of Physick, and returned into the Native aire which first gave Honour her birth and being; and did so repair their lost reputation by practising the Primitive vertues of Piety, Courtesie, Hospitality, Valour, Wisdome, and Learning; thus going home to the Climate wherein Nobility was first conceived.

But thanks be to God, your Lordship is none of those personally guilty of any decay of dignity; whose vertues preserve your Honour in the perfect health and strength thereof, which hath been the main motive to make me so desirous to present my Book to your Honour, as a proper Patron, even to the height, for all purposes and intents. Whose Judgment can examine the whole, Clemency Pardon what is amiss, and Greatness Protect the rest in defiance of opposition.

Indeed Sir, besides desire to shelter myself under your Patronage, Gratitude obligeth me to tender my service to your Honour. For all my Books, being my nether and upper Millstone, (and such by the Leviticall Law, might not be taken to pledge, because a Mans <sup>b</sup> life) without which I had been rendered unable to grind any Grist for the good of my self or others, had been taken from me in these civill Wars, had not a Letter from your Lady-mother preserved the greatest part thereof. Good reason therefore that the first handfull of my finest Meal should be presented in thankfulness to your Family,

And now my Lord, bethinking myself of a blessing for your self and worthy Lady, that Shee-pattern of Meekness, Modesty, Piety, and Patience; no fitter can be found than what the Psalmist pronounceth, that you may see your Childrens Children, and <sup>c</sup> Peace upon Israel. Here is the finest of Wares,

<sup>b</sup> Deut. 24. 5.

<sup>c</sup> Psal. 128. 7.



The Epistle Dedicatory.

wares, and withall the largest of Measures, length of dayes,  
to enjoy them. Well may this Prayer be read at Marriages, there  
being a Marriage in the Prayer, wherein Long-life coupleth  
Posterity and Peace together. Otherwise it is wofull to multiply  
for War to subtract; and only to be fruitfull for the Sword or  
Famine. May this Benediction of the Psalmist light on you and  
yours in the bighest performance thereof: which is the desire of

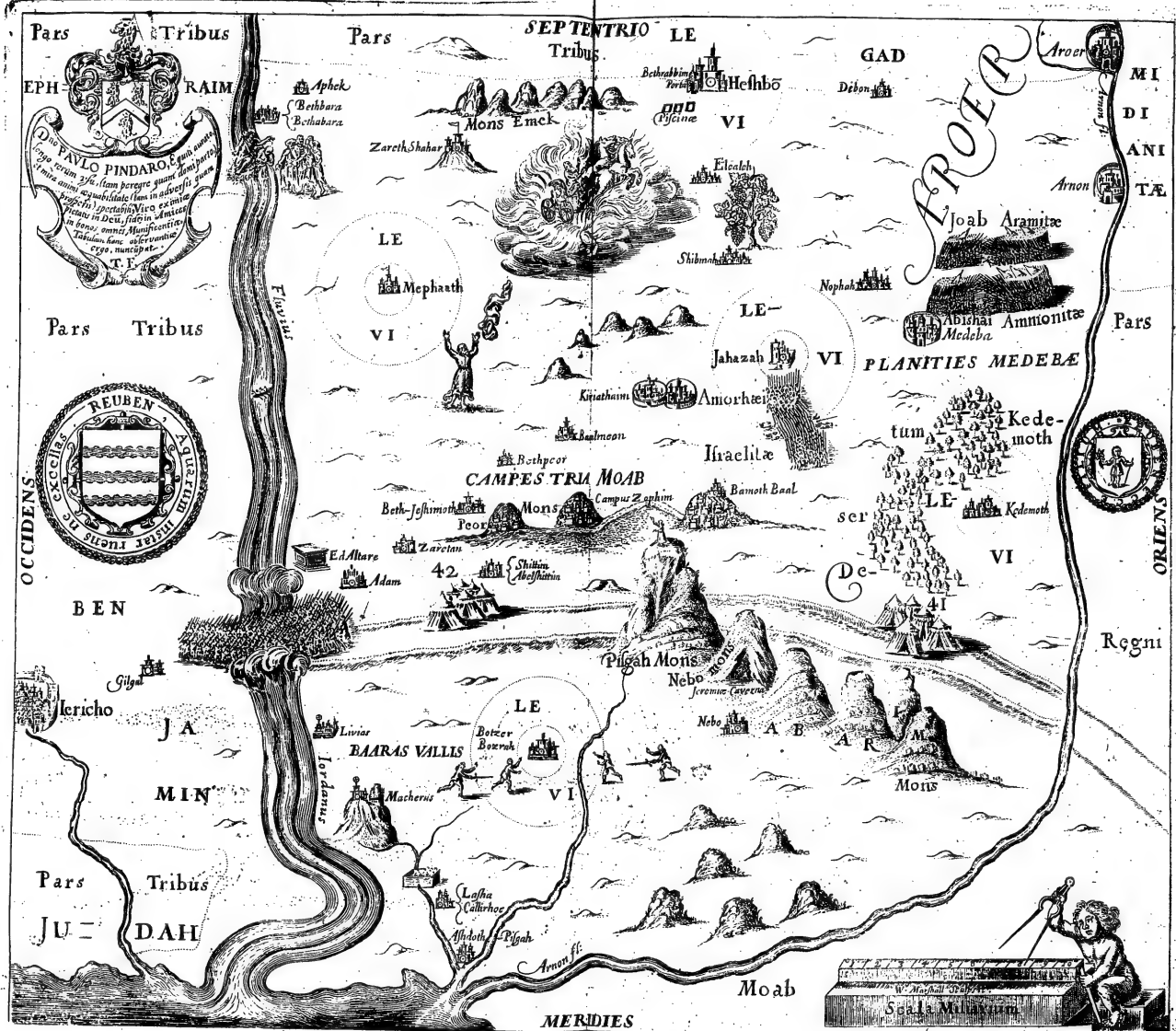
Your Lordship's

most humble Servant

THO. FULLER.

Here followeth the Map of Reuben.







## THE TRIBE OF REUBEN.

### The second Book.

§. 1. **R**uben, eldest Son of Jacob by Leah, forfeited his Birthright by<sup>a</sup> defiling his Fathers bed. For which fact he was cursed, <sup>b</sup>that he should not excell. Whereupon came such a dearth of eminent Persons of this Tribe, that neither King, Judg, Priest, nor Prophet descended thereof. Yea, few men of fame, only two notoriously infamous, <sup>c</sup>Dathan and Abiram, Generalls of the mutineers against

<sup>a</sup> Gen. 35.22.

<sup>b</sup> Gen. 49.4.

<sup>c</sup> Num. 16.1.  
& 26.5,8,9.

Moses: haply in hope, because of their extraction, to recover the lost Birthright unto their Tribe. Yet these *Reubenites*, though not springing high, spread broad; little puissant, very populous, counting no fewer than forty six<sup>d</sup> thousand five hundred at the generall muster in Mount Sinai: all which dying in the Wilderness for their infidelity, their Children descended<sup>e</sup> from them, being forty three thousand, seven hundred and thirty, possessed this Land, East of Jordan.

<sup>d</sup> Num. 1.21.

<sup>e</sup> Num. 26.7.

§ 2. A Land, that five times exchanged her owners in the old Testament. First, her originall Inhabitants were the<sup>f</sup> *Emims*, a younger house of the *Anakims*: accounted Giants, being great in stature and many in number. Secondly, *Moabites*, who, though less and lower, yet advantaged by Divine<sup>g</sup> assistance, did overtop & overcome those voluminous *Emims*, and possessed themselves of their Land. Thirdly, *Amorites*, under Sibon their King who (somewhat before Moses conducted the *Israelites* hither) acquired the Sovereignty of this Country, <sup>h</sup>beating out the *Moabites*, and banishing them South of *Arnon*. Fourthly, *Reubenites*: on whom Moses bestowed it, after Sibon was conquered and killed. Fifthly, *Moabites* again. For it seems after the Captivity of the *Reubenites* by Tilgath Pileser 1 Chron. 5.26. they made a re-entry on their old possessions: seeing those Cities (formerly Inhabited by the *Reubenites*) are prophesied against by <sup>i</sup>Isaiah and Jeremiah, under the notion of places belonging to the People of Moab, to be destroyed by Shalmaneser, and Nabuchadnezzar.

<sup>f</sup> Deut. 2.19.

<sup>g</sup> Deut. 2.9.

<sup>h</sup> Num. 21.26.

<sup>i</sup> Isa. 15. & 16.  
ca. Jer. 48.

§ 3. This

§ 3. This Country had *Jordan* on the West, (dividing it from *Ephraim* and *Benjamin*) the River *Arnon* on the East and South (parting it from the Kingdom of *Moab*) and on the North confined on the Tribe of *Gad*. The extent thereof from East to West may be allowed forty two miles, not exceeding thirty five from North to South. A Country excellent for grazing, not as if defective in Corn and Wine, wherein it shared with the rest of the Tribes, (besides the benefits of some Mineralls, and medicinall waters, whereof in due place) but because exceeding in conveniencies for Cattel: <sup>1</sup> Pastures to feed, Woods to shade, and Rivers to water them. Therefore was it bestowed upon the Tribes of *Reuben*, *Gad*, and half *Manasseh*, which much abounded in Cattel. In which three we may observe some shadows of Primogeniture, (which might imbolden them to petition to be first served) *Reuben* the eldest of *Jacob* by his Wife; *Gad* eldest by *Zilpah* his Concubine, and *Manasseh* first born of *Joseph*. But these Tribes as first planted were first plucked up. God carved unto them the first cut of the Land, and after called for the *Voider* to take it first from them. For, they falling from the house of *David*, and following *Jeroboam* through rebellion to Idolatry, and not being warned with the terrible blow <sup>\*</sup> *Hazeael* gave them, shroudly shrubbing their branches, God rent them 'up by the roots in the days of <sup>\*</sup> *Pe-kab*, by the hand of <sup>1</sup> *Tilgath-Pileser* King of *Affyria*; some twenty years before the generall Captivity of their Brethren, at the end of the reign of *Hosheab*, <sup>2</sup> *Kings* 17. 6.

§ 4. Leaving the people, come we to survey the places, and memorable actions in this Tribe. In the North-East corner thereof, near the banks of *Arnon*, we find the tract or territory of *Aroer*. For though *Aroer* the City was undoubtedly entire in the Tribe of *Gad*; yet it plainly appears, that at least a *Móity* of the Country adjacent (so called from the City) was possessed by the *Reubenites*. A populous place it was, the <sup>n</sup> Prophet mentioning the Cities of *Aroer*, though their names or number is not expressed. Probably *Arnon* one of the principall, *Tell ye it in Arnon* (<sup>o</sup> says *Jeremy*): Surely not to the fishes in the River, but to a City seated on the brink thereof, and thence denominated: as *Hull* in *Torkshire*, so commonly called from the *Rivolet* running by it.

§ 5. Going South-west, having the stream of *Arnon* for our guide, we leave *Kedemoth*, not far from the North bank thereof. The *Septuagint* read *Kedson* for *Kedemoth*, and the Vulgar, without any warrant, read *Jethson* for *Kedson*: so procreative is one error of another. This *Kedemoth* was <sup>\*</sup> one of the four Peculiars, of the *Levites*, wherein they were accommodated with Safety, Pleasure, and Profit. Safety, in the City it self, within whose walls they dwelt in secure habitations: Pleasure in their Suburbs, reaching a <sup>p</sup> thousand Cubits from the wall round about, (little less, than an English mile) where they had houses of retirement, with stalls and stables for their Cattel: Profit in their glebe land, extending two thou-

land

i Numb. 32. 1.

k 2 King. 10.

\* 2 Kin. 15. 29.

1i Chr. 5. 6. 25

m 1 Chro. 8. 8

n Isa. 17. 2.

o Jer. 48. 20.

\* Josh. 21. 30.

37.

p Num. 34. 4

land Cubits from their suburbs on every side, improved for pasture, tillage and Vinyards. For thus the survey of the *Levites* lands, *Numb.* 35. 4; 5. (though the difficult place is capable of severall senses) is expounded by learned *Rabbi Maimone*, and we in our Maps have described them accordingly. Now though herein we have given the *Levites* Lands the largest and most favourable bounds (seeing I am unable to endow them, they shall lose nothing by my restrictive measuring thereof) yet know that narrower limits are assigned them by *Tremelius*, as shall hereafter be presented in <sup>\*</sup> Diagram we have prepared for that purpose.

§ 6. Behold here *Levi's* curse turned into a blessing, <sup>1</sup> *Divide them in Jacob, and scatter them in Isrrel*. Now the dividing of them proved the disposing of them, for their own and others advantage. Their scattering was their ranking for the best behoof of the People, for whose instruction they were intended. They were the *Salt of the earth*, and therefore God sprinkled them here and there, the more conveniently to season the whole nation. Inasmuch that some English Parishes are more remote from their Mother-church, than most places in *Canaan* were distant from the Cities of the *Levites*. We must not forget that in *Jeroboams* apostasie, the religious *Levites* forsook their Cities and fled to *Jerusalem*, preferring voluntary exile before wealthy homes, on the condition of an Idolatrous compliance. It appears not in Scripture, how these Cities and Lands thus left were disposed of. Whether *Jeroboam* himself seized on them, converting them into demean of his Crown, or whether he suffered them to revert to those respective Tribes, from whom they were taken: so fastning his subjects affections unto him with nails of gold of their own profit. Either course may be conceived a cause to hasten the captivity of the People; it being just that those, who swallow Gods morsels, should be spewed out of their own possessions.

§ 7. Round about this City, is the Wilderness of *Kedemoth*, not wholly abandoned to solitariness, but as the rest of this kind, more thinly Inhabited. It abounded with wild beasts Lions, Bears, Bores, Wolves, Foxes, where the pleasure in hunting the game did not recompense the pains and dangers of the Shepherds lying constant Perdues in defence of their Flocks. From this Wilderness *Moses* sent messengers to *Sihon* King of the *Amorites*, for peaceable passage through his Country. But *Sihon* (Path-wise and Land-foolish) by denying a civility, drew destruction on himself and subjects. For seeking in fight to traverse it, for their *pedibus ambulando*, he was by a firm Ejection outed of his whole Kingdom.

§ 8. To return to *Arnon*. Hereabouts the Children of *Israel* passed over it, miraculously with dry feet, saith <sup>\*</sup> *Adricomius*. But the miracle seems rather of his, than Gods making, the Scripture being silent therein, and the River not of that depth or breadth, but that it was fordable, especially

\* In our answers to the objections on *Reuben*.  
q Gen. 49. 7.

ra Chr. 11. 14.

f Deut. 2. 26.

2 Adricomius the-  
ser. sanct.  
fol. 51.

u Joth. 20. 8.  
& 21. 96. &  
Chron. 6. 78  
Jer. 48. 24.  
x Deut. 15. 8. 9.

cially with the help of Camels, Mules, and Asses. Many miles hence this River solitarily runs on as sensible of its sad fate suddenly to fall into the dead-Sea; at *Asphoth-pisgab*. Where all his comfort is, to have the company of two other Brooks: whereof the Eastermost runs near to *Berzar* or *Bozra*: A City of refuge belonging to the *Levites Merarites*, whereof there were six in the whole Country of *Canaan*, with a<sup>x</sup> provision that they should add three more (mans mercy must increase proportionably with his means) if God enlarged their coast; though we read of no such addition, either in *Dauids* or *Solomons* time. The Cities were so conveniently distanced by Gods appointment, that in half a day (men for their lives will take wide and thick strides) some one of them might be recovered from the remotest corner of the Land. Let Historians relate the Laws of such Sanctuaries, whereof these most fundamental.

y Num. 35. 15

Strangers and sojourners in *Israel* were capable of the priviledge thereof, as well as native *Jews*.

z Deut. 15. 3.

Any murderer that could, might fly thither without any hindrance or interruption; *Thou shalt prepare thee a way*: Otherwise such obstructions would have frustrated, and defeated the main intent of such priviledged places.

a Num. 35. 29  
& Rabbi Mat-  
the. 16. cap. 8.  
Sec. 11.

If the murderer could but reach the *Berber* of such Cities of refuge (the very hemm of Christs Garment had sovereign vertue in it) distant as is aforesaid from the City it self, it was a sufficient protection for him till his cause was examined before the Judges.

b Deut. 15. 12.

Upon examination; those were denied the benefit of refuge, who had committed murder out of *malice prepense*; or had killed one (as we may say) with a malicious weapon: namely, if the bigness or sharpness thereof, be it Iron, Wood, or Stone, was mortall in view, carried death in the sight thereof; as probable, enforced with ones hand, to kill a man.

c Num. 35. 17.  
18. 23.

Others, who casually had killed their neighbour, might live safely in the City, till the death of the High-priest: typifying the suffering of our Saviour, whose execution is our gaol-delivery.

d Numb. 35.  
26. 27.

If the murderer wandring out of the Suburbs, was found by the avenger of blood, he forfeited his protection, and might be killed with indempnity.

e Maimo. on  
Numb. ca. 35.  
ver. 28. ca. 7.  
Sec. 14.

After the High-priests death (say the *Rabbins* without express from Scripture) the party was remitted to his innocence, not honour restored to his liberty, not lustre; clouded the remnant of his life, because of the scandall that came by his hand.

f Exodus. 17. 14.  
1 King. 2. 29.

Forger we nothere, that besides these six Cities, the *Altar* in the *Tavernacle* on *Temple*, was reputed the seventh and paramount place of murderers protection.

§ 9. The

§ 9. The Brook from the west, begins at *Maabarnus*: one of the strongest inland Forts in the world, nature having prevented Art therein, so impregnable is the City and Castle upon the top of a steep hill, with a deep Valley round about. Hither *Josephus* saith, *Herod* the *Tetrarch* sent *John the Baptist* to be beheaded. For which fact, his great Army was afterwards overthrown by *Aretas* King of *Arabia*. Hereabout, two Springs arise of contrary natures. One hot and sweet, the other cold and bitter. Both which meeting together make a most excellent Bath, cordiall for severall diseases. As if nature would lesson us, that moderation, wherein extremities agree, is the best cure for all distempers. These Waters are approved excellent for the contraction of the Nerves, either inwardly taken, or outwardly applied. *Herod* the King being sick, (newly come out of a Bath of blood, of the innocent *Bethlehem-babes*) was hither directed in vain by his Physicians, the water refusing to be guilty of such a Tyrants recovery. On this stream stood *Laſſa* mentioned *Genesis* 10. 19. afterwards called *Callirrhoe* or the *Fair stream*. And now what pity is that such precious water should presently be spilt into the *Dead Sea*! But what remedy? Fair and foul faces must meet together in the grave.

g Jofep. 13.  
Anti. Juda.  
cap. 22.  
h Jof. 18. An-  
tiq. cap. 10.  
i Idem bel. Jud.  
lib. 7. cap. 25.

k Hier. quest.  
Hebr. in Gen.

l Lib. 7. bell.  
Juda. cap. 25.

§ 10. As for the *Dead Sea*, which only peeps into a corner of this Tribe, but stedfastly faceth a whole side of *Judah*, more properly thereof hereafter. And as for *Josephus* his Valley of *Baaras*, with the strange growing, gathering and working of the famous root therein, we mention it, not to seem wholly ignorant thereof; and but mention it, not to seem over credulous therein. Hereabouts is plenty of Alum and Brimstone, the latter probably some fragling drops of that direfull shower which was rained on *Sodome* and *Gomorrhah*, leaving some tincture in the adjacent Country as a remembrancer of so great a Judgment.

§ 11. It is now high time that we survey the west of this Tribe, which *Jordan* (as we have said) divideth from *Ephraim* and *Benjamin*. This is the true meaning of *Deborah's* complaint uttered and repeated, for *the divisions of Reuben were great thoughts of heart*, namely, because that Tribe separated by *Jordan* from the western continent of *Canaan*, could not come seasonably to the succour of *Barak*, and subduing of *Sisera*. This River used to overflow all his banks in the first moneth. *1 Chron.* 12. 15. (parallel to the end of our *March*, and beginning of *April*) or, as it is said *Josb.* 3. 15. at the time of *Harvest*. Which vast distance in our English Climate (as much as betwixt Spring and Autumn) is easily reconciled and made to meet in *Judea*; where the *Harvest* at large is dated from the first fruits and those ripe in *April* in that hot Country. Let Naturalists discuss the cause, whence this inundation of *Jordan* proceeds; whether from the violence of winds, then blowing on its stream, and angring it beyond his Banks; or from the influence of the Moon, Commanders over moist bodies, and their motions; or from the confluence

\* Judg. 5. 15.  
16.

H

fluence

fluence of Snow dissolved from the Mountains. But my discourse like *Jordan* overflows, it shall return within its Banks.

§ 12. In the Northwest corner of this Tribe, *Jordan* first entering into it, is fordable at *Bethbara* or *Bethabara*, that is the *House of passage*. For *Gideon* having the *Midianites* in chase, sent messengers to all in Mount *Ephraim*, (a service most proper for them, cause in their confines) to <sup>m</sup> take before them the *Waters unto Bethbara and Jordan*, which there, with good Guides and high Camels, might be waded over; but more southward is fenced by its own breadth and depth against all Passengers. And here afterward did <sup>n</sup> *John* baptize our *Saviour*. As for <sup>o</sup> *Aphek* hard by, we place it here rather in conformity to <sup>p</sup> others, than convinced in our own judgment of the true situation thereof.

§ 13. The Altar *Ed*, or *witnes*, was hereabouts erected by the *Reubenites*, *Gadites*, and half Tribe of *Manasseh*, returning from the conquest of *Canaan*. This Altar was a Bridge in effect, to conjoin these divided Tribes with the rest; severed by Water, the same in Worship; on the other side *Jordan* in position, on the same side with the other Tribes in Religion. But though there was a Noon-day of Innocence in their intentions, yet because (though not a night of guiltiness) a twilight of suspicion obscured their actions, it occasioned jealousies in their Brethren, as if they had hatched some Idolatrous design. But when the matter came to be disputed in a military way, the controversy was ended by the right stating of the question, and a reasonable distinction well applied, that it was an Altar only of memoriall, and <sup>a</sup> not for any burnt meat or Peace-offering. O that all differences between Brethren might wind off, in so welcome a conclusion!

§ 14. And now he that shall cast his eye over the plain on the East of *Jordan*, shall find it well stocked with multitudes of goodly sheep, which caused *Deborah's* <sup>r</sup> expostulation, *Why abodest thou Reuben among the sheepfolds, to bear the bleating of the Flocks?* And yet no wonder if he preferred such musick, before the clashing of Swords, and sounding of Trumpets in the battell against the *Canaanites*: seeing naturally men chuse profitable ease, before honourable danger. The tails of those sheep, both for fat and wooll, were incredibly great, some of them a <sup>s</sup> Cubit long. So that nature who hath tyed the tails to other creatures, may seem to have tyed the *Syrian* sheep to their tails, which with great difficulty they drag after them. This is the reason, why it is expressly commanded in the Law, that when a sheep is sacrificed for a *Peace-offering*, the fat thereof and the whole <sup>t</sup> tail (not observed in *Kine* or *Goats*) taken off hard by the *Back-bone* was to be offered: that part being for bulk and value considerable in their sheep, which is contemptible in other creatures.

§ 15. To go back to the *River*, having left that place behind us, where the <sup>u</sup> *Ferry-boat* passed over to carry *David* and his household, after his

in Judg. 7. 24.

n Joh. 1. 28.  
o Joh. 1. 3. 4.  
p Adrich. theat.  
Ter. sanc.  
m. 125.q Joh. 22. 23.  
24.

r Judg. 5. 16.

s Syria cubita-  
les ovium cau-  
de, plurimum-  
que in ea par-  
te lanient. Plin.  
Nat. Hist. lib.  
8 cap. 48.  
t Levitic. 3. 9.u 2 Sam. 19.  
18.

after his conquest of *Abisolom*. We are now arrived at that memorable place, where God magnified *Joshua*, heartned his own people, and shrivelled up the hearts of their enemies, by drying up the waters of *Jordan*, whilst the *Israelites* passed over in this admirable Equipage.

1. The *Priests* went into the River bearing the *Ark*; in homage whereunto *Jordan* reverently retreated; (very far from the *River Adam*, which is besides *Zaretan*) and they stood on firm ground in the <sup>w</sup> midst thereof, till all the *Israelites* were passed over.
2. *Reuben*, *Gad*, and half *Manasseh* led the *Van*, about <sup>x</sup> forty thousand men of Arms, the residue of them (in all about <sup>y</sup> an hundred thousand) remaining at home to husband their ground, guard their houses, govern their Families.
3. After them the other Tribes followed: and it is observed <sup>z</sup> that they <sup>z</sup> *hasted*, not with a distrustfull hast (as suspicious that the returning waters might drown the hindmost of them) but an industrious speed, and mannerly quickness, as not willing to make God wait upon them in continuing a Miracle longer than necessity did require.
4. When all were over, the *Priests* with the *Ark*, who first entred, last left the water, (all dangerous designs are begun and finished by Gods assistance) and then *Jordan*, whose Streams hitherto suspended, returned into his Channell.
5. A duplicate or double monument was erected to perpetuate the memory hereof, being a *Grand Jury* of great stones. Of these, twelve were solemnly set up on the Land in the Tribe of *Benjamin* at *Gilgal*, and the other twelve (the counterpart of this deed) were left in the midst of the River.

Some perchance may admire that *Joshua* should set this latter invisible monument, in a place where it is drowned both in water and obscurity. But this *River-mark* was such, as possibly the tops of the stones might appear at low water; or if wholly hidden, and dangerous for boats to approach, the Sailers constant care to avoid them in their passage, called the occasion of placing them there to their daily remembrance.

§ 16. We must not dissemble the difference betwixt Authors about the situation of the aforesaid City of *Adam*, but once mentioned in Scripture, and therefore (as the Hebrews have a Proverb of words but once named, *that they have no kindred and alliance*) more difficult to know the true posture thereof. The best is, this *Adam*, though having no kindred hath some company to notify it; *Adam* besides *Zaretan*: and one *Zaretan* is sufficiently known to have been in the half Tribe of *Manasseh* west of *Jordan*, not far from the Sea of *Galilee*. Hence learned <sup>a</sup> *Masius* concludes, that the waters of *Jordan* were cut off, full seventy miles together, North of the peoples passage over it. To which opinion, under favour; we

w Joh. 3. 17.

x Joh. 4. 13.  
y Num. 26. 10  
18. 34.

z Joh. 4. 10.

a In Joh.  
Pag. 66.

can in no wife consent. Conceiving rather that just against *Jericho*, the River was dried up, for whereas the station of *Jordan* was most wonderfull, the *Israelites* had lost all the sight of this wonder on the right side, if done out of distance so many miles from their view. Place we therefore on these reasons (and the<sup>b</sup> example of others) both *Adam* and *Zarethan* in the Tribe of *Reuben*.

<sup>b</sup> *Adric. de Ter. Junii* p. 129.

§ 17. Some difference also there is betwixt Divines concerning the latitude of their passage over the River: Some conceiving it only to amount to the proportion of a fair alley, lane, or path, of such receipt alone as admitted the *Israelites* in a full and free march a competent number a breast, and that the waters, as in the *Red Sea*, standing still on both sides, \* were a wall to them on the right hand and on the left, as the Graver in our Map hath designed it. Others do not only make a gap, through *Jordan*, but pluck down the whole hedge thereof, maintaining that all the water of that River on the left hand, (betwixt their passage over and the *Dead Sea*) failed and were cut off, or dried up. Which latter opinion is most agreeable to \* Scripture, and reason: for seeing the stream of *Jordan* South of their going over, was not supplied with any reciprocall or refluxus tide out of the *Dead Sea*, the stopping of the waters above must necessarily command their defection beneath, and that the Channell by consequence for the time being was dried up.

\* *Exod. 14. 22*

\* *Josh. 3. 16.*

<sup>c</sup> *Esch. in Chron. Hiero. in Isai. & Heb.*

§ 18. *Jordan*, having now closed his streams together, runs by *Livias* a City which *Herod*<sup>c</sup> built, and so named, in honour of *Livia* the Mother of *Tiberius Caesar*. For to en favour themselves with the Emperor, the Jewish Kings called many Cities by their names (*Augusta Tiberias*, two *Cesarea's*, *Julias*, *Livias*) as if *Palestine* had been a Register Book of the Imperiall Roman Family.

§ 19. Let us now take an account of the inland Parts of this Tribe, and return to the place where the *Israelites* passed over *Arnon*. Betwixt *Egypt* and *Arnon* they had forty severall stations, and then entred into the *Promised Land*. In commemoration whereof, probably God did order, that an offender should receive but forty stripes (what Judge soever counts them two few, would think thirty too many, if he felt them himself) and then be freed from further punishment. Coming into *Canaan*, their one and forty and first fixing there was at the foot of Mount *Abarim*, and edge of the Wilderness *Kedemoth*. Hence they removed to *Abelshittim*, where *Deuteronomie* was made, the second Edition of the Law revised, and enlarged by God, the Author thereof. Here the People of *Israel* were numbred the second time. And although some particular Tribes were encreased, amongst whom these three that pitched on the East side of the Tabernacle, *Judah*, *Issachar*, and *Zebulun*, (God and the rising Sun make any thing fruitfull) yet in the whole, they were diminished one thousand eight hundred and twenty. Let such as admire hereat, that People being in slavery should multiply more than when they were at liberty, consider,

<sup>d</sup> Compare Numb. 2. 32. with Numb. 26. 31.

1. Some

1. Some Plants, (*Palm-trees* and *Camomile*) the more deprest, the further they expand themselves.
2. Infant Nations, like Infants, grow more discernibly at the first, than when they approach their full stature.
3. God purposely to defeat the design of *Pharaoh*, to destroy the *Israelites*, blessed them with transcendent fruitfulness.
4. The breeders in the Wilderness, were visited with many casualties, bringing them to untimely ends; whereas all those in *Egypt*, though painfull in their livings, were healthfull in their lives.

But the most memorable Accident in this place, was the Idolatry of the *Israelites* to *Baal-Peor* an Idol, conceived by most learned men to be *Prisapus*. And who could worship him with piety, whom none with modesty can describe? It seems that *Moab* and *Midian* (perceiving *Sihon* King of the *Amorites* overthrown in battel (counterfeited amity with them, and pretending to shew them (being strangers) the courtesie of the Country, made them an entertainment, which could not be Court-like and compleat without the company of their women. The *Israelites* beholding the *Midianitish* women, first liking their faces, then tasting their feasts, stepped from their Boards to their Beds, thence to their Altars adding spiriuall to corporall fornication. This was done by the advice of *Balaam*, whose counsell did more hurt than his curse. All his charms could have done them no harm, had he not raised these female spirits to improve them, which cost the lives of twenty four thousand *Israelites* dying of the Plague; till the Javelin of *Phinehas* executing of judgement, stopped Gods fiery sword amongst them.

<sup>e</sup> *Numb. 31. 16*

<sup>f</sup> *Numb. 25. 8, 9*

§ 20. Let us now request the Reader, to climb up the hills of *Abarim*, *Nebo*, and *Pisgab*. These are a ledge of Mountains rising by degrees from East to West. So that some have compared *Abarim* to the Chancell, *Nebo* to the Church, and *Pisgab* to the Steeple. In Mount *Nebo* the Author of the \* *Maccabees*, speaks of a Cave, wherein *Jeremy* laid the Tabernacle, and the Ark, and the Altar of Incense, and so stopped the door. But the same Author in the conclusion of his Book confesseth, that his work is like wine tempered with water: and we may take this story to be no genuine juice of the Grape & value it accordingly. On *Pisgab*, *Moses* surveyed the whole Land of *Canaan*, and although he was advantaged by the height of the place, and clearness of his eyes (no whit abated in their sight at an hundred and twenty years of age) yet much of miracle must needs be admitted, in so plain and far discovery. Here *Moses* was buried, being privileged above other servants of God (whose souls Angels convey to Heaven) that an Angel was his Sexton, to cover his body in earth. Here he concealed *Moses* his grave, lest the *Israelites* should go a whoring after it. Destroying Idolatry is a pious, but preventing it a more provident Act, chruishing it in the occasions thereof. Let none condemn this for a needless caution, as if no fear that they who sometimes would stone

<sup>g</sup> 2 *Macc. 2. 5.*

<sup>h</sup> 2 *Macc. 15. 40*

<sup>i</sup> *Deut. 34. 7.*



stone *Moses* while living, should adore him when dead. For the crooked nature of the *Jews* was bowed to *Extremes*, and had no mean betwixt *hating*, and *adoring*. Besides, when the memories of eminent men, hated or envied when living, have passed the purgation of death, it is usual for their former enemies to fall in love with them.

§ 21. May the Reader now conceive himself standing on the top of Mount *Pisgab*. Where (though content with a narrower compass, than what *Moses* discerned) he descrieth a fair prospect round about him. Not to repeat the places of the West, because mentioned before, looking Southward behold the City of *Nebo*, at the foot of its namesake Mountain: and both of them so called from *Nebo* an *Idoll God*, hereabouts worshipped. We read indeed how *Reuben* changed the names of the Cities of *Nebo*, and *Baalmeon* (because their old names taken from false Gods reſented of Idolatry.) But so hard it is to unhabit mens mouths from old ill customs, that it seems their ancient names still prevailed in common discourse. Criticks start many controversies concerning this Idol of *Nebo*; as: First, whether not originally <sup>m</sup>a *Babylonish* Deity. Secondly, whether under it the Moon (as the Sun under *Bell*) was not mystically adored. Thirdly, whether the same with *Chemosh* and *Baal-Peor* (which is the opinion of Saint *Jerome*) and if not wherein lay the difference? But it shall never trouble me, whether the fictitious Serpents of *Jannes* and *Jambres* the Egyptian enchanters, were made alike, or did differ in some particulars, seeing the real Serpents of *Moses* devoured them all up. And seeing since the service of the true God hath confuted and confounded all worship of false Idols, I list not to trade in the curiosities of distinctions betwixt them.

§ 22. Eastward behold *Kiriathim*, or the two-towns (like *Bridge-North* in *Shropshire*) two lesser Cities being modelled into one. Here lived the *Emims*, throwly smote by <sup>o</sup>*Chederlaomer*, which probably did facilitate the *Moabites* in their victory over them. *Jahaza*, a City of the *Levites*, where the *Israelites* in battel vanquished <sup>p</sup>*Sihon King of the Amorites*. A little further see the City of *Medeba*, before the walls whereof a double Battel was fought and won at once, by *Joab* against the *Aramites*, and *Abisbai* against the *Ammonites*. And it seems that the latter of these had at this time the City in their possession, whither they retreated after their overthrow. For what else do those words import; *The children of Ammon likewise fled before Abisbai his Brother*, <sup>r</sup>*[& entered into the City]*, except any (conceiving it inconsistent with the present potency of *David*, to have any of his enemies nestled in his Dominion) will by the City understand *Rabbah* the Metropolis of *Ammon*, next year besieged and sacked by *Joab*. As for *Medeba*, there needs no other evidence to speak her ancient greatness, than that *Ptolemy* by name takes notice thereof (though placing it in *Arabia*) which name it retained in the days of Saint *Jerome*.

§ 23. But Northward is the most pleasant Prospect over the fair and fruit-

fruitfull Plains of *Moab*. Nor need any wonder why the Plain is so called, seeing *Moab* had nothing on the north of *Arnon* (after the time of *Moses*) when they recollect, how lately all this Land was possessed by the *Moabites*, before *Sihon* forcibly expelled them. Now to prove that places sometimes are termed by their ancient Inhabitants, though some hundred years after: We that live in *London*, need not go no further than the *Old Jury*; so called from the *Jews* once dwelling there, now banished thence three hundred years ago. But we keep the Reader too long upon the top of this bleak and cold Mountain. 'Tis time to come down, when we have told him, that though *Pisgab* here be taken for a proper name, yet it is often used as an appellative, for any eminent ridge of a hill, which aspires above his fellows. Know also that all the Countrey hereabouts was called *Pisgab* in the days of Saint *Jerome*.

§ 24. Having now for a while reposed our selves in the pleasant Plains of *Moab*, let us not tire when our task in this Tribe grows so near to an end. Going a little Northward we cannot miss the three Stations whither *Balak* brought *Balaam* to curse the *Israelites*. For having first freely feasted *Balaam* at *Kiriath-Huazzo*, his chief City in the Land of *Moab*, he brought him over *Arnon*, only to see the utmost skirts of the People, hoping if he could but kindle his curse in any corner, it would quickly burn all the house of *Israel*. But thrice he struck fire to no purpose.

1<sup>o</sup>. In *Bamoth* <sup>a</sup>*Baal* or in the high places of *Baal*.

2<sup>o</sup>. In the field of <sup>w</sup>*Zophim* at the top of the hill.

3<sup>o</sup>. In the top of *Peor*, which looks towards <sup>x</sup>*Jeshimon*: building in each place seven Altars, and sacrificing a Bullock and Ram on every of them.

What was the design of the Sorcerer? Conceived he that Heaven was covetous like himself, and might be bribed with Sacrifices? Surely the stench of his hypocrisie out-sented all the smell of his burnt offerings. Or thought he by often changing the scene to act the more upon God? He that is the same yesterday and to day, and for ever, receives no more impression for the shifting of place, than from the changing of time. Or did he hope with the mystery of his numbers, *Thrice seven Altars*, to flatter Heaven in a consent? All numbers are but bare Cyphers to him that is infinite. O how he sweats for the wages of iniquity! How is his tongue distracted between the Spirit of God and the Spirit of gold! All in vain; the further he goes, the worse he speeds: but the better he speaks, falling at last from flenting, to down right blessing of *Israel*. However, though he did not his work, he received his wages. And if *Balak* at that time did not pay him with gold; yet afterwards the *Israelites* did with steell, justly slaying him with the <sup>y</sup>Sword.

§ 25. Pass

k Num. 22. 38.

l Voss de orig. Egypt. Idol lib. 2. p. 346. m Isa. 46. 1.

a Exod. 7. 12.

o Gen. 14. 5.

p Deut. 2. 32.

q 1 Chr. 19. 7.

r 1 Chr. 19. 15.

(Num. 21. 25.)

t Hieron. de loc. Hebr.

u Num. 22. 41

w Num. 23. 14

x Num. 23. 28

y Num. 31. 8.

z: King. 2.

a Dent 23. 24.

b Pal. 45. 17.

c Isa. 15. 8. 9.  
Ez. Jer. 48. 32.d Num. 32. 37.  
e Josh. 21. 39.

f Cant. 7. 4.

g Josh. 13. 19.

§ 25. Pass we now, still more Northward, by the place, where *Elias* ascending to Heaven in a *Chariot of fire*, left his *Mantle* and a *double portion of his Spirit* to *Elisba* his servant and succellour: and by *Mephaah* a City of the *Levites*, to *Sibmah*, so famous for her fruitfull Vinyards Going through which the Reader may eat *Grapes to the full at his own pleasure*: A liberty lawfully allowed him, but beware putting up any into his *Vessel*, lest he be apprehended for a trespasser. For the same Law which provides for his necessity, punisheth his covetousness. And what is this whole world with the wealth thereof, but a Vinyard, wherein happy he, who hath enough to serve his turn, seeing when he dieth, he shall carry nothing away with him. It seems in *Sibmah* there was some one signall Vine eminent for greatness above the rest, or else that all her Vines grew so close and uniform, that they resembled one entire and continued tree: The Prophets always addressing themselves unto it in the singular number, *O Vine of Sibmah, I will weep for thee, &c.*

§ 26. Our work is ended, when we have viewed the North part of this Tribe, where it confineth on *Gad*. Where we only meet with one place of note *Heshbon*, anciently the Royall Palace of *Sibon* King of the *Amorites*, and afterwards a City of the *Levites*. Which the Scripture placeth sometimes in *Reuben*, and sometimes in *Gad*. To accommodate this difference without making of two Cities of the same name (such multiplication unwarrantable, save where absolute necessity enforceth it) I find no fitter expedient than by setting *Heshbon* so equally between these two Tribes, as partially in both, and totally in neither. Thus *Bristol* is situated betwixt *Glocester* and *Somerset shires*; and yet challengeth to be an absolute liberty of it self; as this *Heshbon* also was an entire demeans of the *Levites*. One fair gate it had, called *Beth Rabbim gate*, nigh to which were most clear and pleasant fish-ponds, to which the eyes of the *Sponse* are compared by *Solomon*. Not that she was troubled with watery eyes like *Leah*, (the resemblance being recounted amongst her perfections, not defects) or that her eyes (as some may fancy) are compared to Pools, moistned with tears for her sins, but because of her clear and perspicuous vision and apprehension of Heavenly Mysteries.

§ 27. As for the Mountains of *Emek*, which Mr. More in his Map, without alledging any warrant from Scripture, (otherwise his constant custom) makes the bounds betwixt *Reuben* and *Gad*; I have placed them accordingly, yet so that the Reader (without a miraculous Faith) may remove these Mountains to some other place, when he finds just cause for the same. At which time also, when proceeding on more infallible principles for their situation, let him take down our conjecturall Flags from the tops of *Mephaah*, *Zerethshabar*, &c. now placed but by guess, and let him dispose of them, if he can, in a more exact position.

§ 28. So

§ 28. So much for *Reuben*, not forgetting how in the days of *Solomon* when the Land was divided into twelve Purveyor-ships to make monthly provisions for his Courts *Gebaz* the son of *Uri* had all the Country once of *Sibon* King of the *Amorites* (but then possesst by *Reuben*) in his circuit whence no doubt plenty of good fare out of this Pasture-Country so abounding in Cattel, was brought to *Jerusalem*. Now we have placed the name of *Amorites* on the sinister front of this our Description, because they were the old Inhabitants of this Country: our constant custome through this Book in the adverse page opposite to the Tribes name to insert one of the seven Nations of *Canaan*; (former owners of that Land) conceiving it to conduce much to the illustration of Scripture.

§ 29. Modern Heralds, by Commission authorized from the Jewish Rabbins, assign to *Reuben* for arms, *Argent, three Bars wave azure*, in allusion to *Jacobs* Legacy, *Unstable as water, thou shalt not excell*. For as water cannot hold it self, but as it is held in a vessell, so *Reuben* could not contain himself within the bounds of chastity, till shame and sorrow did reclaim him. Besides, as water once shed, is never to be gathered up again; so *Reuben* could never after recollect his lost credit, to recover the full favour of his Father. Though once he indeavoured to gather up some spilt drops of his reputation by projecting the deliverance of *Joseph* from his Brethren: but his design miscarried.

§ 30. For mine own part, I cannot concur with the common opinion, that these three *Bars wave* were the Arms of *Reuben*; principally because Arms are honorary ensignes, assign'd, or assum'd for the greater grace of the bearer. Improbable therefore, that this Tribe to perpetuate the Infamy of their Ancestor would always have water running in their Shield, as if *Reubens* crime were the *Renbenites* credit; like such whom the Apostle reproves, *that glory in their shame*. Rather let us hearken to *Aben Ezra*, who allots to the Banner of *Reuben* a man or male-child (others a Mandrake, others put Mandrakes in his hand) relating to *Leahs* words at his birth, calling him *Reuben*, that is, *I see a Son*, causing her to forget her pain, for joy that a man-child was born into the world.

§ 31. The proper place for the standard of this Tribe was to be the first of the three Tribes which pitched on the South of the Tabernacle. Thus though *Reuben* lost the Primacy of power over all, he still kept the precedence of place before one quarter of his Brethren. Whence Parents may be taught, that though on just ground they disinherit, yet not so wholly to dishearten their eldest sons, but still suffer some remembrances of a Birthright ever to remain unto them.

F I N I S.

Here the Map of Gad is to be inserted.

I

THE

\* 1 King. 4. 19.

h Gen. 49. 4.

i Gen. 37. 21.

k Philip. 3. 19.

l Gen. 29. 32.

m Num. 2. 10.





# THE TRIBE OF

G A D.

The third Book.

§. 1. **G** Ad, eldest Son of Jacob by Zilpah, so increased in Egypt, that <sup>a</sup> forty five thousand six hundred and fifty males of twenty years old and upward of this Tribe were numbred at Mount Sinai: all which falling in the Wilderness for their tempting of God with this disobedience, a new generation of forty thousand <sup>\*</sup> & five hundred entred the Land of Canaan. This Tribe affordeth very

martiall men. For such of them as repaired to David in Ziglag are described, <sup>a</sup> Men of war, fit for the battel, that could handle shield and buckler, whose faces were like to the faces of Lions, and were as swift as the Roes upon the Mountains. Yet I meet not with any publick Magistrate extracted from Gad, though the <sup>b</sup> Genealogists rank Jehu with four of his Posterity successive Kings of Israel amongst the Gadites; but on no other ground, than because at the first time he is found mentioned in Scripture, he was <sup>c</sup> employed a Commander at the siege of Ramoth Gilead a City <sup>\*</sup> in this Tribe. It seems that as the English-law makes a charitable provision for children left by their Parents, that the Parish wherein they are first taken up, must maintain them: so Genealogists, the better to methodize the pedigrees of the Jews in Scripture, reduce Persons of unknown Parentage, to those respective Tribes, in whose grounds they first light on the mention of them. But let Jehu pass for a Gadite: the rather because so puissant a Prince, will prove a credit, rather than a charge to that Tribe to which he is related.

§ 2. The land of this Tribe was of a double nature. For what lay North of the River Jabbok was anciently the possession of Og King of Basan. But what lay South of the River, had its property more intricate and incumbered with often exchange of her owners, and on the right understanding thereof depends no less, than the asserting of the innocence of the Israelites, the confuting of the cavill of the Ammonites, and the reconciling of a seeming contradiction in Scripture; take it thus briefly.

<sup>\*</sup> Numb. 1. 19.  
25.

<sup>\*</sup> Num. 25. 18

<sup>a</sup> 1 Chr. 12. 8.

<sup>b</sup> See Speed's  
genealogy of  
Gad extracted  
from M.  
Broughtons  
citing. 9. 1. 2.  
<sup>\*</sup> Josh. 20. 8.

d Deut. 2. 20.

e Seriously  
peruse Josh.  
13. 25.f Compare  
Num. 21. 25  
with Josh.  
11. 21.

g Psal. 80. 9.

h Deut. 2. 5. 19

i Josh. 11. 13.

k Josh. 11. 25

1<sup>st</sup> It was the Land of certain Giants called <sup>a</sup> *Zamzummims*.2<sup>ly</sup> It was possessed by the <sup>c</sup> *Ammonites*, who destroyed those Giants, and this Country was accounted a moiety or one half of their Dominion.3<sup>ly</sup> It was subdued by <sup>f</sup> *Sihon King of the Amorites*, who cast out the *Ammonites* (when also he destroyed the *Moabites*) such as were South of *Jabbok*, and dwelt in their stead.Lastly, after the overthrow of *Sihon*, *Moses* gave it to the Tribe of *Gad*, for their inheritance. Thus God by ringing the Changes of successive Lords in this Land, made musick to his own glory.

Behold we here what the Psalmist <sup>g</sup> saith, *Thou hast brought a Vine out of Egypt, thou preparest room before it*; the method and manner of which preparation is most remarkable. First, God in his providence foresaw that the Country of the *Canaanites* was without other addition too narrow, to receive the numerous People of *Israel*. Secondly, God in his goodness, resolved out of love to righteous *Lot*, that his posterity should not totally lose their possession, nor would he suffer the *Israelites* their kinsmen to deprive them of any parcell thereof; giving them a flat command to the contrary. <sup>h</sup> Lastly, God in his justice permitted *Sihon King of the Amorites* should win part of the Country from *Moab* and *Ammon*; and suddenly sends the *Israelites* to conquer the Conqueror; and now lawfully to inherit, what the other had wrongfully taken away: And thus he prepared room for his *Vine*.

§ 3. By this time we plainly perceive, that in the *Ammonites* demand to *Jephtha*, there was some truth blinded with more falshood, that the countenance of the former might pass the latter unsuspected. <sup>i</sup> *Israel took away* (saith the King) *my Land when they came out of Egypt from Arnon even unto Jabbok, and unto Jordan; now therefore restore these Lands again peaceably*. True it was, that this Land was once theirs (and so it is plainly called *Joshua* 13. 25.) but most false, that ever the *Israelites* took Inch of ground from them, save only mediately and at the second hand, taking it from *Sihon*, who took it from the *Ammonites*. We report the rest to *Jephtha's* answer (who first with a fair ambassie, and then with a famous victory confuted the *Ammonites* antiquated title to this Territory) pleading that the *Israelites* had three <sup>k</sup> hundred years peaceably possessed the same. Now, if upon a strict account, some years fall short of that sum, the matter is not much, because Souldiers love to fill their mouths with a round number, and too hundred fifty and odd with a good Sword may well be counted three hundred years currant, though not compleat.

§ 4. The Tribe of *Gad* had the Kingdom of *Ammon* on the East, the half Tribe of *Manasseh* on the North, *Reuben* on the South, and the River *Jordan* on the West. The length thereof from *Aroer* to *Jordan* may be computed thirty five miles: and the breadth thereof from *Mahanaim* to

Dibon

*Dibon*, falls out a little less. A Tribe inferior to none for fair Rivers, fruitful Pastures, shady Woods: superior to most for populous Cities, and memorable actions atchieved therein. As for *Balm*, or *Balsam*, it was a peculiar commodity of this Country. Thus the Prophet betwixt grief, anger, and pity demands, *Is there no Balm in Gilead?* and again, *Go up into Gilead, and take<sup>m</sup> Balm, O Virgin*. In describing this Country we will follow the streams of *Arnon*, *Jabbok*, and *Jordan*, which (with some little help lent us besides) will afford us the conveniency to behold all remarkable Mounts in this Country.

§ 5. In the Eastern part of this Tribe the Rivers of *Arnon* and *Jabbok* (though running contrary ways) arise not far asunder: according to the exact observation of <sup>a</sup> *Josephus*, who saith that the Land of *Sihon King of the Amorites* lay in nature and fashion like an Island, betwixt the three Rivers of *Jordan*, *Arnon*, and *Jabbok*, so near are the Fountains of the latter together. The heads of their Springs are found in a mountainous and rocky soil, affording great plenty of *Jackalls*; mungrell creatures of equivocal extraction, deriving cruelty from the Wolves their Sires, and craft from the Foxes their Dams These *Jackalls* are meant by our Translators *Psalms* 63. 10. *Let them fall by the edge of the Sword, that they may be a portion for Foxes*: not for ordinary Foxes, which indeed are so dainty mouthed, that they will not feed on any carcases, but what they kill themselves: but for these *Jackalls* (which may pass for Foxes, because so by the surer side) so ravenous, that they will not only feed on carion above ground, but even dig holes in the earth, fetch forth, and feed on dead bodies of men if not deeply interred.

§ 6. The River *Arnon* running full South passeth by <sup>b</sup> *Aroer*, a fair City, whereof frequent mention in Scripture, but in no other notion, but only as the Eastern boundary of *Canaan*. Here *Arnon* entertaineth a River from the West, called the River of <sup>c</sup> *Gad*, because rising, running, and falling, within the compass of this Tribe.

§ 7. This River of *Gad* had formerly received into it another stream called the waters of *Nimrim*, threatened by the <sup>d</sup> Prophets to be dried up: on the banks whereof *Bethnimrah* a City was seated. At the conflux of these two, the *Sea of Jazer* is found, being no other than a Lake (about our *Whitsey Meer* in *Huntingtonshire*, for greatness) as the *Jews* call the meetings of all waters, whether fresh, or salt *Seas*. Nor let their language herein be challenged for impropriety, having a warrant from God himself, <sup>e</sup> who at the Creation, called the dry Land *Earth*, and the gathering together of the waters called *be Seas*. Conformable hereunto is the expression of the modern Dutch; for in *Helvetia* a Province of *Germany*, yea in *Argow* (as I may say) a Country of <sup>f</sup> *Helvetia*, I have told above sixteen *Seas*, *Zuger-see*, *Thuner-see*, *Ober-see*, *Rot-see*, &c. though the biggest of them but Lakes in effect. Yea the *Jews* did so far extend, or rather, so straitly contract the word *Sea*, that, that capable vessel of brals, used as Lavatory

for

1 Jer. 8. 22.

m Jer. 45. 11.

h Josh. 11. 13.  
i Josh. 11. 25.  
k Josh. 11. 25.  
l Jer. 45. 11.

\* Num. 32. 34.

o 2 Sam. 24. 5.

p Isa. 15. 6.  
Jer. 48. 34.

q Gen. 1. 10.

r See Mercator's Atlas in Helvetia.

f 1 King. 7. 23. for the Sacrifices in the Temple, was termed the *Molten Sea*. *Jazer* which gave name to this Sea, was a City of the *Levites* hard by, whereat some sad accident had happened, though the particulars thereof are not discovered in Scripture, for the *weeping of Jazer* passeth in the Prophet as the expression of great lamentation.

§ 8. Hence the *River of Gad* passeth by *Civitas interamnis*, or the City in the midst of the River, wherewith on all sides it is environed, never mentioned in Scripture but with the company of *Aroer*: a clear evidence both of their distinction and vicinity. Hereabouts *Joab* pitched his Tent, when sent to number the People. Wonder not that having the convenience of three Cities so near to receive him; he preferred rather to reside in a Tent during that employment. For (besides that such movable habitations comply best with military men) it was fittest for the work in hand; where the People to be reckoned might have full and free access in open air; both wholsomer for the persons, and speedyer in dispatch, than when pent within the streets and walls of a City. Nothing else memorable remains in the Southeast corner of this Tribe, save *Dibon*, a City sometimes assigned to *Reuben*, and sometimes to *Gad*. To reconcile this, some make them different and distant Cities; which in my apprehension is rather to set up two marks than to hit the right one. For seeing these two Tribes confine together, and both lay claim to *Dibon* (like the two Mothers challenging the living child) we have only, instead of a Sword made use of pricks, setting it equally in the bounds of both. Here we advise the Reader (not out of distrust of his skill, but desire of his good) to beware, neither to confound this *Dibon in Gad*, with *Dibon-Gad*, the thirty ninth station of the *Israelites* as they came out of Egypt; nor with another *Dibon*, which seems to be in *Judah*, wherein the *Jews* dwelt after their captivity.

§ 9. The River of *Jabbok* arising out of the afore said stony Country, first runs directly Northward, and strengthened with an accession of waters from the Kingdom of *Ammon*, turns his stream full West. In which course ere long he cometh to the Ford which *Jacob* with his Family passed over: and where we crave the Readers leave for a while to discontinue our discourse of this River, and to attend that worthy Patriarch in his Travels through this Tribe, which in form of a Belt crossed *Gad* athwart from Northeast to Southwest. *Jacob* first entering into this Tribe came to *Mabanaim*, that is, the two Camps, because there the Angels digested into two Armies (probably behind and before him) appeared to *Jacob*. Now as *Adam's* naming the Creatures argued his Dominion over them; so the Patriarchs naming of places in *Canaan*, was an Earnest that their posterity should possess them. Who no doubt as curious to enquire, to were carefull to continue those names which their Ancestors had given them. *Mabanaim* was afterwards a City of the *Levites*, and in the reign of *Ishobabeth* the Son of *Saul*, it was made the chief City of his Kingdom.

Kingdom. But with his life within three years expired the Metropolis of *Mabanaim*, which afterwards afforded refuge and residence to *David*, when flying from *Jerusalem* for fear of *Abolom*. Hither the news of *Abolom's* death was brought to King *David* (joyfull to the King, but dolefull to *David*) which caused his patheticall lamentation over the Gate, till the heat of *Joab's* anger dried up *David's* tears; perswading him with cheerfull looks to countenance the Conquerors.

§ 10. From *Mabanaim*, let us go fairly and softly on with an easie pace in the company of *Jacob*, (not over-driving his Children and Cattel to the above named Fords of *Jabbok*) and thence to *Peniel*, where *Jacob* (the youngest Warrior fighting before he was born, and the strongest Conqueror) prevailed with God appearing like an Angel. Who in admonition to *Jacob*, that he overcame not with his own striving, but his opposites yeilding, gave him a gentle touch, being pleased, where he could have broken the bone, only to shrink the sinew, whereupon *Jacob* carried an upright heart, and lame leg to his grave. Indeed learned *Rivet* is of opinion, that God presently healed his halting, chiefly grounding it, because *Esa* at his meeting took no notice of his lameness: but doth not the negative follow with more probability, because the Scripture takes no notice of his curing? Besides, had the cure come so quick, the hurt had never left so deep and long lasting impression in the practise of the *Israelites*, abstaining, for that cause, from eating the sinew in the thigh. Yea modern *Jews* (oh that they were as observant of the substantiall as ceremoniall parts of the old Testament!) not certain which sinew it was (so many meeting in the thigh) refrain from feeding on all Nerves in the hinder part of a beast.

§ 11. From *Peniel* going South-west *Jacob* being to meet *Esa* his Brother, thus marshalled his company. In the fore-front his Concubines with their Children, next *Leah* with hers, *Rachel* and *Ioseph*, first in his love and last in place, because furthest from danger; before all, like a valiant Commander taking the worst service on himself, marched *Jacob* in person, having sent before him his presents to *Esa*, and dispatched before them his prayers to God. See what gifts and good words, a fair tongue and full hand can do. *Esa* instead of killing falls a kissing him. Behold how they hug! being now more twins, than in their mothers Womb: for there they strove, but here they embraced. From *Peniel*, *Jacob* travelled to *Succoth*, in English, *Booths*, because there he erected Tents for himself and his cattel: and so he went over *Jordan*, into the Tribe of *Ephraim* to the City of *Siehem*; whither (God willing) hereafter we will follow him. And now seeing the way which we have come is both plain and pleasant, let me request the Reader not to begrudge his pains to go some part of it back again, only exchange the company of plain dealing *Jacob*, for valiant *Gideon*: who in his march traversed this Tribe from the West to the East thereof.



§ 12. Gideon pursuing the flying *Midianites* with his Souldiers, as faint as few for want of victualls, coming to *Succoth*, desired food from the Inhabitants thereof. The *Succothites* were so far from granting him provision, they would not give him good words, not more niggardly of their Victualls, than prodigall of their 'taunts unto him. Wherefore Gideon, in his return (nor then at leisure, that his wrath should hinder his work) with briars and thorns of the Wood hard by, tare their flesh in pieces. The originall faith, *he taught them with thorns, or made them to know*, namely their own folly and his power. Dull Schollars must have sharp Teachers: or rather like unto like, churlish crabbed dispositions, and prickly crooked thorns well agree together. Hence Gideon marched to *Peniel*, whose Citizens (neighbours to *Succoth* both in place and peevishness) churlishly entertained him; which cost them at his return the breaking down of their 'Tower, which was afterwards re-edified by King *Jeroboam*. From *Peniel* Gideon went forward, by the way of them that dwell in 'Tents, on the East of *Nobah* and *Jogbehah* against the *Midianites*, unto *Karkor*, which being out of the Tribe of *Gad*, we shall hear more of it in our Description of *Midian*.

§ 13. The mention of those that dwell in Tents, puts me in mind, that it is as much my duty here to tender my conjecture to the Reader, as it is his liberty to receive or reject it. There was a Country, undoubtedly in this Tribe, called the 'Land of *Tahim-hodshi*, that is, newly Inhabited, where *Joab* made his second station, when sent to number the People. Now may not this in probability be the very place, where the *Israelites* formerly dwelled in Tents, and in *David's* victorious reign were reduced to more stability, and encouraged to turn their Tents into Houses, more certain and solid Habitations?

§ 14. To return now to the River *Jabbok*, half impatient for our long deserting it, save that running Westward, it glides coolly and calmly under the shade of the Forest of *Ephraim*, so called, as learned men conjecture, (for otherwise *Ephraim* possessed not any thing on this side *Jordan*) because there 'Jephtha defeated the *Ephraimites* for their insolent mutiny against him. But afterwards a greater slaughter happened in the same place, when *Joab*, *Abishai*, and *Istai* Generalls for *David*, routed *Abisalom's* Army, & when the Wood devoured more than the Sword. Wonder not that sticks had a mouth more voracious than steel, understand it that some were devoured by beasts, others famished as lost in the Labyrinths of the Forest, & some staked on sharp piles, in the fierceness of their flight. Well might such sad fate befall the common Souldiers, which happened to *Abisalom* himself. This was he that boasted how upright he would be when made a Judge, whereas now, if the length of his hair conduced any thing to his execution, it was the best, yea only piece of Justice performed by him. Yet more probable it is, that runing in haste (not so minding which way to go, as to be gone) he was snatched up

by

by the neck in a forked<sup>b</sup> bough: How did the officious Oak act three parts, being the Gallows, Halter, and Hangman for a Traitor? But this accident rather occasioned than caused his death: the Oak was rather his Gaolour than his Executioner. It was *Joab* that dispatched him with three Darts through his 'Heart. Wherein through a treble orifice were discovered Disobedience to his Parent, Treason to his Prince, and Hypocrisie to his God, pretending a<sup>d</sup> Sacrifice and intending Rebellion.

§ 15. Hard by was *Abisalom's* Tomb, consisting of a great 'Pit to hold, and a great heap of stones to bide a great Traitor under it. May they there lie hard and heavy on his Corps, and withall (if possible) sink down his rebellious example for ever having a resurrection. No methodicall monument but this hurdle of stones was fittest for such a causer of confusion. Indeed in his life time he had erected a stately Pillar near *Jerusalem*, intending it no doubt for the place of his Buriall. But just it was that his dead carcase should be deprived of his own grave, who indevoured to dispossess his living Father of his Kingdom.

§ 16. And now a little to acquaint the Reader with the adjacent Country, two severall ways led hence to the City of *Mahanaim*. The one through the Mountains, shorter but harder, which *Cushi* chose: The other<sup>b</sup> by the way of the Plain, which the swiftest about was the nearest way home. *Abimaz* took this as the most ready Road, who being a messenger volunteer, would confess to *David* no more news than what he knew would be welcome, whilest *Cushi* a prest-Post must relate the full of his message. And now the River *Jabbok*, who hitherto may seem to run slowly, as attending in suspense the issue of the Battel, certified of the success thereof hastens with all possible speed to fall into the River *Jordan*.

§ 17. *Jordan* had now some distance of miles escaped out of the Sea of *Kinneroth*, or Sea of *Galilee*: the edge whereof *Josh.* 13. 26. is assigned for the utmost border of this Tribe. Through this Lake (as *Tacitus* observeth) this River kept his ready course, preserving his stream entire from incorporating with the waters of the Lake. A thing no whit incredible to those *Welshmen* in *Merioneth-shire*, who have beheld how the River *Dee*, running through<sup>b</sup> *Pimble-meer* continueth his Channell without mixing with the *Meer*. On the East side of this Sea stood the City of *Gadara*; (the first syllable whereof is argument enough to place it in this Tribe) where the Legion of Devils cast out of the man, entred into the herd of Swine: where a three-fold difficulty appeareth in the relation of the Story.

1. Whilst other<sup>i</sup> Gospels mention but one, Saint<sup>k</sup> *Matthew* makes two men posselt with a Devil.
2. The same termeth them *Gergasens*, whom other Gospels name *Gadarens*.

K

3. Seeing

b 2 Sam. 18. 9

c 2 Sam. 18. 14

d 2 Sam. 15. 7

e 2 Sam. 18. 17

f 2 Sam. 18. 18

g 2 Sam. 18. 23

h Camden's  
Britan. in Merionethshire.i Mar. 5. 1. &  
Luke 8. 27.  
k Mar. 9. 28.



3. Seeing Swine till killed, return their owners no profit, and then their flesh was forbidden the *Jews* to eat, how came the *Gadarens*, being undoubtedly *Jews*, (otherwise Christ would not have conversed with them) to keep such a company of useleſſe Cattel?

But theſe difficulties accept of their ſeverall ſolutions.

1. Though two were poſſeſſt, one of them being Paramount in torture and unruleneſſe eclipsed the mention of the other, the ſecond not being named in the preſence of the principall.
2. *Gadara* and *Gerazin*, though diſtinct, were neighbouring Cities and ſo might have joint commonage of Cattel betwixt them.
3. They kept Swine to truck and barter with other Nations. Though their fleſh was unclean in the mouths, yet their money was clean in the Purſes of the *Jews*. But if any conceive they kept Swine not only *ad uſum* but *ad eſum*, ſuch muſt acknowledge the drowning of them to be the owners juſt puniſhment for their breaking Gods Commandments.

But when thoſe Hogs were ſunk in the Sea, a greater Herd of them remained in the City: iwinish People, who preferred to wallow on the dunghill of their own wealth, rather than to poſſeſſe the Pearl of Chriſts preſence, whom they requested to depart out of their Coaſts. So much of the *Gadarens*, and their Neighbours the *Gergaſens*; only let me add that from the affinity of ſound ſome have collected, the *Girgaſhites* anciently to have inhabited this Country, (as we have formerly obſerved) and therefore in the title of every leaf we have divided this Tribe betwixt them and the *Amorites*, as the old poſſeſſors thereof.

§ 18. *Strabo* \* reports how there is a little Lake near to the City of *Gadara* infected with ſuch malignant and peſtiferous qualities, that it ſcaldeth off the ſkin of whatſoever is caſt into it. This may ſeem an effect of the Devils in the Hogs, (*Satan* when he departs uſeth to leave ſuch perfumes behind him) and ſemblably the poſſeſſed man ſtripped himſelf of all his cloaths and went naked. But ſeeing the Scriptures ſay expreſſly that the Hogs ran into the Sea, and not into this petty Lake, I dare not aſſign this as the cauſe of thoſe miſchievous waters.

§ 19. *Jordan* having got out of the ſoreſaid Sea of *Galilee* is preſently croſſed over with a ſtately Bridge. I conceive it of no great Antiquity, (no ſtone thereof appearing in the Scripture) but *Mercators Maps* take notice thereof. And a moderate *Jeſuite* tells us (obſerve it Reader againſt the time thou travelleſt into thoſe parts) that the way over this Bridge, though ſomewhat further about, and leſs frequented, is an eaſier and ſafer Rode from *Damaſcus* to *Jeruſalem*, than what is commonly gone over *Jacobs Bridge* in the Tribe of *Naphtali*, whereof God willing hereafter.

§ 20. And now *Jordan* being enriched with the tributary waters of

of *Jabbok* grows fair and large, yet not ſo deep but that it is fordable, eſpecially at that place ſo fatal to the *Ephraimites*, where forty two thouſand of them were by *Jephthah* put to the Sword. Four-fold was the offence of theſe *Ephraimites*.

1. They neglected on ſeaſonable <sup>m</sup> ſummons to aſſiſt *Jephthah* againſt the *Ammonites*.
2. They falſly retorted the fault on *Jephthah*, and being wilfully deaf at his call, accuſed him for dumb not calling them.
3. They gave the *Gileadites* reproachfull language, calling them <sup>n</sup> *Runnagates*.
4. They menaced to burn *Jephthah* and his houſe with fire.

Hereupon *Jephthah* defended himſelf, and defeated them in a memorable overthrow. The *Ephraimites* being routed, fled to theſe Forts of *Jordan*, ſo hoping to recover their own Country on the other ſide. But all in vain. *Jordan* indeed might here be waded over; but no paſſage over the ſwelling Surges of their enemies anger. How willingly would thoſe who called others *Runnagates* have been now *Runnaways* themſelves; but could not be permitted? The *Gileadites* purſued, yea prevented them, and arraigned them all for their lives. *Shiboleth* is their neck-word (and as rattling in the throat is generally to ſick men) ſo liſping of their tongues was a certain Symptom of their death.

§ 21. Some will accuſe *Jephthah* of cruelty, that not contented with the honour of the Conqueſt he followed the Chace ſo furiously as to ſuffer his Sword not only to drink to mirth, but to ſwim to drunkenneſſe in the blood of his Brethren. But haply this execution without order from him might be done by the *Gileadites* in heat of anger: Souldiers in the Precipice of their paſſion being ſenſible of no other ſtop but the bottom. If done by *Jephthah's* command, ſurely his own ſecurity enforced this ſeverity, aſa dolefull, but needfull, a ſad, but ſafe way to prevent the growth of another War, the ſeeds whereof *Jephthah* foreſaw in the revengefull diſpoſition of the *Ephraimites*. However ſome actions in the old Teſtament as they may not be imitated, ſo they muſt not be condemned, whoſe Actors might have immediate commiſſion of divine inſpiration.

§ 22. From hence *Jordan* caſteth a glancing eye at the fair City of *Jabesh-Gilead*, ſweetly ſeated at the bottom of Balm-bearing Mountains: The Inhabitants hereof engaged not with the reſt of *Israel* againſt the *Benjamite*, for which offence they were all ſlain ſave four hundred young Virgins, which were given to the *Benjamites* to wife. Thus the *Benjamites* being *Gileadites* by the mother ſide, it was not only protection to his Subjects, but alſo love to his kindred which invited *Saul* to ſuccour this City, when *Naab* the *Ammonite* beſieged it. Painfull and ſhamefull were the conditions of Peace which *Naab* offered them, namely <sup>p</sup> if he might thruſt out their right eyes, which was to render their

K 2

Souldiers

\* *Geog. lib. 16*  
c. 764.

<sup>l</sup> *Jug. 12. 6.*

<sup>m</sup> *Jug. 12. 2.*

<sup>n</sup> *Jug. 12. 4.*

<sup>o</sup> *Jug. 21. 12.*

<sup>p</sup> *1 Sam. 11. 2.*

Souldiers stark blind in effect. For whereas the *Jews* were wont to wear in war broad Shields on their left arm, which as it sheltered their Body, so it hindered their fight on that side; when their right eye was put out by their enemies Sword, and the left blinded by their own shield, they were during the fight, deprived of the best fence of their Body. But *Saul* saved all this harm by a speedy march, suddenly surprizing the *Ammonites*, and delivering the City of *Jabesh-Gilead*.

§ 23. Gratitude to *Saul* for so great a benefit probably did afterwards put the People of this City on that honourable, but dangerous design to rescue *Saul* and his Sons Bodies from the wall of *Bethshan*, where the *Philistines* had hanged them up. It was no pleasant prospect to these men of *Jabesh*, *Bethshan* being opposite on the other side of *Jordan* over against them, some eight miles off. (Loyalty hath a quick fight and a tender heart, at a distance to behold and bemoan affronts to her Sovereign) Did *Saul* preserve their right eyes to this end, contentedly to behold his Body abused? Out march all the valiant men in the City in the night over *Jordan*: *Saul* and his Sons corps they took down from *Bethshan*, bring them home, burn the flesh, and bury the bones thereof under a tree near the City. The *Jews* generally interring their dead under some Oak, pleased perchance with the parallel, that as those Plants seemingly dead in Winter, have every Spring an annual resurrection: so mens dry bones shall have new sap put into them at the day of Judgment. *David* afterwards removed the bones of *Saul* and *Jonathan*, and buried them in the Sepulchre of *Kish* their Father in *Zelab* in the Country of *Benjamin*.

§ 24. From the *Fords* of *Ephraim*, *Jordan* taketh his course by the Cities of *Ataroth* and *Debir*, of which we can say neither more nor less, but that they are called *Ataroth* and *Debir*. For these places (let *Ataroth-shophan*, *Beth-haran*, &c. march in the same rank) are so short-lived in Scripture, that they live only to be named, and presently vanish away, without any more mention of them. Not long after *Jordan* leaving this Tribe runneth into *Reuben*.

§ 25. More inland in *Gad* lay the large and fruitfull Country of *Gilead*, whereof more fitly and fully in the next Tribe. For though this Tribe of *Gad* had *South-Gilead* in her Borders; yet under favour I conceive that *North-Gilead* (which belonged to *Manasseh*) was the first and best Country of that name. Now whereas we read in Scripture, that *Gad* had all the Cities of *Gilead*, and few verses after, that *Manasseh* had half *Gilead*; know that *Gilead* is taken restrictively in the former, and generally in the latter acception.

§ 26. *Ramoth-Gilead* (called also *Ramoth-mizpeh*) was Metropolis of *Gad-Gilead*. It belonging to the *Levites*, and was also a City of refuge, afterwards won by the King of *Aram*. Then, (alas) that City, which so often had saved others from the pursuit of their enemies, could not preserve it self from the Sword of the *Syrians*. Here it was verified, *Quod non*

*capit Christus, rapit fscws*. For upon *Jeroboams* introducing of Idolatry, the pious *Levites* were oured of their possessions, and now the Pagan *Syrians*, revenging their quarrell, ejected *Israel* out of this City, wrongfully wrested from the *Levites*.

§ 27. However not long after *Ahab* and *Jehoshaphat* with joint forces besieged it, when the Army of the *Syrians* had them both battel. *Jehoshaphat* at *Ababs* perswasion (pretending his honour, but intending therein his own safety) appeared in his Princely equipage, whilst the other disguised himself in the Army. Now the *Syrians* having received speciall orders, to fight neither against small nor great, save only with the King of *Israel*, mistake *Jehoshaphat* for the King of *Israel*, directed in their conjectures unto him by the lustre of his royall Robes. Bravery betrays men to danger, and not only sets up a fair mark, but giveth malice the right ground to throw at it. And was it not just with God, that *Jehoshaphat*, who in complement had profest to *Abab*, *I am as thou art*, should in reality be taken to be the same indeed? But upon his crying out the *Syrians* apprehend their error, and desist from further pursuing him.

§ 28. But Divine Justice continues the chace of *Ahab*. Guilt cannot hide it self in a Crowd, and there is no way for a notorious sinner, to disguise himself from Gods eye, but by his sincere repentance. A man draws a Bow at adventures, and all-seeing providence guiding blind chance to the joints of *Ababs* Armour, mortally wounds him. It seems not only the Consolet, but also the putting on thereof must be of proof to fence death out, which otherwise will creep in at a small cranny. Yet *Ahab* was staid up in his Chariot till even and then the Sun and his life set together. Some years after King *Jehoram Ababs Son* at the same place received wounds of more honour and less danger, when forcibly he recovered this *Ramoth-Gilead* from the Kings of *Syria*. But of all *Jehorams* hurts here received, none went so near his heart, as that in this City, a Son of the Prophets sent by *Elisba*, did anoint *Jehu*, a Captain of the Host, to be his Successor and King of *Israel*.

§ 29. We had wholly forgotten (no shame to confels and amend our faults) the small Country of *Sharon* in the North-east part of this Tribe. It seems it was parcell of the demans of the Crown in the days of King *David*, where his Heards were fed under the care and charge of *Shetrai* the *Sharonite*. *David* we see was not only a good man, and good King, but also a good Husband, stocking this his Land to his best profit, knowing full well, soon would the State of his Court-hall be abated, if the thrift in his Country Kitchen were not preserved. Nor was *Sharon* a place less pleasant than profitable, where plenty of fragrant roses grew, to which Christ (the Churches Spouse) is pleased to resemble himself; not for any fading condition, but fair sight, sweet smell, and cordiall virtues wherein he excelled.

§ 30. Here some will inquire, In what capacity did *David* hold his land

q 2 Sam. 11. 11

r 1 Sam. 31. 10

f 1 Sam. 31. 13

r 2 Sam. 21. 14

\* Joh. 18. 28

u Num. 32. 34

w Joh. 13. 26

x Num. 32. 35

y Num. 32. 35

z Joh. 13. 25

a Joh. 13. 31

b Joh. 13. 25

wide Tremell-

um in locum.

c Joh. 20. 8.

d 1 King. 22. 3

e 2 Chr. 11. 14

f 1 Kin. 22. 50

g 1 Kin. 23. 31

h 1 Kin. 22. 4.

i Kin. 22. 34.

k 2 Kin. 2. 14.

15.

l 2 King. 9. 1.

m 1 Chr. 5. 16.

n 1 Chr. 27. 29

o Isa. 35. 2.

Cant. 2. 1.

\* 1 Chron. 27.  
25, 26, &c.

land in *Sharon* (and elsewhere) where his Cattel was grazed, \* seeing being *Iesse's* youngest Son; little land was left him from his Father, and none at all in the *Tribe of Gad*. The difficulty is increased, because in so pent and populous a Country, scarce a foot thereof, but related to some owner not having power to alienate it from his heirs, to whom at the farthest it was to revert at the year of *Jubilee* when all dead possessions had a resurrection to their proper owners. We conceive *David* held this land by one of the following Titles:

1. By the fundamentall establishment of the Crown. For sure when that Kings were made, publick provision was made for their Princely support, who (as Lords of Manors have commonage *sance number* amongst their Tenants) might feed their Cattel any where in their own Dominions.
2. By improvement of waste grounds, which fell to the King as Lord of the Soil. Yea seeing God made provisionary Laws for the Kings behaviour, (\* four hundred years before any King was in *Israel*) why might not a reserve of land be also left, at the partition of the Country by lot, for their Kings future maintenance?
3. By mutuall compact: some Subjects on valuable consideration, (as perchance the relaxing the tribute due from every person to his Prince) \* might part (not with the propriety, but) present profit of their land for the Kings convenience.
4. By attainder of Traitors: whose lands it seems were (at least for some term of time) at the Kings disposal; witness *David's* granting all \* *Mephibosheth* had unto *Ziba*.
5. By conquest, as most probable it is this *Sharon* was won from the *Ammonites*, when \* *Rabba* was taken from them.

However we may presume that *David's* title (though unknown to us) was undoubted in it self, free from the least suspicion of injustice, according to his own counsell: \* *Trust not oppression, become not vain in robbery*. Otherwise his tender conscience would as well have smote him for cutting off a lap of his subjects Ground, as of his Sovereigns Garment.

§ 31. We have finished the Description of this Tribe and all places therein mentioned in Canonick Scripture, only there remains behind some Cities which we find in the *Apocrypha*, in one Chapter where of we may spring a whole Covey of Cities, namely these following:

- |                                 |                      |                     |
|---------------------------------|----------------------|---------------------|
| 1. <i>Dathema</i> , a fortress. | 4. <i>Alema</i> .    | 7. <i>Carnaim</i> . |
| 2. <i>Bosora</i> .              | 5. <i>Chasphor</i> . | 8. <i>Ephron</i> .  |
| 3. <i>Bosor</i> .               | 6. <i>Mached</i> .   |                     |

The generall character given of these places consisteth principally in these particulars.

1. <sup>a</sup> All these were Cities strong and great.
2. Situated all in the Land of *Gilead*, yea in this Tribe of *Gad*, *Carnaim* only

q1 Mac. 5. 26.

r1 Mac. 5. 29.

only excepted, whereof more properly in our next description.

3. Inhabited by *Jews*, and threatned by the Pagan Hoste under *Timothens*, that they would take and destroy them all in one day.

From which last clause we collect that these Cities must be placed somewhat near together, otherwise how could an Army probably propound to dispatch them all in one day? And though the Pagans might mingle much pride with their malice in projecting things high and hard to effect, yet surely they mixed some policy with their pride, not to propound to themselves meer impossibilities. But the seasonable coming of *Judas Maccabens* with his Hoste frustrated all the Pagans designs.

§ 32. But the City of *Ephron* deserves serious consideration, for the singular situation thereof. For in *Maccabens* his return from *Carnaim* this strong City stood so in his way, that he could not turn from it either to the right hand or to the left, but must needs pass through the midst of it. A place in so tyrannical a position may seem an affront to mans natural liberty. Yet such was the situation thereof near the confluence of *Jabbok* and *Jordan* (where perchance the way railed with *Morasses* on either side) and being a pass of importance, *Maccabens* was only free to go this or no way. The *Ephronites* sensible of their advantage undiscereetly deny him passage. Surely if a flying enemy deserve a Bridge of gold to be given him, a potent Foe seriously profering peaceably to depart, may merit a Bridge of Silver to be lent him. But *Maccabens* being denied, forced his way through the City \* over them that were slain.

§ 33. In the partition of the Land of *Canaan* into several months for *Solomons* provisions, the Tribe of *Gad* fell under three Purveyor-ships.

1. Of *Gebat* the Son of *Uri*, who ranged over most part of that Land, once the Kingdom of \* *Sihon*.
2. Of the Son of *Geber*, to whose jurisdiction \* *Ramoth-Gilead* did belong.
3. Of *Abinadab* the Son of *Iddo*, \* to whom *Mahanaim* did pertain.

By *Mahanaim* here I understand not only the *Lewites* City, so named, (poor purveying for Victuals within the walls of that alone) but a large Territory of the same name round about it. And although to us it is unknown how far the bounds thereof extended, yet they must be concluded either very large, or extraordinary fruitfull, acquitting it self as a twelfth part of the Kingdom, and affording Court-fare for one month of the year. In the passage to this *Mahanaim* on the South (to retrieve a place which otherwise had escaped us) lay *Bitbron*, a petty Country it seems, through which *Abner* passed \* when by night he fled from *Joab*.

§ 34. It will here be demanded, that seeing the Land was by Gods own appointment formerly divided into twelve parts, (the twelve Tribes) adequate to the twelve months of the year, why did not *Solomon* rather

f1 Mac. 5. 27

r1 Mac. 5. 46.

u Vide tabulas  
Adricomii.

w1 Mac. 5. 51

\* 1 King. 4. 19

\* 1 King. 4. 13.

\* 1 King. 4. 14

\* 2 Sam. 2. 29.

rather make use of this partition, which was *jure divino*, than make a new model out of his own fancy. It is answered, this later division of the Land was found most convenient for house-keeping, and so more subservient to this particular end for which it was ordained.

If that any urge me to give a reason why in this division into *Purveyors*, *ships Ramoth-Giliad* distanced some miles off, was added to the jurisdiction of the Son of *Geber*, who was Overseer in *Manasseh*, thereby mangling and mutilating the entireness of the Country; let such first satisfy me, why so many shreds and parcels of land (especially in *Worcester*\* and *Hereford* shires) are cut off from those Countries in situation, (yea, are surrounded with other shires) yet belong unto them in jurisdiction as accounted members thereof. In all these Queries an ordinary eye might at the first institution discover an apparent reason of such fractions, though now, because long since *time out of mind*, the quickest sight cannot perceive the cause thereof.

§ 35. The Arms usually assigned to *Gad* are *Gules on a Banner erected argent a Lion rampant sable*: grounding their fancy (I can afford it no better term) on *Moses* his blessing; \* *Blessed be he that enlargeth Gad, he dwelleth as a Lion, &c.* But how to accommodate the Prophecy of *Jacob* to this Tribe of *Gad*, † *A Troop shall overcome him, but he shall overcome at last*, much employeth the industry of Divines. Most apply it to the situation of this Tribe, much exposed to the incursion of the *Ammonites* their vexatious neighbours, til at last under ‡ *Jephthah*, § *Saul*, and chiefly ‖ *David*, freed from foreign Foes, they possessed their Country in peace. Others in a mystical meaning make *Gad* the Emblem of *Gods children*, who after many intermediate frights, fights, and failings, come off with the Conquest at last; I say at last, a word which fully recompenceth its long delays in coming, when come with eternity of continuance.

\* See Camden  
& Speeds Maps

x Deut. 33. 20

y Gen. 49. 19.

z Judg. 12. 11.  
a 1 Sam. 11. 11  
b 2 Sam. 12. 31.

Here follows the Map of the half Tribe of Manasseh beyond Jordan.

MANAS-







# MANASSEH

beyond  
JORDAN.

CHAP. III.

§. 1. **M**anasseh, eldest Son of Joseph by Asenath daughter of Potipherah Prince-priest of On, was by his Prophetical grandfather<sup>a</sup> Jacob placed behind Ephraim his younger brother. Not that Reuben-like he was disinherited for any misdemeanour, but only so it pleased al-disposing Providence to transpose him. However (though inferiour to Ephraim in power) he grew so great that thirty<sup>b</sup>

two thousand two hundred of his body from twenty years old & upward as able men to go forth to war came forth of Egypt, all which digging their graves in the wilderness by their own infidelity<sup>c</sup> fifty two thousand seven hundred entred the Land of Canaan. Many Worthies were extracted from this Tribe (for this Country was<sup>d</sup> conferred upon them in Intuition to their valour) as Gideon, and Jephtha the warlike; Jair the younger, the peaceable Judg of Israel, Eliab the Prophet; nor must the five<sup>e</sup> daughters and coheirs of Zelophebad, be forgotten; who argued their case so strongly about their inheritance. Bashfulness it self will be bold rather than lose a rightfull possession, and a good cause when plainly told, is learnedly pleaded, especially if a meek Moses or just Joshua be the Judg thereof.

§ 2. We are now only to describe that part of Manasseh which was East of Jordan. Som will say, was it not pity the possessions of this Tribe should be thus dismembred? Was it not enough that Joseph was<sup>f</sup> separated from his Brethren, but Manasseh his Son must also be parted from himself? How came that wildome who pronounceth it<sup>g</sup> good and pleasant for Brethren to live together in unity, to cleave this Tribe asunder? But let such know, that unity in affection may consist with locall separation. Besides, divine providence might seem to have a design herein, that this Tribe of Manasseh having a joint interest on both sides of Jordan, might clasp these Countrys together: and the Manassites being (as I may say) Amphibii, on both sides of the River, might by visits amongst their kindred,



Kindred, continue a correspondency and civill communion one with another.

§ 3. *Manasseh* had Mount *Hermon* and *Gilead* on the East, parting it from the *Ammonites*, and *Ismaelites*, *Jordan* on the West, *Gad* on the South, *Syria*, and particularly the Kingdoms of *Geshur* and *Maachab* on the North. In which compas of ground, <sup>h</sup> *threescore Cities with high walls, gates and bars, besides unwalld Towns were contained.* Many will be amazed at this number, & the wonder will seem the greater when they shall reckon but <sup>i</sup> two and twenty Cities in *Asher*, nineteen in *Naph-tali*, seventeen in *Simeon*, sixteen in *Issachar* and but twelve in *Zebulun*: unproportionable that half a Tribe should have treble the number of Cities to those that were bigger. All we can say herein is this, that being a frontier Country, and being exposed on the North and East to heathen enemies, it must have more fenced Cities, than the Tribes on the other side *Jordan*, which were better secured by their situation. Thus the hem is turned in, and sowed double to prevent the ravelling out thereof. And if I reckon right, there be more Castles in our marches betwixt *Scotland* and *Wales*, than in all *England* besides. However, our eye shall not be e-vill at *Manasseh* because Gods was good unto it, who are so far from re-pining at, that we rejoyce for the plenty of strong places therein; only grieving that we cannot give the Reader an exact account of their names, though we will endeavour our best in the following Description.

§ 4. Mount *Hermon* is the North-East bound of this Tribe, called by the *Sidonians*, <sup>k</sup> *Syrion*, by the *Amorites*, *Sbenir*, by humane <sup>l</sup> *Writers* *Hip-pis*, and *Trachones*, being a branch of *Lebanon* bended South-ward. A state-ly strong Mountain fixed on firm foundations, & yet the voice of the Lord (understand the thunder with an earthquake) maketh <sup>m</sup> *Syrion* to skip as an *Unicorn*; & well may Mountains dance when God himself shall pipe unto them. The <sup>n</sup> *dew of Hermon* is highly commended by *David*, and brotherly love is compared thereunto, because (whilst heat of hatred like a drought parcheth all to nothing) fraternall kindnes dew-like gives refreshment and increase. But how this dew of *Hermon* fell upon the hill of *Sion* (Mountains an hundred miles asunder) so troubled Saint *Augustine*, that at last leaving the literal sense, he is fain to fly to a mystical mean-ing; Others interpret that the dew of *Hermon* fell upon the hill of *Sion*, be-cause the fruitfull flocks fatted on that Mountain came afterwards to be sacrificed at *Jerusalem*; which is but a harsh construction; as if one should say; *The fruitfulness of Lincolnshire which falls on London*, because the fatted Cattel thereof are sold and eaten in the City. But whilst sun-dry Interpreters have severall wit-engines to draw these two Mountains together, our last translation saves their needless pains, rendring it, *As the dew of Hermon*, & as the dew that descended upon the mountains of *Zion*. Indeed it is the same specifically, though not individuall dew which light-eth on both Mountains, flowing from Heaven the same Fountain, though falling on earth in severall Channels.

§ 5. Now

§ 5. Now as *Hermon* is a chain of continued hills, so a principall link thereof is the mountain *Amana*, Christ courting his Spouse inviteth her to look from the top of <sup>o</sup> *Amana*. <sup>p</sup> Some conceive thereby *Manus* a mountain in *Cilicia* is meant; but seeing *Solomon* clean through that Poem, maketh use of onely native similitudes (whereof a self-sufficiency in his own land) it is improbable that herein he did borrow a foreign and exotick expression. Know also, that the region hereabouts is called *Trachonitis* or *Sharp-land* in English, from the steepness of many pointed hills (in shape not unlike the Rocks called *Needles* near the *Isle of Wight*) wherewith this Country abounded; and it was a moiety of the <sup>q</sup> *Tetrarch-ship of Philip* the brother of *Herod*.

§ 6. South of *Hermon* lay mount *Gilead*, famous for the interview of *Laban* and *Jacob*: the former keen with anger (save that God in a <sup>r</sup> vision took off his edge) overtaking *Jacob* charged him with a double action of felony, for stealing himself, and his Gods away without his privity. The first, *Jacob* confessed, yet pleaded not guilty to the second, but traver-sed his innocency. *Hue and Cry* is made in vain after the thief and felons goods, (or Gods if you please) for the whose conscience would permit her to carry away, cunning did perswade her to conceal them. *Jacob* thus cleared, (as it were by Proclamation) of Defendant turns Plaintiff, accusing the Accuser for his false accusation. At last all winds off in a good agreement, and an Instrument is drawn up betwixt them, not in paper but in stone, interchangeably sealed with solemn oaths. The Condition whereof, was to this effect; *That if either of them should pass that place to do any act of hostility to other, he should forfeit his fidelity, and be liable to divine justice for his perjury.*

§ 7. This Pillar and heap of stones had a threefold name imposed on it, called

1. By *Laban*, <sup>s</sup> *Jeger Sabadutha*, that is in the *Aramite* tongue, *A heap of witnesse*
2. By *Iacob*, <sup>t</sup> *Galeed*, the same in effect in Hebrew.
3. By both *Mizpah*, that is, a *Watch-tower*, *Iacob* giving the name, and *Laban* the occasion thereof by that his expression, *The Lord watch betwixt thee and me.*

Here was abundant caution, three names and two languages, and yet nothing too much. For *Jacob* having formerly been sensible of *Labans* notorious shuffling with him, knew the best way to find sure, was to bind sure; and *Laban* being guilty, and therefore jealous, thought no security sufficient. And therefore in their mutual suspicion a Tripli-cate was used in naming the places, that a threefold cable might not be broken.

§ 8. *Gilead* was at first only appropriated to that heap and Pillar, whence the name may seem to be translated to the adjacent Mountains, and thence transmitted to the valley in the East of those Mountains, and

L 2

thence

<sup>h</sup> Deut. 3. 4. 5.  
& Josh. 13. 30  
& 1 King. 4. 13

<sup>i</sup> Josh. 19.

<sup>k</sup> Deut. 3. 9.  
<sup>l</sup> Ptolemy &  
Strabo.

<sup>m</sup> Psal. 29. 5.

<sup>n</sup> Psal. 133. 3.

<sup>o</sup> Cant. 4. 8.  
<sup>p</sup> Adrich. in.  
theat. Ter. sanc.  
in Manasseh.

<sup>q</sup> Luke. 3. 1.

<sup>r</sup> Gen. 31. 24.

<sup>s</sup> Gen. 31. 47.

<sup>t</sup> Ibid.

<sup>u</sup> Gen. 31. 49.



w 1 Chr. 7. 14

x Judg. 11. 1.

y Psal. 49. 11.

z Hof. 12. 11.

a Amos 1. 3.  
b Amos 1. 13.

c 2 Sam. 12. 13

d Cant. 4. 1.

e 2 Sam. 19. 35

f Mat. 24. 16.

g Vid. Epipha-  
nium Harci 29

h 2 Sam. 17. 27

\* 2 Sam. 9. 4.

i Exod. 14. 25.

thence imparted to some eminent persons born in that Valley. For as <sup>w</sup> Gilead Son of Machir, grand-child of Manasseb, being born in Egypt, so called by a Propheticall Prolapsis, foretelling that his posterity should possess the Country of Gilead; so <sup>x</sup> Gilead the Father of Jephthab, Gilead of Gilead, seems to take his denomination from the Country possessed. Thus as the <sup>y</sup> Psalmist observes *some called their lands after their own names*, and some it seems were called after the name of their lands.

§ 9. A fruitfull Country Gilead was, till the people thereof were infected with Idolatry, grown so frequent therein, that the Prophet complains, *Their Altars were as heaps in the furrows of the field*. Thus falling into Gods displeasure they quickly fell under their enemies disposall. The Syrians of Damascus *threshing them with instruments of Iron*, and the <sup>z</sup> Ammonites *ripping up their women with child that they might enlarge their border*. This latter cruelty seems done in revenge of Davids usage of the Ammonites, in taking of Rabbah, *putting them under saws and harrows*, &c. And although some hundred of years were betwixt that action of David, and this of the Ammonites, yet we know malice hath a strong memory, long to retain and at last to return injuries offered unto it.

§ 10. Under the hills of Gilead (famous for flocks of Goats, to which for thicknes and whiteness the hair of the Spouse is <sup>d</sup> compared) lay Rogelim a Manor of Barzillai the Gileadite. This was he who so bountifully victualled David at Mahanaim, so civilly waited on him to Jordan, so equally requested, and so easily obtained a *Writ of ease* from Court attendance, being now <sup>e</sup> fourscore years of age: having first bequeathed his Court-pleasures to Chimham his Son (neither covetous to keep them himself, nor envious that another should enjoy them) because such excusable vanities might become his green youth, which would be burdensome to the withered Winter of his Father. Pella seems to be hereabouts, whither many Christians warned by many prodigies fled for shelter from Jerusalem, before the Romans besieged it. As we congratulate their thus preventing persecution according to Christs precept, so we cannot but condole, that the same <sup>f</sup> persons were afterwards poisoned with hereticall opinions, contrary to the exprefs word of God, and became Apostate Nazarites. Somewhat more North is <sup>h</sup> Lodebar the possession of Machir, a bountifull Benefactor to David during his distress, and Guardian to <sup>\*</sup> Mephibosheth in his minority; and *Thisbe* the birth-place of Eliab the Prophet, the *John Baptist* of the old Testament. Great was the resemblance betwixt their persons and preaching (all similitudes run like Pharaoh's Chariots in the Red-sea, wanting some wheels) especially because both were born in bad times, when the world was generally infected with wickedness, both contented with plain cloaths, and course fare, undaunted in reproving the faults of Princes, and implacably persecuted for the same.

§ 11. But the principall City in Gilead was Mizpah the place of Jephthab's

thab's <sup>k</sup> habitation. This is he whom his Brethren banished for a <sup>k</sup> Bastard; but the Elders of Gilead oppressed by the Ammonites, brought back for their <sup>l</sup> General. When they felt their own woe, they began to see Jephthab's worth formerly exiled for his Fathers fault, but now restored for his own abilities. Vertue once in an age will work her own advancement, and when such as hate it shall chance to need it, they will be forced to prefer it. To Mizpah Jephthab returned, though a Conqueror, yet a captive and a prisoner to his own rash vow, to *sacrifice whatsoever came first forth of the doors of his house*; it so happening that his only daughter met him with a Virgin-quire and musick, which was sad in the close. Here Divines both for number and learning are almost equally divided, some avouching her really sacrificed according to the letter of the text, whereof some footsteps in the Fable of Agamemnon sacrificing Iphigenia (haply corrupted for Jephthagenia or Jephthas daughter;) others maintaining that she was only sequestred to perpetual Virginity. If any demand my judgment in this difference, I seasonably remember how one being asked in the *Massacre of Paris*, whether he was a *Catholic* or an *Hugonite*, answered *he was a Physician*. My return must be in this work, I am only a Chorographer, and the controversy in hand concerns matter of fact, not of place, proper only to us for this present.

§ 12. East of Mizpah lay the plain of Mizpah. Joshua having conquered the Kings of Canaan (at the waters of Merom in the next Tribe) pursued them hither on the East, and to <sup>p</sup> Mizrephoth-maim near Sidon Westward. A chase with a vengeance all the latitude of the Land, the Canaanites flying as far as Sea or Mountains would give them leave: so that their flight may pass for a *Scale of miles* for the breadth of this Country *so smitten untill they left them none remaining*, understand it, not in a considerable body to make any resistance.

§ 13. So much of Gilead. We come now to Basban: for these two Provinces did the Tribe of Manasseb contain, though it is impossible accurately to distinguish their bounds. Basban was a grazing Country (as indeed all Canaan East of Jordan was fitter for Abel than Cain, for pasturage than tillage) anciently called the *Land of Giants*; which though now extirpated, Og being the last of that race, yet retained some footsteps thereof in the strength and greatness of her,

1. Oaks, whereof oars were made for the galleys of Tyre.
2. Rams, of the breed of Basban, being the fattest and fairest of their kind.
3. Bulls, so often mentioned in Scripture. But by <sup>w</sup> Davids metaphorical Bulls of Basban, strong, sturdy, curst, cruell men are understood.

This Province was subdivided into severall petty lands: as, first, the *Land of Argob* on the North next Syria. Secondly, *Basban-awoth-fair*: where

k Judg. 1. 34.

l Judg. 11. 2.

m Judg. 11. 9.

n Jephth. lib. 4.

ani. Jod. ca. 9

Augu. l. 7.

Jephth. Jud.

Jephth. 17. Am.

Jephth. 13. de of-

ficio. cap. 12.

Chris. hom. 14.

ad pope Anti.

Orig. 6. 9. in

Jephth. 14. 30. 8.

Peter Martyr

in locum. Ca-

pellar in Dia-

trib. Forbes

or Perkins his

case. Bredman.

Theog. Syst.

tom. 2. 4. 34

Erc.

o Nicolas Ly-

ra in locum,

which most

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mentators

since his time

in hope to

found Num-

nery thereup-

on. Jan. 67

Tremel. in lo-

cum. M. Per-

kins li. 1. c. 5.

con. 2. 15.

Scherpius.

Symph. p. 171.

Erc.

p Josh. 11. 8.

q Ibid.

r Josh. 17. 1.

s Deut. 2. 20.

8 3. 13.

t Ezek. 27. 6.

u Deut. 32. 14.

w Psal. 22. 12.

x Deut. 3. 14.

8 1 King. 4. 13

w Deut. 3. 14.

where taking the first word for the *Genns* and the two latter for the *Disference*, we have the exact definition of the Country.

§ 14. *Fair* was a fortunate name in the Family of *Manasseh*, and we must be carefull not to confound two eminent men of that name.

1. *Fair* the elder, contemporary with *Moses*, who, when the field-forces of *Og* were utterly destroyed, smote the small Towns thereof (being threescore in number, as *Josua* counted them) and called them *Basban-Avoth-Fair*, that is, the Cities of *Fair* in *Basban*.

2. *Fair* the younger, a peaceable Judge in *Israel* immediately before *Jephthah*, who as he came many years in age short of the former, so the number of his Cities were but half so many, viz. thirty, which he left to his thirty Sons, calling them also *Avoth-Fair*.

It is further recorded of his thirty Sons that they rode on thirty *Ass-colls*, i. e. they were itinerant Judges, say some, in their respective places, it being improper that they in their severall circuits should

1. Go on foot. Authority would be contemned if not somewhat heightened above the common People.

2. Or ride on prancing Steeds. Marshall law may be so mounted, where the heels of the horses are as terrible to poor people, as the face of the Rider.

3. Or ride on swift Coursers; seeing no such hast to execute suspected innocence.

4. Or be hauled in covered Chariots; which is a kind of engrossing of justice, shutting that up, to which all ought to have open access.

5. But ride on *Asses*: partly that Petitioners, though lame and weak, might keep pace with them on the way when relating their grievances; and partly by that patient creature to shew the slow but sure proceeding of justice; and indeed the Judges foot-pace to the sentence is the accused parties post-speed to his grave.

We find among these thirty Cities, but one of them named, which is *Camon*, wherein the body of *Fair* was buried. And it is probable, that *Isa* the *Jarite* so high in favour about King *David*, was an Inhabitant of this Country.

§ 15. More South lay *Ashteroth-karnaim*, or in English, the two horned *Ashteroth*, either so named from some forked building, or street therein; (*Horn-church* in *Essex*, and *Horn-castle* in *Lincoln-shire* so called on the like occasion) or because the Idol *Ashteroth*, that is, the Moon horned in her waxing or waning, was worshiped therein; or lastly, because a fair and gallant City, and all strength, mirth, and jollity are called *horns* in the Hebrew. Yet may we say to the men of *Ashteroth* in the words of the *Psalmist*, Set not up your horns so high, neither speak presumptuous words. Horns, which first were well blunted by *Chedorlaomer*, when he smote the *Rephaims* or Giants in *Ashteroth-karnaim*, and afterwards were broken

ken quite off, when *Og* King of *Basban* who reigned in this City was overthrown. For hard by is *Edrei* another City wherein *Og* resided, and near which he did battle to the children of *Israel*, when he with all his Giant-like race, which peopled this place, was extinguished. For though the Country of *Pigmies* be a Poets-tale, this Land of Giants is a Scripture-truth. However, no eye can now distinguish betwixt the ashes of Giants, and dust of Dwarfs, death having long since levelled all alike in the grave.

§ 16. Such remarkable places as remain in this Tribe, will easily be found out, if we follow the stream of *Jordan*, and such Rivolets as pay tribute thereunto. *Jordan* having newly recovered himself out of the waters of *Merom* into a competent channell, receiveth from the East *Hermon* a small Brook running by *Golan*, a *Levites* City of refuge, (whence the neighbouring Country in *Josephus* called *Gaulonitis*) and after *Jordan* falleth betwixt *Caparnaum* and *Chorazin* into the Sea of *Galilee*. This *Chorazin* was the place where Christs miracles and preaching were sown so thick; and where the Peoples thankfulness for the one, and practise of the other, came up so thin, that it caused that curse, *Wo be to thee Chorazin, &c.* A wo which at this day hath wasted it from a populous City to a ruinous Village. As for their conceit, that *Antichrist* should be born in *Chorazin*, I take it to be a meer Monkish device, to divert mens eyes, from seeking him in the right place where he is to be found.

§ 17. More South-ward the Brook *Cherith* (having viewed at some distance *Beeshterah*, afterwards called *Bosrah*, a City of the *Levites*; called also *Ashteroth*; And it is questionable, whether this, or *Ashteroth-Carnaim* (whereof formerly) were the Metropolis of *Og* King of *Basban*) runneth into the Sea of *Galilee*. By the banks hereof the Ravens brought *Eliab* bread and flesh in the morning and evening, and he drank of the River. It seems *Dinners* are but innovations; whilst *Break-fasts*, and *Suppers* are mens most ancient and naturall meals. Here *Eliab* having the substance of sustenance, cared not for the ceremony of a Table, or complement of a Carpet. How little will preserve life, but how much must maintain luxury? After a while this River dried up. Collect not thence that the Brook was inconsiderably little, but that the drought had been extraordinarily long.

§ 18. As for the Cities of *Hippus*, *Julias*, and *Gawala*, whereof as deep silence in Scripture, as frequent mention in *Josephus*, it is enough to name them. In the last of these *Josephus* reports *Judas* of *Galilee* to be born, that grand Impostor, who in the days of the taxing pretended himself the Champion of popular liberty, to protect them from such unreasonable payments. Multitudes of men flocked after him; for, spare their purses, and win the hearts of the Vulgar. But *Judas* having gotten power, fell a pillaging all People, taking from them the whole grief of their estate, so to save the owners from paying toll unto Cesar. How smooth

y Num 32. 41.  
& Josh. 13. 30.

z Judg. 10. 4.

a Ibid.

b Judg. 9. 10.

c Judg. 10. 5.

d 2 Sam. 20. 26

e Psal. 75. 5.

f Gen. 14. 5.

g Deut. 1. 4.

h Deut. 2. 20.

i Vide Tabulas  
Mercatoris.  
k Deut. 4. 43.  
& Josh. 20.

l Mat. 11. 21.

m Vide Adri-  
chemium in  
Manasse thi. C.

n Josh. 21. 27.

o 1 Chr. 6. 74.

p 1 King. 17. 3. 3. 6.

q 1 King. 17. 7.

r Jud. Ant. lib.  
18. cap. 1.  
s AR. 5. 37.

[A.R. 5. 38.]

\* 1 King. 4. 13

[Psal. 1. 3.]

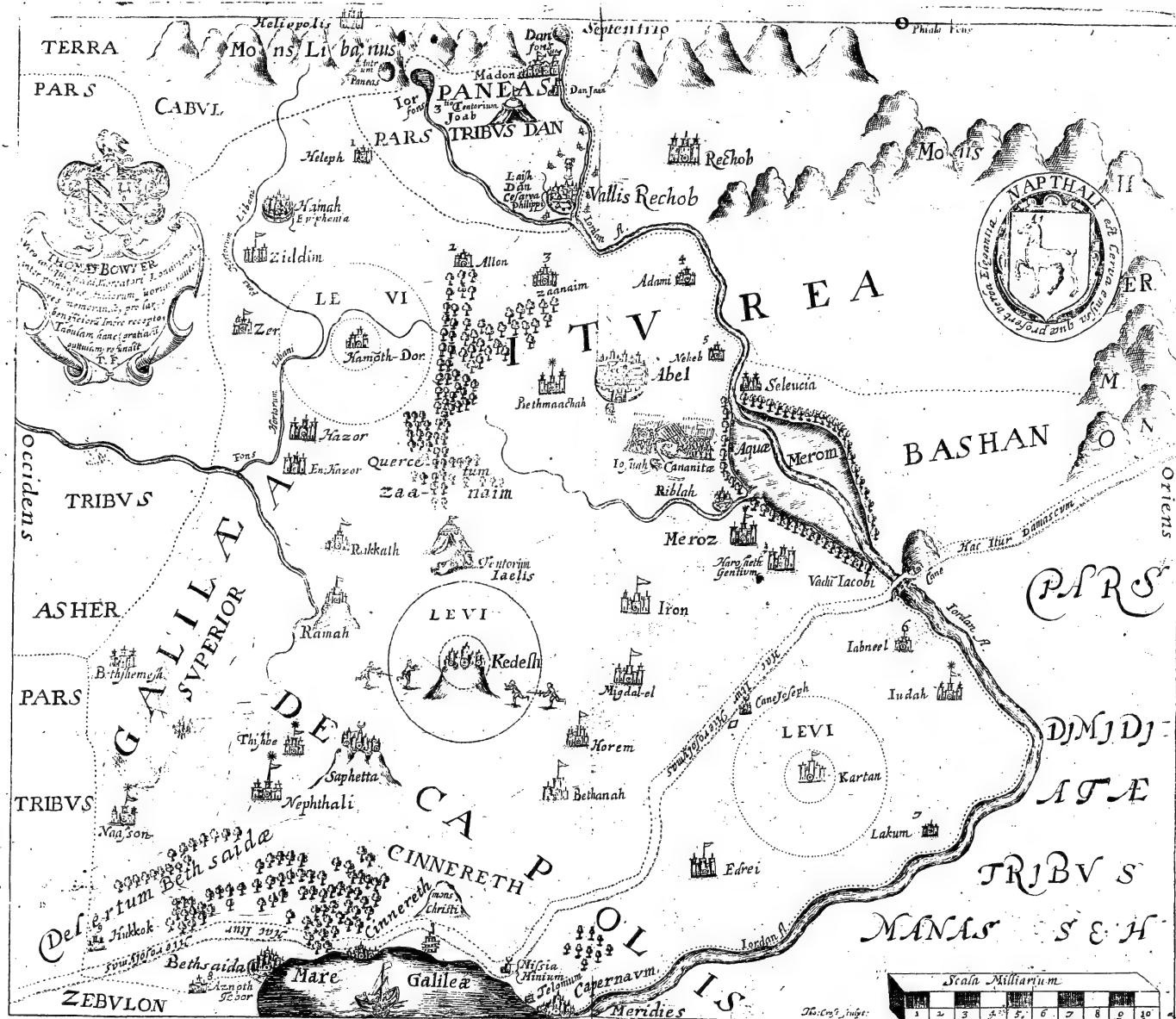
smooth and tender are the gums of Infant-treason, but oh how sharp are the teeth thereof when once grown to full greatness! However, he and his followers came afterward unto confusion, and is the second instance alleadged by Gamaliel to Prove, that *councells which are not of God will come to nought*. \* The Son of Geber was Solomons Purveyor in this half Tribe of Manasseb.

§ 19. The Armes assigned to Ioseph are, a tree proper growing by a Well, founded on the words of Iacob Gen. 49. 22. David may seem hence to have borrowed his Simile of a blessed man, *He shall be like a tree Planted by the waters side*. But Ioseph had more, not onely a Well before to refresh, but a wall behinde to support him, and *his boughs* (may Heralds word it in their own language) *grew over the wall*. Partly foretelling the fruitfulness of Iosephs posterity, and partly pointing at the particular position of his inheritance. For as some think, Jordan was the wall on the East of the Land of Canaan properly so called; and the Children of Ioseph having their root planted, and main body growing on the other side of the River, spread their branches over this wall, half Manasseb having his portion on the East-side of Jordan. To conclude, though those Arms did generally belong to the whole house of Ioseph, yet custom hath appropriated them to Manasseb alone: other Ensigns being assigned to Ephraim, whereof God willing hereafter.

Here the Map of Naphtali is to be inserted. Vide Page 96

THE







# THE TRIBE OF NAPHTALI.

## CHAP. IV.

§. 1. **N**aphtali, Son of Jacob by Bildah his Concubine was multiplied during the abode of his posterity in Egypt, to fifty and three thousand\* four hundred. All which dying in the Desert, their Sons being fourty five thousand four\* hundred entered the Land of Canaan. A Tribe acquitting it self considerable in relation to the rest, though we meet but with two, or rather but with one and a half Glories thereof. The former\* Barak the Son of Abinobam, who (acted by Deborah) did act so valiantly against Sisera. The half-one Hiram (a\* Naphtalite though his\* Father was a man of Tyre) that curious Artificer in Solomons Temple. Other eminent persons (though unknown) doubtless were of this Tribe, for in their martiall addresses to David in Hebron, none appeared in more excellent equipage for number and warlike accoutrements : <sup>b</sup> And of Naphtali a thousand Captains, and with them with shield and spear, thirty and seven thousand.

§ 2. This Tribe bordered (plainly intimated though not expressed in the bounding thereof) on Mount Libanus on the North,<sup>c</sup> and reacheth (as is plainly expressed) to Zebulun on the South-side, and to Asher on the West-side, and to Judah upon Jordan toward the Sun-rising. True this must needs be, for Truth hath laid it; though the last words present us with a seeming impossibility. For how long an arm must Naphtali make to reach to Judah, over the Tribes of Zebulun, Issachar, Manasses, Ephraim, and Benjamin interposed, Naphtali being distanced about an hundred miles from Judah? Here some Commentators being not able to quell, never raise this objection : a commendable discretion in them, if unconcerned to meddle therewith ; but seeing they profess their calling to be a satisfaction of difficulties, it is in them an unexcusable laziness. But let us hear what the learned resolve in this case.

1. <sup>d</sup> Some fancy a small Lace of land (or rather a thread for the narrowness

\*Numb. 1. 43.  
& 2. 30.

\*Num. 26. 50.

\*Judg. 4. 6.

a King. 7. 14.

\*See the description of Dan. 1. pa. c.

b 1Chr. 12. 34.

c Josh. 19. 34.

d Tremel. in loca praedict.

roughness thereof) whereby (though invifible in Maps) *Naphtali* is tyed unto *Judah*.

2. Others, that *Naphtali* reacheth to *Judah* upon *Jordan*, not immediately in confines, but mediately by commerce; because the River *Jordan* runneth thence unto *Judah*, and fo they had the conveniency of Traffick into that Tribe.
3. Others more likely, that *Naphtali* reached to *Judah* on *Jordan*; because *Judah* as a Tribe in chief had the Royalty of the river *Jordan*, as fifhing, fowling, and perchance the impoft on all veffels, failing from the Fountain to the fall thereof.

4. Let me caft my Mite into this Treasury. What if this *Judah* was but the name of a Town or Village, and therefore that addition, *Judah* upon *Jordan*, given for diftinction fake?

However *Mafius* no lefs learned, than modeft, pleafeth me with this refolution. *In rebus tanta vetustate oblitteratis, & quæ exploratè percipi nulla jauratione poffunt, fatius est non multa dicere, quam incertiffima pro veris absque ulla dubitatione afferre.* Such difficulties were not casually scattered, but purposely placed to improve our induftry, and teach us humility. For the beft answer mans wit can produce, is no *salve* to the Text, which of it felf is whole and entire, but a plaifter only to our own crazed underftandings.

§ 3. For the fruitfulness of this Country, hear what *Moses* prophesyeth. *O Naphtali fatisfied with favour, and full with the blessing of the Lord.* See alfo what was performed. For the Land about *Laisb*, which was in the confines of this Tribe is thus charaetered, *A place where there is no want of any thing that is the Earth.* *Josephus* being almost this Country-man, faith, *ἐνδοξασταὶ αὐτὴν ὁνομαζοῦσι πόλιν*. One may call this Country the Ambition of nature. *Strabo* a Pagan giveth it the Epithets of *ἐὐδαίμων* & *ἐμπόρος*, *A well natured Land and bearing all commodities.* But the beft fruit it bare was our Saviour himfelf: by his corporall prefence much convertant here; this Tribe being the Theatre whereon his moft remarkable Miracles were aeted.

§ 4. From the foot of *Libanus* to the Sea of *Galilee* may be allowed thirty five miles. Equall whereunto, by the favour of *Jordan* running crooked, (though Northernly more narrow) is the breadth thereof, from East to West. In the time of our Saviour this Tribe was parcell of two Tetrarchies. the North-East part thereof, belonged to *Iturea*. The Poet takes notice of the plenty of *Tew* in this Province,

— *Itureos taxi torquentur in arcus.*

*Tew which in Ituria grows,  
Is neatly bended into Bows.*

Hence their Inhabitants became excellent Archers: and pity it was that their arrows were fo often shot at a wrong mark, to kill and rob Passengers in their journey. *Strabo* calls the *Itureans* generally *ναὐαργεῖς*, and their

their Country in some fort may seem accessory to their Felonies (the Receiver is bad as a Thief) which, as the foresaid Authour observes, in her Caves, Woods, and inaccessible Mountains protected those Robbers from justice proceeding against them. Infomuch that the Romans were fain to keep Soldiers in *Carilon* against them (but who kept any against the Soldiers?) So that betwixt both, *Iturea* at that time may be conceived sufficiently miserable.

§ 5. The South-west of *Naphtali* was accounted part of *Galilee* the upper, otherwise called *Galilee of the Gentiles*; because, as some conceive, the People therein were commixed with Heathens, and (being far from *Jerusalem*) were more drossie *Jews* than the rest. Which is a most erroneous opinion. For, how improbable is it, that our Saviour, who sending his Disciples to preach, gave them instructions, *Go not into the way of the Gentiles, and into any City of the Samaritans enter ye not*, and himself never stayed in *Samaria*, save as he took it in his necessary passage in or from *Judea*; should choose *Galilee*, if so debased with the mixture of *Gentiles*, for the place of his principal and constant residence? Far more true is it that it was called *Galilee Gentium*, that is, *Galilee* the populous, because of the multitudes of people, especially near the Sea, wherein was *Decapolis* (a member of *Galilee*.) And there one City, for want of room, may seem to tread on another.

§ 6. Before we come to the particular description of this Tribe, we will first dispatch out of the way nine liminary Towns (which accordingly are figured in the Map) and this will much facilitate our proceeding in the rest.

1. *Heleph*, \* in the Northern bounds of this Tribe, from which the Eastern coasts thereof southwardly are described.
2. *Allon*, that is in English, Oak (as *Oakham* in *Rutland*) so named from plenty of those Trees growing therein.
3. *Zaanaim*. Note that *Tremelius* maketh these two latter, but one entire place, reading it, the Oak-Wood of *Zaanaim*.
4. *Adami*. Which, as *Rutland* in *Flintshire*, probably was so named from the redness of the earth.
5. *Negeb*. This is a Ditch, where we may conceive *Jordan* was let out, for the more convenient watering of other ground. And have we not more than twenty *Dittons* or *Ditch-tons* on the same occasion in *England*?
6. *Jabneel*: different from one of the same name in the Tribe of *Dan*.
7. *Lakum*.
8. *Aznob-Tabor*.
9. *Hukkok*.

We are not bound to believe all these nine to have been Cities of considerable strength, or greatness, as not so note-worthy in themselves as in their situation. Because (though perchance otherwise poor Villages) they

c. *Mafius* in *J. Sh.*  
19. 34. Nic.  
Serar. in. eund.  
Quest. mmi.

f. M. *Arribur.*  
*Jackson* in  
*locum.*

g. *Deut.* 33. 23.

h. *Iudg.* 18. 10.

i. *Jof. de bell.*  
*Jud.* 1. 3.  
K. 9. 18.

k. *Lib.* 16. in *Sy-*  
*ria* Pa. 755.

l. *Virgil*

m. *Mar. rc.* 5.

n. *John* 4. 4.

\* *Jofh.* 19. 33.  
34.

they stood in the borders of this Tribe. Thus low shrubs growing on high hills, or crooked Thorn-trees set by the high-way side, are more conspicuous in the eye, and frequent in the mouths of Travellers, than freighter and fairer Trees which are obscure in the midst of the Wood.

§ 7. To come to the particular description thereof; amongst the Mountains of *Libanus*, we meet with one of eminent note, not only having a name peculiar to it self, but which from it hath also denominated the adjacent Country. This is Mount *Paneas*, wherein there is a deep hole or Cave. And though places of this kind commonly have more horror than pleasure in them, this, besides its natural beauty, was adorned with artificial structures in and about it. Herein also was an unsoundable Spring of Water, conceived by some to be the primitive Fountain of *Jordan*. Yet <sup>o</sup> *Josephus* tells us of *Phiala*, a Spring above two hundred Furlongs off (and therefore out of the bounds of this Tribe) into which *Philip* the Tetrarch cast Chaff to try the experiment, and it was rendred up again in the stream of *Jordan*. Whence he concluded, that this River entertained an under-ground intelligence with that Fountain. But we are not to take notice where Rivers are secretly conceived, but where they are visibly born: and therefore date the original thereof from the apparent heads of *Jor* and *Dan*: which keeping themselves sole and single for a short time, are soon wedded together. And from the confluence of their names and streams *Jordan* is b-gotten.

§ 8. To pals by Scripture-commendations, it is called by <sup>p</sup> *Solinus*, *eximie suavitatis Amnis*, a River of excellent sweetness. But as if Rivers, as well as Men, were too prone to be proud of their good properties, it is very subject to \* overwell the Banks; in which notion perhaps, it is also called by the aforesaid *Solinus*, *Ambitosus Amnis*, an haughty and ambitious River. But what saith the <sup>a</sup> Prophet? *The pride of Jordan is spoiled*: namely, in some extraordinary drought (and thence dearth) which he there foretelleth To keep the Golden-mean; As *Jordan* sometimes must be acknowledged to mount too high, so *Naaman* depressed it too low in his valuation: whose ignorance and passion preferred <sup>r</sup> *Abana* and *Pharphar* the Rivers of *Damascus* before it.

§ 9. At the aforesaid confluence stands the famous City of *Laish*, which at first it seems was a free State, living in subjection to none, and yet in slavery to their own intemperance. They were <sup>f</sup> *far from the Zidonians*, that is, as one <sup>t</sup> measureth it, about thirty miles: half that distance being too much to receive thence seasonable succour in their suddain surprize by the *Danites*, in taking which Town, the <sup>u</sup> Prophecy of *Moses* was fulfilled, *Dan is a Lions Whelp, he shall leap from Bashan*. It seems that the *Danites* came on the East-side of the City, and might for a time secretly repose themselves in *Bashan*. Whence on a sudden Lion-like (<sup>f</sup> *saliam* in his posture, when he seizeth on his prey) they leaped on the City, and were felt, being on them before seen coming towards them. The City

was

was afterwards called *Dan*, and the *Danites* possessed a tract or territory of ground, which otherwise seems to lie within the Tribe of *Naphtali*, but was not possessed by them.

§ 10. But as we must praise the prowess and policy, so we detest the Idolatry of these *Danites*, who hither brought, and here erected, the graven Image stolen from <sup>w</sup> *Micab*, worshiping it *untill the day of the Captivity of the Land*: that is, as <sup>x</sup> *Tremelius* well expoundeth it, till the Ark was taken captive and restored, when there followed a generall reformation in the days of *Samuel*. This place <sup>y</sup> then purged, was not long after defiled again with the same Sin. For here *Jeroboam* set up one of his golden Calves, <sup>z</sup> making Priests of the meanest of the People. And although where a Calfe is the God, a wisp of Hay is good enough to be the Priest, yet hainous was the offence, because done by *Jeroboam* in the disgrace of Religion. The erection of these Calves was pretended for the ease of the People of *Israel*, to spare their tedious Travell thrice a year to *Jerusalem*; but in effect occasioned that they were sent a longer journey on a worse errant, even into irrecoverable Captivity. Thus to spare a step in the path of Piety, is to spend many in the ready Road to misery.

§ 11. In the time of our Saviour, this *Dan* was called *Cesarea-Philippi*, built in honour of *Tiberius Cesar* by *Philip* the Tetrarch. Who in so naming it, as wife to remember himself, was also mannerly to prefer the Emperour. This *Philip* being Tetrarch of <sup>a</sup> *Ituria* and *Trachonitis*, made this *Cesarea* (as conveniently seated betwixt both) the place of his principall residence. Near this <sup>b</sup> place, *Peter* gave *Christ* that excellent testimony, of his being the Son of God. As for the two statues of melted Brasse which here are said to be set up by that woman, whose Flux of blood *Christ* cured, the one resembling our Saviour, the other her self, in humble posture touching the hem of his Garment, I had rather the Reader receive it from the <sup>c</sup> Authours themselves, than my relation. Chiefly because it seems improbable, that she, who so lately had <sup>d</sup> spent all her substance upon Physicians, should so quickly recruit her self, as be able to go to the cost of such a Monument.

§ 12. Leaving now the territory of *Dan*, we enter on *Naphtali*; and *Jordan* running hence, after some miles expatiaterh it self into the waters of *Merom* or the *Samoconite-lake*. This was a Sea in Winter, and in Sommer a thicket of reeds, affording shelter to Lions, and Wolves, and (which now a days are more dangerous to Travellers, than either) wild *Arabians*. Behold (saith the <sup>e</sup> Prophet) *He shall come up like a Lion from the swelling of Jordan*, that is, most fierce and furious; who having lodged there quietly all Sommer in the shade, is vexed to be roused by the rising of the waters in winter: and therefore is ready to revenge this wrong on the next object he meets. Near these waters, *Josbua* gave that famous overthrow to <sup>f</sup> *Jabin* senior King of the *Canaanites* pursuing the chase as far as *Zidon*. On the West of this Lake, where *Daphnis* a rivolet falleth into

o 7. f. de bell.  
Juda. l. 3.  
Kap. Ar.

p Solen. Poly-  
bist. cap. 35.

\* Jeth. 3. 15.  
Jct. 12. 5. &  
49. 19. &c.  
q Zech. 11. 3.

r 2 Kin. 5. 12.

f Judg. 18. 28.

t Sir Walter  
Raleigh Hist.  
World.

u Dent. 33. 22

w Judg. 18. 30.

x vid. ejus  
ann. in loc.  
predi 3.

y Judg. 7. 4.

z 1 King. 12.  
29. & 13. 33.

a Luk. 3. 1.

b Mar. 16. 13.  
& Mar. 8. 27.

c Ensch. hist.  
ecclef. lib. 7.  
cap. 14. & Ni-  
coph. hist. ec-  
cles. lib. 6.  
cap. 15.  
d Mar. 5. 26. &  
Luke 8. 43.

e Jer 50. 44.

f Josh. 11.  
1. 4. 5.



g 1 King. 22. 6.

h Jer. 38. 5. 6.

i Gen. 32. 10.

\* Biddalpb's Trav.

k Biddalpb's Trav. p. 103. l Faunc. Quarrel. elucidat. Ter. Jac. lib. 7 cap. 10.

m Gen. 37. 13. 17.

n Biddalpb. ut prius.

into it, they place *Riblab*, accounted a terrestrial Paradise, for the sweet situation thereof. But grant it pleasant in it self, it was a sad place to King *Zedekiah*, who having first beheld the slaughter of his Sons, had here his own eyes bored out. Thus mans tyranny accomplisheth Gods justice, whilst *Zedekiah* had now leisure enough to bethink himself how he deserved this punishment, who endeavoured to put out the eyes of *Israel*, by persecuting the Prophets, and <sup>h</sup>imprisoning the Seers thereof. Afterwards, *Jordan* recovering it self out of the Lake, and contented with a competent stream, is passable at the Ford of *Jacob*, so called, because Tradition reports that Patriarch there to have <sup>i</sup>gone over this River with the company of God and his staff. At this day there is a <sup>\*</sup>beautifull Bridge built over, retaining the name of *Jacobs Bridge*, kept in excellent repair (as being the high-way betwixt *Damascus* and *Jerusalem*.) And well may the Turks afford it, seeing the unconscionable toll, which they extort of Christian Passengers for *Capbar* or custom, will serve almost to build all the Arches thereof with silver.

§ 13. Here let us hold a while, and desiring to please all Palats, let us temper the harshness of old matters, with the mixture of a modern passage. If the Reader should ever travell this way from *Damascus* to *Jerusalem* and so into *Egypt*, he may repose himself for a night in the *Cane* East of this Bridge, on the other side *Jordan*. A *Cane* is a publick Building erected by some devout Turk, in nature of an Inn, for the benefit of Travellers, of more or less receipt and conveyency according to the bounty or fancy of the Founder. But here the Guest must be his own Host to entertain himself, seeing generally nothing but a bare lodging and water, is provided for him. And though we pity the Readers bad lodging this night, where (if not bringing better accommodations with him) he and his Camell must be bedfellows in straw; yet we promise him next day a pleasant way and handsome entertainment. For about seven miles off he shall pass by *Cane Joseph*, where a Well will be shewed him full of <sup>\*</sup>water, and adorned with marble Pillars, which common tradition avoucheth to be the Pit wherein *Joseph* was put, and a learned <sup>l</sup>Frier very zealously stickleth for the truth thereof, though indeed the story is confuted both by the distance and nature of the place. For it is sixty miles from *Dothan* near <sup>m</sup>*Sechem*, where *Josephs* Brethren kept their sheep. Besides that Pit had no moisture in it (save what fell from the eyes of *Joseph*) whereas this is full of water, so that *Josephs* dreams, had been but dreams if put therein. But it is as good as a bait to tired Travellers (whose credulity is swifter than the Camels they ride on) to be refreshed in the way with such relations. Some twelve miles off the Reader may lodge in a convenient *Cane* called *Minium* by the Moors, but by the Turks <sup>n</sup>*Misfia*: and if early up next morning, may, going South-westward, before noon enter the Tribe of *Zebulun*. Where we may in due time overtake him, and hereafter give him larger direction for his travel.

§ 14. From

§ 14. From *Jacobs* Bridge the River *Jordan* sees nothing memorable besides rich meddows and pleasant pastures, untill he falleth into the Sea of *Cinnerath*, so called (say some) because in form not unlike a <sup>o</sup>Harp as indeed an active fancy in point of resemblance will fashion any thing to any thing. How well the similitude suits, the Reader will best judge when hereafter he shall behold the entire proportion of this Sea in the Tribe of *Zebulun*, where he may feed his fill on the dimensions and several names thereof; till which time to stay his stomach, we here present him with such a parcell of this Sea-lake, as falls to the share of *Naphtali*. At the influx of *Jordan* into this Sea, stood the once famous City of *Capernaum*, called *Christs* <sup>r</sup>own City. Note by the way, *Christ* had three Cities which may be called his own (if seven contended for *Homer*, well may three be allowed to *Christ*) *Bethlehem* where he was born, *Nazareth* where conceived and bred, and *Capernaum* where <sup>r</sup>he dwelt, more than probably in the house of *Simon Peter*.

§ 15. This *Capernaum* was the Magazine of *Christs* Miracles. Here was healed the Servant of that good <sup>r</sup>*Centurion*: who though a *Gentile* out-faithed *Israel* it self, concluding from his own authority over his Soldiers, that *Christ* by a more absolute power, as Lord high Marshall of all maladies, without his personall presence, could by his bare word of command order any disease to march or retreat at his pleasure. Here *Simon Peters Wife's* Mother was cured of a <sup>r</sup>'Fever, and <sup>r</sup>here such as brought the man sick of the Palfie, not finding a door on the floor, made one on the Roof (Love will creep, but Faith will climb where it cannot go) let him down with cords, his bed bringing him in, which presently he carried out being perfectly cured. <sup>r</sup>Here also *Christ* restored the daughter of *Jairus* to life, and in the way as he went (each Parenthesis of our Saviours motion is full of heavenly matter, and his *obiter* more to the purpose, than our *iter*) he cured the *Woman* of her flux of blood, with the touch of his Garment. But amongst all these and more wonders, the greatest was the ingratitude of the People of *Capernaum*, justly occasioning our *Saviours* sad prediction, And <sup>r</sup>'*ibon Capernaum which art exalted to Heaven shall be brought down to Hell; for if the mighty works which have been done in thee, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.* O sad strapado of the Soul, to be so hoisted up to high, and then cast down suddenly so low, enough to disjoint all the powers thereof in peeces! <sup>r</sup>\* *Capernaum* at this day is a poor Village scarce consisting of seven fishermens Cottages.

§ 16. Some Furlongs West-ward from this City stood the Receipt of custom, whence *Mattbew* was <sup>r</sup>called from a Publican to be an Apostle. In *Capernaum* afterwards the <sup>r</sup>*Toll-gatherers* did civilly demand of *Peter*, *Doth not your Master pay Tribute?* It being questionable in point of Law, whether *Christ* were legally liable to such payments. And let us inquire whence the doubt did arise.

Was

o Hen. Bunin. Trav. of Christ. p. 445. Kinross in Hebrew a Harp.

q Mar. 9. 1. com. Peter with Mar. 2. 1.

q Mar. 4. 13.

r Mar. 8. 5.

r Ma. 8. 14. Mark. 2. 1.

u Met. 9. 18. &amp; Mark. 5. 22.

w Mat. 11. 23.

\* S. Hieron. de Inc. Heb.

x Mar. 9. 9. &amp; Mar. 2. 14. y Mar. 17. 24.

Was it because he

Luke 7. 3.

Mat. 17. 27.

Mat. 26. 29.

Mat. 26. 29.

1. Being a Physician, (such persons of publick employment for generall good were often exempted from taxes) who gave his pains gratis to others, it was but equall he should be priviledged from such pecuniary burdens?
2. Being poor was under value in the Excise-book: And where nothing is to be had the Emperor must lose his right. Yea generally Alms folk who live on the charity of others (such the condition of our Saviour) are not to be rated.
3. Being an inmate or under-tenant in the house of Peter, the question was, whether Peter or Christ was to pay the taxation.

This last is most probable. For our Saviour taking order for the discharging of the debt, Give the money (saith he to St. Peter) unto them <sup>a</sup> for me and thee. As rates in London are divided betwixt Land-lord and Tenant. Hence Peter was sent to Sea, where a fish, which probably had plundered a peece of money out of the Pocket of some shipwrecked fisherman lost his life for the fact, and the felons goods found in him were justly forfeited to Christ. Lord Paramount both of sea and foil.

§ 17. Going forward along the shore, some will be so positive as to Point at the place where after his resurrection, Christ took his repast with his Disciples on bread and broiled fish; yet we finde no expresse mention of his drinking after he rose from the grave; and that, as some will have it, either in reference to his promise to his Disciples, *I will not drink henceforth of this fruit of the Vine until that day, when I drink it new with you in my Fathers Kingdom.* Or because (though accepting of meat out of voluntary conformity) yet he refrained from moisture, to manifest himself though no less than a true, yet much more than a *meer man*: but this we leave with the Authors.

§ 18. Some miles hence towards the north is a mountain of a moderate ascent and pleasant prospect, generally known by the name of Christs mountain. Here our Saviour made that excellent Sermon in the mount, which was the key of the Old law. And here he chose his twelve Disciples, frequently repairing hither, when he affected retiredness. Here also learned men on good likelihood (Scripture being silent of the particular place) conceive the miracle of loaves multiplied wrought by our Saviour. And to avoid confusion, we must carefully observe that this was twice wrought.

Place.	Guests.	Meat.	Fragments.	Gospel.
A desert nigh Tiberias	5000 men.	5 loaves, two fishes	12 baskets full	Mat. 14. 20
Christs Mountain.	4000 men.	7 loaves a few little fishes	7 baskets full.	Mat. 17. 37
				Mar. 8. 11.
				(6. 23.)

Behold in the latter though the meat was the more, and the mouths fewer, yet fewer fragments did remain. And good reason that our Saviour in working of miracles, should observe no other proportion than his own pleasure.

§ 19. Follow-

§ 19. Following still the Sea-shore and going westward, we light on the City <sup>c</sup> Cinnereth, which some conceive gave the name to the Lake adjoining, & also to the land thereabouts. For when Benbadad in favour to King Afa, to remove Baasba from besieging Ramah, inroded Israel, he smote <sup>d</sup> all Cinneroth, with all the land of Naphthali. Some five miles westward we meet with Bethsaida of Galilee, in English a <sup>e</sup> hunting house. Nor is it unlikely, that at first it was a Mansion meely made for recreation, the neighbouring Desert (frequently visited by our Saviour when desiring privacy) affording the pleasure of the Game. From a house it grew to be a Village, so called by S. Mark, and thence proceeded to be a City so graced in other Gospels. Nor need Learned-men so trouble themselves about the difference, seeing in a short time (Hague in Holland may be an Instance) a great Town with addition of Walls; may at pleasure commence a small City. It was the native place of Peter, Andrew and Philip, and another staple City of Christs miracles, whose ingratitude forced our Saviours expression, *Wo unto thee Chorazin, wo unto thee Bethsaida, &c.*

§ 20. In the Confines of Bethsaida, Christ by the hand led forth a blind man out of the Town, spat on his eyes, so restoring him to a confused and imperfect sight to see men walking as trees, (well might his spittle give half sight whose breath gave man whole life at the Creation) and then putting his hands upon his eyes completely cured him. But how came it to pass that he who otherwhiles healed at distance by the Proxie of his Word, *Subveniens prius quam veniens*, curing before coming to his Patients, should here be so long, not to say tedious, in working a miracle? Even so Saviour, because it pleased thee. Let us not raise cavils where we should rather return thanks, seeing Christ, that our dull meditations might keep pace with his actions, did not only go slowly on set purpose, but even stayed in the mid way of a miracle, doing it first by halves, that our conceptions might the better overtake him.

§ 21. To clear this Corner before we go hence: North-east of Bethsaida, on a tridented Mountain standeth Saphetta, two parts whereof are Inhabited by the Turks, & one by the Jews, & is at this day a very considerable Place. Here the Jews live in the greatest liberty (or rather in the least slavery) of any place under Heaven: having some tolerable priviledges allowed them by the Turk. So that they who get wealth enough else where, here seem to have some show of a Common-wealth. Yea here there is a University of Jews. And though commonly that Nation count their Children to have learning enough, if able to cheat Christians in their bargains, here they give them studious education: and the pure Hebrew tongue (as also at Thessalonica, now Salonichi in Greece) is here usually spoken, but industriously acquired, the Jews being neither born to foot of Land nor word of language than what they purchase by their pains. What shall we say if this little place be left still to keep possession, as an earnest that God in due time upon their conversion may possibly restore the whole Country unto them?

N

§ 22. Three

e John. 19. 35.

d 1 Kin. 15. 20.  
John 12. 21.  
\* Or fishing  
house: rather,  
because on  
the lake; this  
word יָמָא  
will bear  
both.e Luke 9. 10.  
John 1. 44.

f John. 1. 44.

g Mat. 11. 21.

h Mar. 8. 25.

i Gen 2. 7.

k Biddulph  
trav. p. 105.

§ 22. Three Cities follow southwest, *Naphtali*, a City properly so called; *Thisbe* different from the native place of *Elijah*; and *Naasson*; all their credits depending on the two first verses of the Book of *Tobit*. Now as *Comedians*, though often they adorn their interludes with fancies and fictions; yet are very careful alwaies to lay their scene right, in a true place, which is eminently and notoriously known: so grant the Book of *Tobit* guilty of improbabilities and untruths, surely the Author thereof would be punctual in describing the place, past possibility of confutation. Yet since the same Book presents us with the Pedegree of the Angel *Raphael*, with <sup>1</sup> *Ananias* the great his Father, and <sup>m</sup> *Sammajas* his Grandfather, contrary to our Saviours character, that they neither <sup>n</sup> marry, nor are given in marriage, and so by consequence can neither get, nor can be begotten; we may as justly suspect his Geography as Genealogy, and conceive him false in the position of Towns, who is fabulous in the extraction of Angels. And if *Naphtali* and *Thisbe* pass for real places, yet not only doubtful, but desperate is the case of the City *Naasson*, not being founded on the rock of the Greek Text, where no such Town appears, but on the quicksand of the erroneous *Vulgar Latine* translation.

§ 23. Having thus surveyed the East and South parts of this Tribe, left the other Coasts thereof should justly complain of neglect, we return to Mount *Libanus* to give an account of the remainder. In this Map, though not in this Tribe (no trespass I hope to look over the hedge) behold *Heliopolis*, in English, the City of the Sun. But how well it brooks the name they can best tell, who of certain report, that the height of the Mountains adjoining shadow it from the Sun the better half of the day. Was it therefore by the same figure, that the Mountains are so called from moving, that *Heliopolis* got this name? Or because the Sun (as all other Blessings are valued) is most worshiped, where it is most wanted. Not far hence the River <sup>p</sup> *Fons hortorum Libani*, or the Fountain of the Gardens of *Libanus*, (with which the Banks thereof on either side are enameled) fetcheth his original; running thence by *Hamah*, afterwards called *Epiphania*, often mentioned in Scripture. Thus far came the twelve <sup>q</sup> Spies, sent to search the Land; and this place passeth in <sup>r</sup> Scripture from the entering of *Hamah* for the Northern Boundary of the Land of *Israel*, not only before the expression of *Dan* came into request, but also long after the mention thereof in holy Writ was disused. We shall in due place speak, as of *Hamah* the great, so named by the <sup>t</sup> Prophet (since called *Antiochia* in *Cælosyria*, and by vulgar unskillfulness often confounded with this *Hamah* in *Naphtali*) so also of <sup>u</sup> *Ashmah*, the topical or peculiar Idol of this place.

§ 24. Hence that River runneth by *Hazor*, anciently the <sup>w</sup> Metropolis of the *Canaanites*, where very many of their Kings met together against *Josbua*, to his great advantage. Had he sought them in their several Cities, to what expence of time and pains would it have amounted? Whereas now their malice did his work, all of them meeting together,

1 Tobit 5. 12.  
m Tobit 5. 13  
n Mat. 22. 30

o Sir Walter  
Raleigh Fifth  
World Lib. 2.  
1 part. p. 250

p Cant. 4. 15.

q Num. 13. 22

r Num. 34. 8.  
& Josh. 13. 5.  
& Judg. 3. 9.  
f Ezek. 47. 20

t Amos 6. 2.

u 2 Kin. 17. 30

w Josh. 11. 10

having but one neck in effect, which here they tendred to the Axe of divine justice. *Hazor* by *Josbua* was burnt, and more than an hundred years after was probably re-edified by *Jabin* the Second, in to whose hand God is said to have sold his people. Not far off this river of *Gardens* leaveth *Naphtali*, and visiteth the Tribe of *Asser*.

§ 25. But before we leave the river, let this memorandum be entered, that <sup>2</sup> some hold this is the same with the *Sabbatariam* river mentioned in <sup>a</sup> *Pliny*; which is said to run six dayes, and lie still the seventh, whence it gained the name. Were this true; as *Solomon* sent the sluggard to the *Pismire* to learn industry, well might profane persons be remitted to this river, thereby to be instructed in the Sabbaths due observation. But most listen to it, as to a fable, and the *Hurlers* in *Cornwall* (men metamorphosed into stones, as tradition reports, for playing on the Lords day) may fitly serve to build a bridge over this river. It much shakes the credit of this report, because <sup>d</sup> *Josephus* relates it clean contrary, namely that this river lies still six dayes, and only runs the seventh: adding how *Titus* the Emperour going from *Jury* to *Antioch* took a journey by the way to behold the same. But indeed learned <sup>e</sup> *Casaubon* not only observeth herein the Copies of *Josephus* to be corrupted, but also giveth his advice for the amendment of the same. So that by right pointing his words, and some other small alteration, *Josephus* and *Pliny*, may be made to agree. However modern Travellers bring us no intelligence of such alteration or intermitting course of any River hereabouts, and some perchance will be ready to say, that since the Jewish Sabbath hath been swallowed up in the Christians Lords day, this River hath discontinued his former custome, left what anciently was ceremonious be now adays censured for superstitious.

§ 26. Let us now traverse this tribe Southeast: where we cannot miss *Abel* a City, sometimes single, sometimes double represented unto us, namely, <sup>1</sup> *Abel* of *Bethmaacab*; as if the former were but parcell of the latter. <sup>2</sup> *Abel* and *Bethmaacab*; as if different, but bordering Cities. <sup>3</sup> *Abel-Bethmaacab*; as if both made up one and the same place.

In this City, *Sheba* the rebell, pursued by *Joab* and his own guiltiness, took covert, so that the storme of a furious assault was ready to fall upon it, when the breath of a wife woman blew it clear away, who so ordered it, that <sup>i</sup> *Sheba's* head was cast over the wall. See how his head, which thought to turn all *Israel* upside down, when whirled in the air, was tossed and tumbled about. And pity it is any bullets should be shot into that City, which would cast such fireballs out of it. We know the wicked mans, not the wifewomans name, and yet when his vertueless name shall rot, her nameless vertue shall remain. But *Abel* wanted such another wife woman to protect it, when furiously <sup>k</sup> taken by *Benbadad*, and at last finally destroyed by <sup>l</sup> *Tiglath-Pileser*.

§ 27. But in the very midst of this Tribe the <sup>m</sup> oak-trees of *Zabanaim* fair

2 Adrich. in  
theat. Ter. fan.  
in Naphtali.  
3 Nat. hist. lib.  
31. cap. 2.  
b Prov. 6. 6.

c Camb. Brit.  
in Cornwall.

d Jos. de bell.  
Jud. lib. 7. c.  
24. in latine &  
24. 13. in greek

e Exerc. 15.  
Dist. 20. ad-  
vers. Baronium

f 2 Sam. 20. 15

g 2 Sam. 20. 14

h 2 Kin. 15. 25

i 2 Sam. 20. 22

k 1 Kin. 15. 20

l 2 King. 15. 29

m Judg. 4. 11.

fair and far spread themselves: For Tremelius reads it *Quercetum Zabanaim*, The oak-tree place of Zabanaim, where our translations render it the plain of Zabanaim. A difference not so great but that our age can accommodate, which being wastfull in woods hath expounded into plains, many places which formerly were dark with the thickest oak-trees. Here Jaël the wife of Heber the Kenite dwelt in her Tent, whither Sisera (who went forth with nine hundred charrets, but was glad to come home on two legs) fled for security, having quitted his chariot. Not that he thought himself swifter, but safer without it; seeing his chariot which in fight was the strength to cover, in flight was the mark to discover him. And here Jaël with a hammer and nail dispatched him, for which she was blessed by Deborah.

§ 28. The mention of her blessing minds us of the curse of Meroz, and consequently to inquire, where the same was seated. Well may we look for it in any Tribe, which we finde in no Tribe. Yea learned men do so differ in their verdict, that some will have Meroz to be, 1 The Devil himself, as<sup>m</sup> Nicholas Lyra, whose opinion is rejected and refuted by all that mention it. 2 A potent Person in these parts having many Tenants and Retainers. 3 A Countrey full of Populous inhabitants. 4 A City near the place where the battel against Sisera was fought. Grant the last as most probable, new Quere's are ingendred; whether a City of Canaanites or Israelites; and where to be placed For the exact position where of we refer the reader to those our learned Divines, which in these unhappy dissensions have made that<sup>p</sup> Text so often the subject of their Sermons. We have placed it in this Tribe not far from Kedesh, whence Barak first went forth with his men, in the place where Mercators Maps have a City called Meroth (a rush-candle is better than no light) our only motive for the situation thereof. Mean time consider, that as the Disciples observed that the Figtree cursed by our<sup>q</sup> Saviour, was in their return withered away; so this City after Deborah's execration so dwindled by degrees, that nothing is left of Meroz, but Miroz, nothing surviving of the thing but the name. Which name, let the Reader behold in our Map as the mast of that Ship, whose keel is swallowed up in the quick-sands. A Sea-mark to all posterity to beware, and not to be negligent when they are called to be auxiliaries to Gods cause in distress.

§ 29. And now our hand is in about conjecturall places, we must not forget Madon once a royall City, certainly hereabouts, because, \*Jobab the King thereof, was conquered by Joshua at the waters of Merom, though all our industry cannot discover the particular position thereof. Happy our condition that in things concerning salvation we have Christs gracious promise, \*Seek and ye shall find, though in these meaner matters our search often wanteth success. We are bold to place it near Dan one of the fountains of Jordan, the rather because \*Brocard finds a place thereabouts called Medan by the Turks at this day. Where I pray let it stand till better information, for rather than with Adrichomius we should leave it out of our

Maps

Maps, it is better to put it under any penthouse, than quite shut it out of doors. Let \*Dan-jawan, the third station where Joab pitched his Tent when he numbred the People, be joined unto it.

§ 30. To return to the place where Meroz is set, with far more certainty we place \*Harrosheth of the Gentiles, the native City of Sisera. But if the Reader should chance to over-look the low situation thereof, he cannot oversee Kedesh Naphtali the habitation of Barak, and a City of refuge belonging to the Levites; for observable it is that all the Cities of refuge on this side Jordan were advantaged on very high foundations. And they appointed Kedesh in Galilee in mount Naphtali, and Sechem in mount Ephraim, and Kirjath-arba (which is Hebron) in the mountain of Judah. Whether because those Towns were to typifie Christ himself, who like the brazen Serpent was to be lifted up, or to comfort the flying and fainting offender, whose eyes were at his journeys end long before his feet, which could not but much revive his spirits. Say not, that it damped them again when his tyred legs after a long and tedious journey must at last climb up a steep mountain to the City of refuge: For (as hath been observed before) if the offender got but within the verge of the Suburbs on either side of the City, he was secured from the avenger of blood.

§ 31. Kedesh was attended on each side with two smaller Cities, Bethshebesh on the West, Beth-anath on the Southeast, both assigned to, yet neither possessed by the Naphtalites, because the Canaanites though tributaries dwelt the rein. Much is pretended in the excuse of the Israelites why generally they drove not these heathens out of their Country.

1. None can act above their strength, and they were notable to drive out the Canaanites.
2. Had they strength, it had been cruelty, not valour, in cold blood to kill quiet enemies.
3. God gave them a kind of toleration being only to drive them out by degrees.
4. Much good accrued by this remnant of Canaanites being touchstones to prove the Jews faith to their God.

But these and many more palliations notwithstanding, unexcusable was the Jews connivance at them contrary to Gods flat command, and the foresaid pleas of no validity. For

1. The weakness of the Jews chiefly consisted in their want of industry, and uniting themselves against those heathen their common enemy.
2. It is only cruelty to a mans own soul to disobey Gods positive command.
2. What's to be done by degrees, is to be done. Whereas the Jews not only deprived these Canaanites for a time according to Gods permission, but finally pardoned their lives contrary to his injunction.
4. The good accidentally accruing from the remains of the Canaanites

m In his notes on Judg. 5. 23. m <sup>inged</sup> in textum.

o Pet. Martyr. Serrac. & m. for pace connotat.

p Judg. 5. 23.

q Mar. 21. 20.

\* Josh. 12. 19.  
\* Josh. 11. 1.

\* Mar. 7. 7.

\* 1 Tim. cit. 2.

\* 2 Sam. 24. 6.

\* Judg. 4. 2.

\* Judg. 4. 6.

1 Josh. 20. 7.

r See the description of Kedemoth in the Tribe of Ruben.

u Judg. 1. 33.

nites, argues not the innocence of the *Israelites*, but the exceeding goodness of God, ordering their negligence to his own honour.

Yea the sad success shewed Gods displeasure with his people herein; these *Canaanites* estoons rousing themselves from being couchant under tribute to be rampant in tyranny, and the mixture of their persons infected the *Israelites* w<sup>th</sup> their Idolatrous practices. Nor know I any thing else considerable in this tribe except \* *Karthan* or \* *Kiriathaim*, a city of the *Levites* *Gershonites*, of whose posture we are not so well assured as we could desire.

§ 32. *Abimaaz*\* was *Solomons* Purveyer in *Naphtali*, and had *Basnah* his daughter to wife. Say not it was poor preferment for the daughter of so mighty a Monarch to marry her Fathers subject. For Gods law forbade heathen matches, and hereby she might keep a clear conscience and lead a comfortable life. Kings children too often wed, where they neither affect nor are affected, to foreign Princes (strangers as well in their lands as loves unto them) whilst here *Solomons* daughter, might have a softer Pillow, though not so sumptuous curtains in her home-marriage. By the way observe, we find an army of *Solomons* Wives and Concubines, and but three scattered scouts of his children, \* a son and two daughters. Multiplying Wives is mans sin, children, Gods blessing, and *Solomon* laid too many foundations at once, to build much posterity upon them.

§ 33. The usuall Arms of *Naphtali* are Vert a Hind trippant proper according to *Jacobs* prediction: *Naphtali is a Hind let loose; he giveth goodly words.* But how this character conforms to the Tribe, learned men much disagree; *Luther* finds the analogy in *Deborah*, where in deed both her feminine sex is proper, as also because she was an excellent <sup>a</sup> spokeswoman; all the error is, she was rather extracted from <sup>b</sup> *Ephraim* than *Naphtali*.

§ 24. Others read the resemblance in *Barak*, because Hindlike he was so fearful to come out to war. But surely these blessings were given by propheticall *Jacob* to his children as future badges of their honour, not brands of their infamy, and therefore the similitude is to be sought not in the disgracefull but commendable qualities of a Hind, and more probably to be fetch'd not from their fear but fleetness in severall performances. Besides some conceive it too restrictive an interpretation of *Jacobs* blessing to confine it to any particular (though eminent) person, which speaks rather the generall disposition of the whole Tribe, and may thus more largely be expounded. *Naphtali is a Hind.* No ravenous or beast of prey (cruell like the *Benjamites*, churlish like the *Ephraimites*) but a quiet creature: intimating the *Naphtalites* nature disposed to peacefulness. *Let loose.* Not pent within the pales of a Park, but having room enough to range in: imploying the large and spacious possessions of this Tribe. *He giveth goodly words.* They were men of fair speech and loving discourse, not querulous, nor captious, but preferring friendly compliance before brawls and contentions. The Standard of *Naphtali* in the *Israelites* pitching about the Tabernacle, was the last in the Rear on the Northside thereof.

Here the Map of *Aliter* is to be inserted.

w *Josh.* 21. 32.  
x *1 Chr.* 6. 76.

\* *1 King.* 4. 15

\* *Rehoboam*,  
*Basnah* and  
*Taphah*.  
*1 King.* 4. 11.

y *Gen.* 49. 21.

2 In his comments on the place.  
a *Julg.* 5. 1.  
b See our description of *Ephraim*. Paragraph the second.

# RANE



# VMI

VALLIS CARMEL  
TRIBUS ZABULON



**LEONARDO GLEANE,**  
Mercatori Londinensi, qui onus hoc nostrum  
in par humeris sua sublevavit Mun-  
ficentia, Tabulam hanc dicat T. F.





## THE TRIBE OF ASHER.

### CHAP. V.

§. 1. **A**Sher, youngest Son of Jacob by Zilpah his Concubine, carrieth blessedness in his name, and was so prospered in his Posterity, that<sup>a</sup> forty one thousand and five hundred were reckoned of this Tribe in the generall rendezvous at Mount Sinai. All which punished in the Wilderiness with death, for provoking God with their disobedience, their Sons being<sup>b</sup> fifty three thousand four

<sup>a</sup> Num. 1. 41.

<sup>b</sup> Num. 25. 47

hundred entred the Land of Promise. Many no doubt were the eminent *Grandeers* extracted from *Asher*, though we meet with none of them in Scripture, save one, and that a woman in the new Testament, <sup>c</sup>*Anna* the Prophetess, that property of the Temple, as constant therein as the pillars thereof, she departed not thence but served God with fasting & prayer night & day.

<sup>c</sup> Luke 2. 36.

§ 2. *Asher* had Mount *Libanus* on the North, *Naphtali* on the East, *Zebulun* on the South & South-east, the Sea on the West containing wel nigh forty miles in length, the breadth not exceeding sixteen. A fruitfull Country, <sup>d</sup>*Ashers bread shall be fat* (so hearty as if it were bread and flesh too) and he shall yield royall dainties. *Moses* foretold that he should be wetthod in oil, he should dip his<sup>e</sup> foot therein. Adding moreover that his *shoes* should be Iron and Brasse. Not that the ground in this Tribe parched by drought proved impenetrable, and rebellious to the commands of the plough, (as else where God threatens the disobedient *Jews*, *the earth that is under thee shall be Iron*) but that this Land should afford plenty of those metalls, according to the testimony of *Eumens* in<sup>f</sup> *Homer*,

<sup>d</sup> Gen. 49. 10.

<sup>e</sup> Deut. 33. 24

<sup>f</sup> Deut. 28. 23.

<sup>g</sup> Odys. 9. 425

<sup>h</sup> *Ἰν Σιδὼν ἡ γενεὰ τοῦ Ἀσὴρ ἐν ἰσχυρίᾳ ἐστίν.*

In *Sidon* I boast to be born where's Brasse in abundance.

Besides the great commodities of the Sea, with the convenient Havens thereof, *Debra* complains that when *Zebulun* & *Naphtali* (most concerned as nearest danger) ingaged themselves against *Sisera*,<sup>h</sup> *Asher* continued on the Sea-shore, & abode in his breaches. And no wonder if being Merchants they

<sup>h</sup> Judg. 5. 17.



they preferred profit before peril, especially being in a safe place where the Iron Chariots of *Jabin* King of *Canaan* could not approach them.

§ 3. The worst mischief in this Tribe was, that after the death of *Josua*, the *Canaanites* quartered so hard on the men of *Asher*, that they detained no fewer than seven great Cities from them. Yea perchance something may be pickt out of the expression of the holy Spirit, for whereas the *Canaanites* are said to dwell amongst those of *Zebulun*, the *Asherites* (the phrase being altered) in the following verse are said to dwell among the *Canaanites*, as if those Pagans were the principall Land-lords (ingrossing all memorable places in this Tribe to themselves) whilest the *Asherites* lived amongst them as Tenants at will by the others leave. Nor was this fully remedied untill the victorious reigns of *David* and *Solomon*.

§ 4. In the North-west part of this Tribe near the Sea side, we first meet with *Misrephothmaim*, that is, the boiling of waters, though uncertain whether done artificially by fire, or naturally by the Sun. Here great plenty of Salt was made in Brine-pits, a necessary and gainfull commodity. However, *Tremellius* rendreth *Misrephothmaim* *fornaces vitrarias*, *Glasse-furnaces*; and we know, store of the best sort of that bricke ware was made hereabouts. *Josua* having spoiled the Kings of *Canaan* at the waters of *Merom*, pursued them thus far to the shore of the Mediterranean, where his Foes had the free choise, whether they would be killed with the Sword, or drowned in the Sea. Hard by is *Mearab*, which signifieth a cave; (and so some translations render it, though others retain the Hebrew word) being the Northern boundary of the Land of *Canaan*, and an impregnable underground fortification of the *Zidonians*. Yea many hundred years after in the Holy War, when the Christians possessed *Palestine*, they manfully defended it untill the Garison therein corrupted with money, basely betrayed it unto the *Saracens*.

§ 5. Observe by the way, that the hills in *Palestine* generally had in their sides plenty of Caves, and those of such laxity and receipt, that ours in *England* are but conny-boroughs if compared to the palaces which those hollow places afforded. Neither wonder that the Cave of *Makkedah* could contain five Kings together, or that *Obadiab* could hide an hundred Prophets by fifty and fifty in a Cave, or that about four hundred men abode with *David* in the Cave of *Adullam*, or that six hundred *Benjamites* lurk't, for four months, in the Rock of *Rimmon*, when *Strabo* hath reported, that towards *Irurea* (which beginneth not far off) there be sharp Mountains, having deep Dens in them, whereof one is able to receive four thousand Men. These Caves (being only a cellar by nature) were by Art contrived into severall rooms, & by industry fortified even unto admiration. So well man'd they could not be stormed, well victualled, they could not be starved, & (not having any combustible matter about them) fire-free they could not be burned, so thick they could not be battered, so high they could not be scaled, and so low, they could not be undermined.

But

i Judg. 1. 31.

k Judg. 1. 30.

Salt and glafs  
made in *Asher*  
1 Joh. 11. 8.m Plin. li. 36.  
Nat. hist. c. 25

n Josh. 13. 4.

o Jer. li. 19.  
Bel. Sac.  
ca. 11.Vast caves in  
the land of  
*Canaan*.

p Josh. 10. 23.

q 1 Kin. 18. 13.

r 1 Sam. 22. 2.

s Judg. 20. 49.  
Geog. li. 16.

But these Inns gave entertainment to any Guests, and as sometimes they gave shelter to pious People in persecution, so often they afforded harbour to Thieves and Vagabonds. The *Plalmist* glanceth on such places, in that his expression, *Thou art of more honour and might than the hills of the robbers*; and our Saviour directly pointeth at them, when he complaineth, that they had turned the house of God into a den of Thieves.

§ 6. To proceed, hereabouts we can quickly discover an ancient City, wrongfully placed by the presumption of Authours, namely *Enoch*, built by *Cain* in the Land of *Nod*, which one tells us was at the foot of Mount *Libanus*, and that vast foundations thereof are at this day to be seen. Surely *Cains* wandering humour (bloudy hands are always attended with roaring feet) seems to have possessed these Authors brains, stragling in the position of this place so far from the truth, and the text, which describeth it east of *Eden*. But we may seek the City *Enoch* with more probability to find it amongst the *Henochii*, a people seated by *Pliny* near the *Bactrians* in the east Country.

§ 7. But before we go farther, we will alter our former method, (hoping such variety will prove the more pleasant) and because most memorable Places in *Asher*, are mentioned in *Josua*, where the possessions of this Tribe were first allotted him; we will briefly comment on those verses, wherein the bounds of his Inheritance are described.

*Josua* 19. 24. And the fifth lot came out for the Tribe of the Children of *Asher* according to their Families.

To prevent all quarrels, the Land on this side *Jordan* was divided by lot, betwixt the nine Tribes and an half, much of providence being couched under the seeming casualty thereof; for although their Portions fell not to them in such seniority as they sat down at *Pharaoh's* Table, the first-born according to his Birthright, and the youngest according to his youth, yet an excellent method was observed therein: For,

The first Lot fell to *Judab* the Tribe Royall, of whom the Chief Rulers and Christ himself was to descend.

The second, to the sons of *Joseph*, *Ephraim* and *Manasses*, to whom (on *Reubens* forfeiting thereof) the Birth-right belonged.

The third to *Benjamin*, *Jacobs* youngest but next best beloved son, by *Rachel* his dearest wife.

The fourth, fifth and sixth for *Simeon*, *Zebulun* and *Issachar*, his sons by *Leah*, so that all *Jacobs* children by his wives were provided for first, before those he had by his Concubines received any Possessions.

The seventh for *Asher* *Jacobs* son by *Zilpah* handmaid to *Leah* his first wife, and therefore her child in seniority preferred, *Gad* his elder brother being already provided for on the other side *Jordan*.

The eight and ninth for *Naphtali* and *Dan* born of *Bilhah* handmaid to *Rachel*, the younger sister and *Jacobs* second wife.

O

We

u Psal. 75. 4.

w Mat. 21. 13.

The City  
*Enoch* wrong  
placed.  
x Is. Viterbier.  
yud. Viterbier.  
z Plin. Adrich.  
in *Asher*.  
num. 39.

y Gen. 41. 7.

z Nat. hist. li. 2.  
cap. 16.

a Gen. 43. 33.

b Josh. 15. 1.  
c 1 Chron. 5. 2.d Josh. 15. 1.  
e 1 Chron. 5. 2

f Josh. 18. 11.

g Josh. 19. 1.  
10. & 17.h Josh. 19. 24.  
i Gen. 30. 13.k Josh. 19. 32.  
40.

Cant. 5.2.

We know who laid in another case, <sup>1</sup> *I sleep, but my heart awaketh*. So see here, though drowzie *Chance* in the Lot is commonly challenged to have slept out her eyes, and to become stark blind, yet is there a concealed vigilancy therein, ordered by divine Providence.

Verse 25. And their border was *Helkabh*, and *Hali*, and *Beten*, and *Achshaph*.

In expounding these words for the main we follow learned *Masius*, though loth to err with any, willing to venture sooner on his than any other Authors judgment herein. May the Reader find out *Helkabh* in our Map (in the South-east part thereof, not far from the Sea) thence let his eyes start, and with good success (following the names in the Text, and the pricks in our Map for his direction) surround the Borders of this Tribe. *Helkabh* was afterwards given to the *Lewites Gershonites*, to be one of their <sup>m</sup> four Cities in this Tribe, and *Achshaph* had formerly been a Royall City of the *Canaanites* whose King had been conquered by *Josbua*<sup>n</sup>.

Verse 26. And *Alamalech*, and *Amad*, and *Misbael*, and reacheth to *Carmel* Westward, and *Sbihor Libnah*.

*Misbael* or <sup>o</sup> *Masbal* was another City of the *Lewites*. By this the Border of *Asbar* ran Southwestward to *Carmel*; understand thereby not the Mountain so called (lying more South in *Zebulun*) but the Plain lying under the same, more towards the North. *Sbihor Libnah*, that is the white <sup>\*</sup> River. Now for streams to take their names from their colours, is no news to them that have heard of *Albis* in *Germany*, *Melas* in *Thracia*, and two Rivers called *Blackwater*, the one in the South, the other in the North of *Ireland*. But whether this River in *Asber* took the whiteness from the foaming water therein, or Chalk-banks (like our *Albion*) on both sides, or from the materials of Glafs or Cryfall growing there, let others dispute, whilst we only observe that *Album Promontorium* or the white Promontory, is by <sup>p</sup> *Pliny* placed hereabouts.

Verse 27. And turneth toward the Sun rising to *Beth Dagon*, and reacheth to *Zebulun*, and to the Valley of *Jiphthabel* toward the Northside of *Bethemeck*, and *Neiel*, and goeth out to *Cabul* on the left hand.

The Map will make all these flexures plain. *Beth Dagon*, that is, the Temple of *Dagon*; but how came this <sup>2</sup> Idol of the *Philistines* to travel so far almost to *Phanicia*? Surely it never came hither on its own legs, as the <sup>1</sup> Psalmist observes, *Feet have they, but they walk not*, but was brought by the Superstition of the *Canaanites*, which borrowed this Idol from their neighbours. Concerning *Cabul*, quare whether it were the name of a particular place, or the same with the Land of *Cabul*, which I conceive lay more Northward, which <sup>t</sup> *Solomon* afterward bestowed on *Hiram* King of *Tyre*.

Verse

m Josh. 21. 31.  
& 1 Chr. 6. 75.  
where it is  
called *Hukok*  
n Jch. 12. 20.

o 1 Chr. 6. 74.

\* Or white  
Nilus.p Nat. hist. lib.  
5. cap. 19.

q 1 Sam. 5. 2.

r Psal. 11. 5. 7.

t 1 King. 9. 13

Verse 28. And *Hebron*, and *Rehob*, and *Hammon*, and *Kanah*, even unto great *Zidon*.

*Hebron* differing from a greater City of the same name in the Tribe of *Judah*. *Rehob*, that is, large or spacious, this name speaking it a City of great receipt. Unto this place came the 12 Spies sent to discover the Land, and this City was afterwards bestowed upon the <sup>u</sup> *Lewites*. This *Kanah* the great is conceived by some the birth place of *Simon* the <sup>w</sup> *Canaanite*, the Disciple of Christ. Great *Zidon* was given to, never gained by this Tribe, whose Borders reached to *Zidon* exclusively, so that *Asbers* lips might touch the cup, but not tast the liquor of so sweet a City.

Verse 29. And then the Coast turneth to *Ramah*, and to the strong City *Tyre*, and the Coast turneth to *Hofab*, and the outgoings thereof are at *be Sea* from the Coast to *achzib*.

Turneth, namely toward the South; *Ramah*, that is, an high place, as the name importeth, therefore seated by us on a Mountain; Such Maps as place *Ramah* in a valley are guilty of as great a Solecism in Geography, as he in gesture, who speaking, O Heavens, pointed to the Earth. Wonder not that in *Palestine* we meet with so many *Ramabs* (Towns seated on a rising or advantage of Ground) seeing it was so Mountainous a Country: Equivalent whereunto we have the frequent name of *Upton* in *England*, whereof I have told, (Smile good Reader, but do not jeer at my curiosity herein) no fewer than three and thirty in the Alphabetically names of *Speeds* Descriptions. *Tyre* like *Zidon* was never possessed by the *Asberites*, neither was *Achzib* near to *Helkabh* where we first began our preambulation about this Tribe, and now *redit labor actus in orbem*, we have walked the Round, and encompassed the Bounds thereof.

Verse 30. *Ummah* also and *Apbek*, and *Rehob*, twenty and two Cities with their Villages. This is the Inheritance of the Tribe of the Children of *Asber*, according to their Families, these Cities with their Villages.

All the former were liminary places in the Tribe of *Asber*, these three last were more Inland Cities in the heart of the Country. To avoid tautology, *Rehob* here, must be allowed a distinct City from that mentioned before.

§ 8. But of all these Cities, *Apbek* was most remarkable, whose King <sup>x</sup> was killed by *Josbua*, and near whereunto *Benhadad* (lately beaten by *Abab* on the Mountains of *Samaria*) with his new model'd Army in a new place hoped for new success. For instead of the thirty two Kings, of more Pomp than Puissance to his Army, he placed so many Captains, seeing it is not the shining of the Hilt, but the sharpness of the Edge of the Sword must do the deed. And resolved to fight in the Plain, conceiving the Gods of the *Israelites* (though by *Benhadads* swelling words & lofty <sup>z</sup> language one might rather have collected the Syrian Gods to have been) the Gods of the Mountains. Then appeared he with a mighty Host, against whom the *Israelites* marched forth like two little flocks of Kids. Behold

O 2

here a

e Num. 13. 21.

u Josh. 21. 31.

w Mar. 10. 4.

x Josh. 11. 18.

y 1 King. 20. 1.

z 1 King. 20. 10.

at King. 20. 27.

a wonder, the Kids kill the Wolves, and a hundred thousand Syrian footmen were kill'd in one day. From the field they flee unto the City of *Aphek*. What, was it to try whether the God of *Israel* (concluded now God of the Country, be it hilly or plain) were God of the City also? They found it so by sad experience, when the wall of the City fell on twenty and seven<sup>b</sup> thousand of them that were left; which wall, if cruell to kill, was charitable to bury them.

§ 9. Yet *Abab* afterwards lost the advantage of this victory, when contrary to Gods flat command, on *Benbadads* feigned submission he indulged life unto him, which caused his own death<sup>a</sup> and destruction not long after. Thus foolish pity, instead of breaking, whets the knife for its own throat: and they who only take out the teeth and sting of such Serpents which they should kill outright, shall find the very stumps and tail remaining enough to bite and sting them to death.

§ 10. *Baanab* the Son of *Husbai* was *Solomons* Purveyor in *Asber* and in *Aloth*; What this *Aloth* should be, a deep silence is in all Comments. I conceive it a hilly Country, appendent to *Asber*, ascending with mountains; according to the notation of the Hebrew word. Herein our guests is seconded by plenty of <sup>d</sup>*Gradati montes*, *Staired mountains*, which go up by degrees, found in these parts, and one most eminent, whereof <sup>e</sup>*Josephus* takes especial notice, being an hundred Furlongs North of *Ptolemais*, called *Scala Tyriorum*, or the *Tyrians Ladder*. How near our conjecture is bowled to the mark I know not, but hope the Reader before he knocks this away will lay a better in the room thereof. So much of *Asber*, whose Country was much straitned by the *Phœnicians*, their mortall enemies (lying within his bounds, though never subdued) which we now come to describe.

§ 11. *Phœnicia* is often mentioned<sup>\*</sup> in Scripture, and is so called as some will have it <sup>a</sup>*from* plenty of Palm-trees growing therein; as others <sup>b</sup>*from* the many slaughters formerly made in that warlike Nation. To omit other antiquated deductions thereof, prettiest (because newest) is that of a modern<sup>a</sup> Author from *בְּנֵי אֲנָק* *bene-Anak*, *Phœcanak*, *Phœnik*, the sons of *Anak*, as the fathers and founders of the People of this Country. A long slender Country it is, having the bounds thereof by severall Authors variously assigned; but generally extended from the Sea to Mount *Libanus* in breadth, and in length from *Carmel* to the River *Canis* in the North; a tract of an hundred miles and upwards.

§ 12. The Inhabitants hereof were transcendently ingenious; whose wits (like the Gold wire they so much dealt with) were ductile and pliable to all inventions. From a pin to a pillar, nothing was so small but their skill could work; nothing so great but their industry could achieve. Whatsoever was pretty for children to play with, or neat for women to wear, or necessary for man to use, in any one of these the *Phœnicians* were so expert, Nature might seem to design them for that

alone

alone, and so dextrous in all of them, it were hard to say wherein they excelled. They could weave clothes with the smallest thred, dress them with the finest work, dye them with the freshest colours, embroider them with the richest cost, and then either sell them to others to their great profit, or wear them with as much pride themselves. They were excellent Architects; *Solomon* himself (who well knew the most cunning workmen in every craft) confessing to *Hiram*,<sup>b</sup> *There is not amongst us any that can skill to hew Timber like the Sidonians*. They are also conceived the first founders of Letters, Arithmetick, Astronomy, with the working in glass, and severall other rare devices.

§ 13. *Tyre* was the chiefeft City in *Phœnicia*,<sup>c</sup> situate at the entrance of the Sea. Elegantly the<sup>d</sup> Prophet termeth the Harvest of the River her revenue: an Harvest lasting all the year long, every day sowing at the setting forth, and reaping at the return of her Ships. *Tyre* said to her self<sup>e</sup> *I am of perfect beauty*, which coming out of her own mouth was rather proudly than falsely spoken. If it be accounted one of the stateliest sights in the world, to see a stout Ship under sale, how beautifull was it to behold the *Tyrian* Gallies with all their accountrements; Planks of the Fir-trees of *Senir*, Masts of the Cedars of *Lebanon*, Oars of the Oaks of *Basban*, Hatches of the Ivory of *Chittim*, Sails with brodered work (oh vanity top and top gallant!) out of *Egypt*, blue and purple Carpets for covering from the Isles of *Elisba*, with *Giblites* for Calkers, *Arwadites* for Mariners, *Persians*, &c. for Souldiers, and *Tyrians*, her own townsmen for Pilots, so keeping the honour, and haply seeking to preserve the mysteries of their harbour to themselves?

§ 14. Pass we from their Ships to their Shops, which we find fraught with commodities of all kinds. Whose<sup>e</sup> Merchants are Princes faith the Prophet; and it seems that *Tyrannus* a good word for a good King (till customary using thereof in the worst sense infected it) had its originall from the Pride and Magnificence of the *Tyrian* Merchants. This City is termed<sup>a</sup> *a Mart of Nations*, both because all Nations were there to sell, and there to be sold: <sup>b</sup>*they traded the persons of men*, and not only Arms but Armies were here to be bought, and<sup>c</sup> *Horsemen as well as Horses* were chaffered in their Markets.

§ 15. Now as *Tyre* was dispersed all over the world in the severall Colonies planted by her in foreign parts; so the World was contracted into *Tyre*, whither Merchants from all Countries did repair. Compare *Ezek.* 27. with *Gen.* 10. and it will appear, that most of those Nations which departed from *Babel* in a confusion, met in *Tyre* in such a method as now inabled through industry, observation, and entercourse, they could understand the languages and traffick one with another. We intend a little to insist both upon the Commodities and Countries of such as hither reported. For though I dare not go out of the bounds of *Canaan* to give these Nations a visit at their own homes, yet finding them here within

my

b1 King. 20. 30

\* 1 King. 22. 31

c 1 King. 4. 16.

d See Nic. Ful-  
ler Misce lib.  
4. cap. 6.  
e Bel Jud. lib.  
2. cap. 9.

\* AR. 11. 19.  
19. 3.

a B. chr. Ges.  
Sanc. parte  
ada. lib. 1. cap.  
1. pag. 362.

b1 Kin. 5. 6. 18.

c Ezek. 27. 3.

d Isa. 23. 3.

e Ezek. 27. 3.

f Ezek. 27. 5.

g Isa. 23. 8.

h Isa. 23. 3.

i Ezek. 27. 13.

Joel. 3. 46.

k Ezek. 27. 14.

my Precincts, it were incivilly in me not to take some acquaintance of them. In setting down of their severall places, I have wholly followed (let my candle go out in a flink, when I refuse to confels from whom I have lighted it) *Bochartus* in his *holy Geography*. Their severall Trades we rank according to the *twelve great Companies* in London. Let not the comparifon as ominous offend any, *Tyre* fince being reduced to a ruinous heap; feeing the Parallel is only intended to shew the like latitude of commerce betwixt them. However it is neither unseasonable on this occasion, nor improper for my profession (every Minister in this respect being the Cities Remembrancer) to mind London *not to trust in uncertain Riches*; seeing pride and unthankfulness may quickly levell the highest bank of wealth, yea strongest mountain of outward greatnes.

#### 1. Merchant-Mercers.

Such as traded in Silks (*Byffus* in latine, though rendred *sine linnen* in our translation) blue and Purple, being<sup>m</sup> *Egyptians*,<sup>n</sup> *Syrians*, and from the Isles<sup>o</sup> of *Elisba*. By *Elisba*<sup>p</sup> understand *Peloponnesus*, wherein an ancient & ample Country called *Elis*, & part thereof termed *Alifum* by *Homer*, where the adjacent Islands *Co*, *Carpathus*, *Cythera*, *Rhodus*, *Gyarus*, &c. are eminent for plenty of Purple. Here some will object it was a real tautology to bring Purples to *Tyre*, seeing by generall confession the best of the world were made in that place. In answer whereunto, know that these *Elisbian* Purples being of a different die and dres from those of *Tyre*, were a distinct commodity. It is so far from being needles pains, that it may bring considerable Profit, to carry *Char-coals* to *New-castle*. And these courser Purples, though not for the *Tyrians* own wearing, might be for their barter with other Nations. Not to say, but that the peevish principle might possess the People of *Tyre*, to slight homebred, and prize foreign Wares, so that the *Tyrians* Ladies might prefer those Purples best for their own use, which were fetched the furthest off.

#### 2. Merchant-Grocers.

Such as trafficked<sup>a</sup> with the chief of all Spices being those of *Sheba*, and *Raamah*, both being places in *Arabia the happy*. Great no doubt was the fragraney of these Spices brought over-land to *Tyre*, whereas such as are conveyed into *England* by Ship from *India*, have the less vigour of that land where they grow, and the more moisture of the Sea through which they are brought. The men also of *Dan* and *Javan* (of whom hereafter) furnished *Tyre* with<sup>t</sup> *Cassia* and *Calamus*, druggs of high worth and value.

#### 3. Merchant-Drapers.

Such as brought<sup>f</sup> precious clothes for (or with) chariots being the men of *Dedan*, which is an eminent Country in *Idumea*.

#### 4. Merchant-Fishmongers.

Many of these must be presumed in *Tyre*, where fish was a staple commodity, which they transported into other Countries, and vended for

1i Tim. 5. 17.

m Ezek. 27. 7.  
n Ezek. 27. 16.  
o Ezek. 27. 7.  
p Gen. 10. 4.q Ezek. 27. 22.  
Gen. 10. 7.  
Psal. 72. 10.

r Ezek. 27. 19.

f Ezek. 27. 20.

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for their own gain without any other respect of time or place. This caused *Nebemiah's* complaint that in *Jerusalem* there dwelt men of *Tyre* which brought<sup>t</sup> fish and all manner of ware, and sold them on the Sabbath.

#### 5. Merchant-Gold-Smiths.

Such as occupied in her Fairs<sup>u</sup> with all precious stones out of the Country of *Sheba* and *Raamah* aforesaid. Besides<sup>w</sup> *Emeralds*, *Corals* and *Agate* brought out of *Syria*, *Silver* from *Tarsibish*. i.e. *Spaine* (as our<sup>x</sup> *Athour* irrefragably proves plenty of that metall therein) and<sup>y</sup> gold from *Arabia*. Yea, as some observe that though the body of the Sun ariseth in the East, yet his shining by reflexion is first discovered in the<sup>z</sup> west, so granting gold originally to grow in lands east from *Tyre*, yet in this City most gorgeous and glittering was the lustre thereof, beaten and drawn out into most artificial embroderies and embolsments.

#### 6. Merchant-Skinners.

Although no mention of their trade in this City, where the heat of the climate made furs not only useless but burdensome, yet we may be confident there wanted not those therein which traded in such skins which were in valuation in these parts.

#### 7. Merchant-Tailors.

Such as dealt in<sup>a</sup> all sorts of things, in blew clothes and broidered work, and in Chefts of rich apparell bound with cords and made of Cedar. Those that trafficked in these commodities were<sup>b</sup> of *Haran* and *Canneh* and *Eden* and *Sheba*, *Astur* and *Chilmad*, all near one another (as appears by their bundling up together) about the confluence of *Tygris* and *Euphrates*.

#### 8. Merchant-Haberdashers.

Great their number who by whole-sale sold the fine manufactures wrought here of Gold, Silver, Ivory and Ebony, brought from *Dedan* (different from the former Country of the same name in *Idumea*) at this day called *Daden*, situate on the Persian gulf. But oh the infinite varieties of precious toys made thereof! Well did<sup>d</sup> *Homer* give the *Sidonians* the Epithet of *mnadshani*, or very much ingenious. Their fingers might seem all of bone, so strong and hardy to endure any labour; and yet all of flesh, so flexible and limber to any employment. Those mysteries in manufactures which English men in our age gaze on as rare discoveries, the *Phenicians* of *Tyre* would but smile at as rude recoveries of what by them was most perfectly performed.

#### 9. Merchant-Salters.

Store of these may be concluded therein, not only because salt is so needfull a commodity, but also because at<sup>e</sup> *Misrephothmaim* or the boiling of waters, hard by *Sidon* great store of salt was made.

#### 10. Merchant-Iron-mongers.

Such as bartered<sup>f</sup> in Iron, Tin, or Lead brought from *Spaine* or *Tarsibish* as also in<sup>g</sup> vessels of brass from *Javan*, *Tubal* and *Mesech*, that is, *Ionia*, *Pontus*

t Neh. 13. 16.

u Ezek. 27. 22.

w Ezek. 27. 16.

x Bochar. Geog.  
Sanc. lib. 3. c. 7.  
y Ezek. 27. 22.

z Isai. l. 18. p. 196.

a Ezek. 27. 24.

b Ezek. ut pri.

c Ezek. 27. 15.

d Illud. 23. 743  
e 6. 289.  
f Odif. 15. 114.  
g 4. 54.

e Josh. 11. 8.

f Ezek. 27. 12.  
g 13.

h Brochari.  
Geog. Sanc.

*Pontus* and *Moscowia*, as our <sup>h</sup> Authour will have it, though we are not at leisure severally to examine his judgment therein.

## 11. Merchant-Vintners.

i Ezek. 27. 18.

Such as traded in <sup>i</sup> *Wine of Helbon* (no doubt most delicious to the *Palate*) brought hither by the Merchants of *Damascus*. *Helbon* we conceive the same with *Calybon* a City in *Syria* whereof mention in *Ptolemy*, and from which the Country about it is denominated *Calybonidis*.

## 12. Merchant-Clothworkers.

k Ezek. 27. 14.

Such as from the *Whitewool*, brought from *Damascus* transfinite the same from the Spinners wheel to the Weavers loom, to the Fellers shears, to the Dyers vat, and so to be worn by the greatest Princes in the world, who were beholding to *Tyre* the centre of rich cloathing, for all their holy-day apparell. Thus was their City fraught with commodities of all kinds, to say nothing of their *Smithfield* full of <sup>k</sup> *Horses*, *Horsemen* and *Mules* from *Togarma*, or *Capadocia*; their *East-cheap* full of the flesh of <sup>l</sup> *Rams*, *Lambs*, *Goats*, &c. from *Arabia*: their *Leadenhall*, where a market was kept with the wheat of <sup>m</sup> *Minnith*, and *Pannag* out of *Judea*; so that all things save piety, humility, and thankfulness to God were to be had in this City.

l Ezek. 27. 21.  
m Ezek. 27. 17.

a Ezek. 25. 2.

§ 16. Thus sat *Tyre* on her Throne in a Princely posture, no less envious than proud: witness her rejoicing at the destruction of *Jerusalem* (the breaking of one Merchant is the making of another) when she said to her self, <sup>a</sup> *Jerusalem is turned unto me, I shall be replenished now she is made wast*; meaning that all trading divided before, should now be engrossed to her self alone. But God marred her markets, threatening by *Isaiah* to <sup>b</sup> *stain the pride of her glory*, alluding to *Tyres* master-piece which was to fix fair and fresh colours, which God would foil and blur, notwithstanding all her curiosity in that kind. *Ezekiel* useth two maritime expressions as most proper for a Port; first that her enemies should come up against her as *the Sea causeth his waves to come up*, and then that an *East wind should break her*, meaning that *Nebuchadnezzar* (living North-east from this place) who afterwards besieged and sacked the City.

b Isa. 23. 9.

c Ezek. 25. 3.

§ 17. It seems the taking thereof, called elsewhere the strong City *Tyre*, <sup>\*</sup> did not quit cost for the taking thereof, the profit received by it not countervailing the pains expended upon it; God himself confessed that *Nebuchadnezzar* served a great service against *Tyre* and yet had <sup>a</sup> no wages. <sup>c</sup> One tells us that the *Tyrians* after thirteen years siege, despoiled of all hope of relief, abandoned their City, and in their ships transported their wives, children, and portable wealth to *Carthage*, *Cyprus*, and other Colonies, leaving *Nebuchadnezzar* their empty nest, when all the birds worth pluming, were flown away. However God afterwards gave him *the spoile of the Land of Egypt for wages for his Army*. Thus, not only those who do Gods will in a direct line, but also such, who

d Ezek. 30. 18.  
e Sir Walter Raleigh 2  
book 76. pag. 285.f Ezek. 29. 19.  
20.

collaterally

collaterally (not to say casually) work his pleasure shall find a reward, (seeing in lacking of *Tyre*, *Nebuchadnezzar* went in the path and pace of his own pride and covetousness, though haply in his own way he met with Gods will, not only besides his intention, but without the knowledge thereof.

§ 18. As the ruins, so the <sup>b</sup> restoration of *Tyre* was foretold by the Prophet; not the same numerical *Tyre* in place and position (for *Paletyrus* or old *Tyre* ever after remained desolate according to the prediction, <sup>b</sup> *thou shalt be built no more*) but the same in name, Country, convenience of site, wealth, and wickedness. Yea she exchanged and improved her place for commodity and strength, removing from the entrance to the midst of the Sea, from the continent to almost an Island. Here to use the Prophets expression <sup>i</sup> after seventy years (the end of the *Babylonish* Kingdom) *Tyre* began to sing as an harlot; Siren songs to allure Merchants to be her lovers, as before; counting trade and profit to be her richest pleasure. And so she did flourish again as much or more than ever, during the *Persian* Monarchy, about two hundred six years; till *Alexander* the great made her change her tune, alter her notes, and turn her merry love-songs into mournfull Elegies on her self. For being denied by the *Tyrians* in their City to sacrifice to *Hercules* the Tutelar God of that place, *Alexander* not so superstitious as ambitious, with vast pains and expence (as one whom no perill could affright, nor labour weary) sacked the City, putting such to the sword as resisted, and causing two thousand more to be hung up in rank on the Sea shore. At which time he built a Castle of his own name (now corruptly called *Sandalium*) two miles South of the City.

g Ezech. 23. 15.

h Ezek. 25. 14.

i Ezech. 23. 15.

§ 19. Yet *Tyre* afterwards recovered it self to considerable greatness, like a cunning Broaker, though often proving quite bankrupt, she set up again, though having nothing to give her credit but the conveniency of her situation: as indeed an harlot needs no other wares than her self to set up her trading. Inasmuch that the Poets fiction of the *Phanix* (springing again out of his own ashes, being disclaimed by naturall History for a falsehood, may mythologically find a truth in, and probably fetch its ground from this *Phanix* or *Phenician* City of *Tyre*, always arising fresh and fair out of his own ruins. In our Saviours time it was a stately place, and yet though with *Dives* it was <sup>k</sup> *clothed in Purple*; *Tyre* could not with him *fare deliciously every day*, unless beholding to *Herods* land of *Galilee* to afford it constant provision, *because its Country was nourished by the Kings Country*. Sensible hereof when *Herod* was highly displeased with these of *Tyre* and *Sidon*, they politickly compounded the breach (knowing that to fight with him who fed them, was the ready way to be famished) and opening the brest of *Blastus* the Kings Chamberlain with a golden key, through that passage they made their access to pacifice King *Herod*.

k Luke. 16. 19.

l Acts. 12. 20.

P

§ 20. *Tyre*



m1 Kin. 16. 31.

§ 20. <sup>m</sup>Tyre at this day is reduced almost to nothing. Here it is seasonably remembered that *Ethbaal* father of *Jezebel* was the King, as *Tyre* was the chief City of the *Sidonians*, and I find a great conformity between the fortunes of his daughter and this place,

n Euy. 23. 8.

1. Outward happiness. She a crowned Queen, and *Tyre* a <sup>a</sup>Crowning City, whose Merchants were Princes.

o Euy. 23. 15.  
Revel. 2. 21.

2. Inward wickedness; both of them <sup>o</sup>stiled Harlots in Scripture.

p 2 Kin. 9. 35.  
9 Sands Trav.  
li. 3. p. 216.

In their 3. Finall wofulness; she eaten up by the dogs to the short reversion of her <sup>s</sup>skullfeet and palms; and *Tyre* <sup>s</sup>to consumed by all-devouring time, *that now no other than an heap of Ruines, yet have they a reverent respect*, and do instruct the pensive beholders with their exemplary frailty.

r Mat. 11. 21.

Enough of *Tyre*, if not too much: fearing that long since the Reader hath sadly sympathized with the sufferings of *Nebuchadnezzar* and *Alexander*, guessing their pains to be great in the long siege of this place by the proportion of their own patience in reading our tedious description thereof. All I will add is this, that though *Tyre* was a sink off sin, yet is this <sup>r</sup>recorded in excuse of her profaneness, and mitigation of her punishment, that if the miracles done in *Chorazin* and *Bethsaida* had been done in *Tyre* and *Sidon*, they would have long since repented in sackcloth and ashes.

(Luk. 11. 27.  
28.

§ 21. Two bows shoot from the East-gate of *Tyre* the place is shown, where the woman made that spirituall-carnall exclamation, *Blessed is the Womb that bare thee, and the Paps that gave thee suck*; when *Christ* not disproving her words diverted his Auditors from this, and directed them to a more necessary truth, *Ye rather blessed are they that hear the word of God and keep it*. A little mile South of old *Tyre* are <sup>r</sup>four fair pits the least twenty five Cubits square, commonly called *Solomons Cisterns*. Surely the water of them is more clear than is the place all adged out of the <sup>r</sup>Canticles, to prove *Solomon* the Author thereof, where but obscure and oblite mention is made of those water-works. More probable some King of *Tyre* made these and the neighbouring Aqueducts, for the use of the City.

t Bradenback  
de Ter. Sanc. &  
Sand. Trav.  
pag 217.

u Cant. 4. 15.

§ 22. Seventeen miles North of *Tyre* lay the City of *Sidon* so named from the eldest <sup>u</sup>son of *Canaan*. A City of great antiquity, seeing *Tyre* is termed by the <sup>u</sup>Prophet, *the daughter of Sidon*. Sure here the Hebrew proverb held true, *As is the Mother, so is the daughter*, both of these Cities being of great wealth and wickedness. Inasmuch that to live *careless, quiet, and secure*, is in Scripture phrase <sup>u</sup>to live after the manner of the *Zidonians*.

w Gen. 10. 15.

x Euy. 23. 12.

y Ezek. 16. 44

z Judg. 18. 7.

a Joh. 11. 8. &  
19. 28.

§ 23. It was also a place of very great extent, therefore termed in <sup>a</sup>holy writ, *Zidon Rabbah*, or great *Zidon*. Not that there was ever a lesser *Zidon*, (though there be one grand *Cairo*, it followeth not there is also a petty *Cairo*) but it is emphatically so named in comparison of other Cities

Cities. *Yea* <sup>b</sup>*Diodorus Siculus* and <sup>c</sup>*Pomponius Mela* make *Sidon* the greatest City of all *Phœnicia*; understand then anciently, whilest as yet she suckled *Tyre*, her little Infant, which afterwards outgrew her Mother in greatness. This haply is the reason why *Homer* so often making honorable mention of *Sidon*, is so silent of *Tyre*, because reputing this latter a parcell of the former.

b Lib. 15.  
c Lib. 1. c. 12.

§ 24. Many and great were the fortifications of *Sidon*: but in vain was the arm of Flesh with it, when God himself faith, <sup>d</sup>*Behold I am against thee O Zidon*; whereupon in generall it felt the same destruction with *Tyre*, which here we forbear to repeat. Only we will add, that as bad a place as *Sidon* was; after *Christs* resurrection a Church was quickly converted therein; and *Saint Paul* sailing to *Rome* touched here, and was courteously refreshed by his <sup>e</sup>friends.

d Ezck. 28. 22

e Act. 27. 3.

§ 29. Near the East-gate of *Sidon* they shew the place, where the *Syrophœnician* woman begged so importunately for the cure of her daughter, not disheartned though likned to a <sup>f</sup>dog, by our Saviour. Indeed she shewed one of the best qualities of a dog in keeping her hold where once she had well fastned, not giving over or letting go, untill she had gotten what she desired.

f Mat. 15. 21.

§ 26. So much for the City of *Sidon*. The Country of *Sidon* was larger, adequate almost to *Phœnicia*, and full of many fair Harbours. Amongst these <sup>g</sup>*Zarephath* or *Zarepta*, styled both in the <sup>g</sup>old & <sup>h</sup>new Testament, a City of *Sidon*. The Land round about it was fruitfull of the best Wine, as we have <sup>g</sup>formerly observed. During the three years drought in *Israel*, here dwelt that widow, whose thrift had so evenly ordered her bread & oil, that a little of both were left, til she got a spring in her Cruse by entertaining the Prophet *Elijah*. As for her Son <sup>h</sup>restored to life by *Elijah*, that he was *Jonah* that eminent Prophet, it may be ranked with the making of *Dinah Jacobs* daughter to be *Jobs* wife, and with *Ruth* her being daughter to *Eglon* King of *Moab*; all which three traditions are equally improbable in themselves, altogether ungrounded on Scripture, and yet peremptorily affirmed of the Jewish Doctors. Nor have I ought else to observe of this City, save that the Hebrew name of *Zarephath*, signifieth a *conflatory* or *melting place*, where metals, (whereof plenty in this Province) were made fusil by the fire in their Furnaces.

\* Obad. ver. 20  
g King. 17. 9.  
h Luke 9. 25.

i Lib. 1. cap. 4.

k1 King. 17. 20

§ 27. *Accho* remains to be observed in the South part of this Tribe; & confines of *Zebulun*. A learned <sup>m</sup>Writer conceiveth it called *Ace* by Grecians from affording medicine (<sup>m</sup>as in Greek) to *Hercules*, when hurt in his conflict with the *Lernean Serpent*. Whereas indeed *Ace* is plainly derived from *Accho* the Scripture name of this City. Thus those who take aim from the Greek tongue to shoot at the Etymologies of Hebrew places, come wide of the mark. This City was afterwards called *Ptolemais* from one of the Kings of *Egypt*. Here I forbear to recite how *Jonathan*, through the perfidiousness of *Tryphon* and his own over

l Judg. 1. 31.

m Stephano  
mag. & d. a. u.  
vid. Nic. Full.  
lib. 4. Misce.  
cap.

12. 4.

Ad. 21. 7.

credulity, was<sup>n</sup> trained into this City, taken and murdered. Saint Paul sailing from Tyre touched here, \* *saluted the Brethren, and abode with them one day.* As for *Achzib* a City of *Asher* whence they could not expell the *Canaanites*, it was seated nine miles North of *Ptolemais*, being a tolerable harbour, and called *Ecdippa* afterwards.

oPlin. l. 5. c. 19.

Pl. 2. Bel.

Jud. cap. 9.

qPsal. 110. 3.

§ 28. Many were the Rivolets in this Tribe, but those no sooner delivered out of the Womb of their Fountains, but devoured in the grave of the Ocean; only *Belus* hath got a name (though not in Scripture) running through the *Cendevian Lake*, famous for its<sup>o</sup> inexhausted Sands, turning all things it toucheth into glass. As for the Sepulchre of *Memnon*, whom the Poets feign the Son of the Morning, and<sup>r</sup> *Josephus* erects his monument near the River *Belus*; we take no notice thereof, being hereafter to find his Tomb, <sup>a</sup> *the dew of whose birth is as the womb of the Morning* a far distant place.

The Arms of

Asher.

Gen. 49. 20.

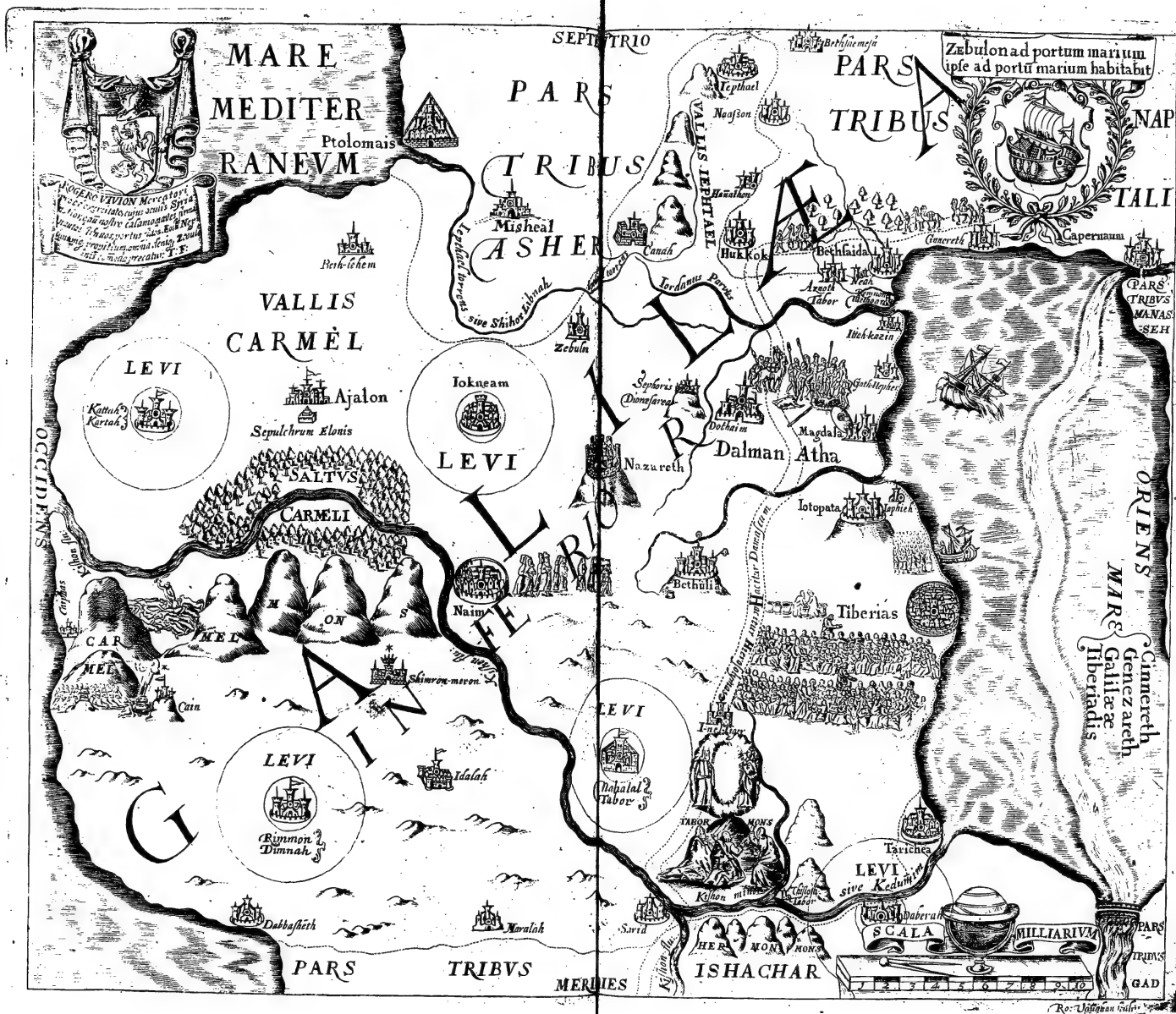
§ 29. The Arms usually assigned to *Asher* are azure, a standing cup covered Or, relating to *Jacobs* blessing, <sup>r</sup> *he shall yield royall dainties.* A cup being taken here by a Synecdochicall metonymie for all plentiful provisions, *Asher* otherwise affording dishes as well as cups, and esculents as well as variety of Beverage. But should the shield of this Tribe be as full of charge as the Land thereof was fruitfull of commodities, what was the credit of the Country would be the disgrace of the Coat of *Asher*.

Here the Map of *Zebulun* is to be inserted.

THE









## THE TRIBE OF ZEBULUN.

### CHAP. VI.

§ 1. **Z**ebulun tenth son of Jacob by Leah his wife had his Posterity so increased in Egypt, that <sup>a</sup> fifty seven thousand four hundred were extracted from him. All which dying in the Wilderness for their manifold disobedience, their next Generation being <sup>b</sup> sixty thousand five hundred possessed the Land of *Canaan*. Honourable mention on all occasions is made of this Tribe in Scripture.

How forward were they in their expedition against *Sisera*, in so much as <sup>c</sup> out of Zebulun they came down that handled the Pen of the Writer; Gown-men turned Sword-men, Clerks became Captains, changed their Penknives into Swords. Thus the peaceableness of their profession can bail none to stay at home, when eminent danger arrests all at the suit of the Commonwealth to serve in Person abroad. *David* call them the *Princes* of Zebulun, &c. and well might he afford them that style of dignity, who attended him at *Hebron* with an Army so absolutely accomplished.

- For {
1. Number, <sup>e</sup> fifty thousand.
  2. Skill, expert in War, which could keep rank.
  3. Weapons, with all instruments of War.
  4. Loyalty, they were not of double hearts.

Yet in all ages, of all the numerous Tribe of Zebulun, we find but two Grandees expressed by name, *Elon* a peaceable Judge, and *Jonah* an eminent Prophet. But what shall we say? A greater than *Jonah* was here, even *Christ* himself, the honour and dishonour (though not of the Tribe) of the Land of Zebulun: honour, because here miraculously conceived, poorly & painfully bred and brought up, here frequent in preaching and working of miracles: dishonour, because carelessly neglected and scornfully contemned, yea despitely persecuted of his own Country-men.

§ 2. Zebulun had *Asher* on the North-west, *Naphtali* on the North-east, *Issachar* on the South, the Mediterranean on the West, & *Galilean Sea* on the

The population  
and pu-  
sance of Ze-  
bulun.

<sup>a</sup> Num. 1. 31.

<sup>b</sup> Num. 25. 27

<sup>c</sup> Judg. 5. 14.

<sup>d</sup> Psal. 68. 27.

<sup>e</sup> Chr. 12. 33.

<sup>f</sup> Judg. 12. 12.

The situation  
and Sea con-  
veniences  
thereof.

g Gen. 49. 13.

h Deut. 33. 18.  
19.Zebulun how  
bordering on  
Sidon.

i Gen. 49. 13.

k Bochar. Geog.  
Sacr. par. pri.  
pag. 342.The severall  
measures and  
names of the  
Galilean Seal Jos. l. 3. de.  
bet. Jud. ca. 18  
m Lib. 5. c. 15.  
n De Ter. sanc.  
l. 5. pa. 1005.o Trav. of Pa-  
triarchs. p. 446

p Trav. p. 104.

the East thereof. This maritime position of this Tribe *Jacob* forelaw in his Prophecy, \* *Zebulun shall dwell at the haven of the Sea, and he shall be for an haven of Ships, and his border shall be unto Zidon.* Which Charter of Sea conveniences is renewed, and enlarged by *Moses* in his blessing, *Rejoyce Zebulun in thy going out, and Issachar in thy Tents. They shall call the People unto the Mountains, and there shall they offer Sacrifices of righteousness, for they shall suck of the abundance of the Seas, and treasures hid in the sand.* Where though these two Tribes be made Partners, and joint-sharers in marine interests, and are promised equall profit thereby, yet *Issachar* it seems loved land & an home life best, employing his canvafe rather for *Tents*, than *Sails*, whilest the Sea & going out in long voiajes was rather *Zebuluns* delight. So have I seen chickens & ducklings hatched under the same hen, no sooner unhoused out of their shels, but presently the one falls a pecking on the ground, the other a padling in the water.

§ 3. Nor let any be staggered at the close of *Jacobs* Prophecy, wherein he foretelleth, *Zebuluns border shall be unto Sidon*, finding this Tribe to fall many miles short and South of that place. For *Sidon* is not there to be taken for the City but Country, \* so named. And the land of the *Sidonians* or *Phonicians*, extended to *Accho* or *Ptolemais* a City thereof, on which the North bound of *Zebulun* did confine. Greater will be the difficulty to assign a clear reason, why in the first book of *Chronicles*, where the Pedegrees of all the other Tribes are reckoned up; *Zebulun* and *Dan* (as considerable and deserving as the rest) is omitted. The best is, places not Persons concern our present subject, and I hope I shall not betray such indiscretion to leave the plain and ready Rode of my work in hand, to enter into the Wood (not to say the Bog) of an impertinent question.

§ 4. We begin with the Sea of *Galilee* the Eastern boundary of this Tribe, called always a Sea by three of the Evangelists, but generally a Lake by *Saint Luke*. Indeed amongst Lakes it may be accounted for a Sea, such the greatness; amongst Seas reputed for a Lake, such the sweetness and freshness of the water therein. The extent thereof is most variously reported amongst Authors.

<sup>1</sup> *Josephus* makes it an hundred Furlongs long, and six broad.

<sup>2</sup> *Pliny* measures it to be sixteen miles long, and six broad.

<sup>3</sup> *Munster* assigns it to be twenty German miles (eighty English) in compals.

<sup>4</sup> *Bunting* contracts it to twelve in length, four miles and somewhat more in breadth.

<sup>5</sup> *Biddulph* a late English Divine, and eye-witness thereof computes it eight leagues in length, and five in breadth (three miles to all leagues) whom for the main we have followed.

Others assign it other dimensions, all agree it is not very great. But what it wants in bigness, it hath in variety of names, called the Sea

Of

1. *Cinneroth* only in the old Testament from a City of that name in the Tribe of *Naphtali*. Others conceive it to be named from *Kinnor* an Harp in Hebrew, which it is said in shape to resemble: sure the high winds, sometimes make but bad musick (to the ears of Mariners) when playing thereupon.

2. <sup>1</sup> *Genesareth* } cities of note in our Saviours time flourishing thereon.  
3. <sup>2</sup> *Tiberias*. }

4. <sup>3</sup> *Galilee*, the Country which almost on all sides surrounded it.

Small vessels sometimes termed \* *Galilean Ships*, sometimes *Pharisees*, \* *Boats* or *Barges*, went to and again in this Sea, Gally-like \* sailing or \* rowing (or perchance both) as they saw their advantage. They were little of strength (because no Pirates to molest them) and not great of burthen, not comparable to the ship wherein *Saint Paul* sailed on the Mediterranean Sea, carrying two <sup>2</sup> hundred threecore and sixteen souls, which for the greatness thereof might be Admirall of all the Navy in the new Testament. The River of *Jordan* runneth through the midst of this Sea, and minglith not therewith, but preserveth his own stream intire: which some impute to the swiftness, yea rapidness of his course, not at leasure to take notice of (much less to unite with) any water he meets in the way, before he come to his journeys end at the dead Sea.

§ 5. This was the only and all the Seas that ever our Saviour sailed upon. It is reported of wise *Cato*, that he repented he ever went thither by Sea, whither he might have gone by land. But see here *Wisdom is self* (who by going about might have passed to any place on the other side of the Sea,) preferred the use of a ship not to spare his own pains (whereof none more liberall) but

1. Shew natures intent of the Sea, made as well to be sailed, as the ground to be gone upon.
2. Take occasion to manifest his Deity in working of Miracles thereon.
3. Comfort seafaring-men in their distresses, praying to such a Saviour as had an experimentall knowledge of the danger on both elements.

And here, amongst the many voyages of our Saviour (who often crossed the length and breadth of this Sea-lake) let us take account of some most remarkable. And first in generall we may observe, that after the working of some extraordinary miracle, (which might have great influence on peoples affections) as the feeding of so many thousands, Christ presently put to Sea (clouding himself in obscurity) and shunning popularity so far, that it should venture a drowning, if offering to follow after him.

§ 6. The first voyage we will insist on, was when our Saviour failed in *Simons* Ship, who formerly had fished all night, getting nothing save a drouzie head and empty hands, untill casting his net at Christs

q Josh. 13. 27.  
& Josh. 19. 35.

r Luke 5. 1.

s John. 6. 1.

t Mar. 15. 29.

u Luke 5. 2.

w Mark 3. 9.

x Luke 8. 23.

y Mark 6. 48.

z Acts. 27. 37.

Why our Savi-  
our traversed  
sea as well as  
land.Christs first  
voyage.  
a Luke 5. 7.

com-

command, he caught such store of fish, both his and his partners ship began to sink. O when will any earthly thing fall out even to our desires. We always finde fish, either none at all, or too many; and a surfeit of wealth is as dangerous as a famine thereof. The fish were now ready to return into the water from whence they came, and not by their wit, but weight had caught their fishermen, had not Christ by miracle brought all safe to shore.

§ 7. A second when the Disciples put to sea at the command, but without the person of their Master. Tossed they were on the waves, rowing with great pains to little purpose, *for the wind was contrary, till looking at last they see Jesus walking on the water*; Then were the words of the Psalmist literally true, *Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known*. The Disciples unable to conceive such a mystery, conclude it was a Ghost. It is not worth our enquiry, what Ghost, or whence, good or evil, of man or divill, this wild guess being the effect of their fright, than which no more professed foe to a clear judgment. Christ quickly discovering himself, Peter requests a commission to meet him: which granted, he walks for a while on the water, till his Faith first, then feet failing him, he began to answer the name of Cephas, proving himself a stone, not by the stability, but the heaviness thereof, *and began to sink, till Christ saved him*. Nor was Christ sooner in the ship, but the ship was at the land. Thus those many strokes at the oars which the Disciples had taken before, were not merely lost, but only laid up, and now restored them in their speedy arrivall. Yea the sails of the ship were not now on the mast, but in the keel thereof, Christs person did the deed. Thus projects driven on without Gods gracious presence are but driven on, whilst such designs fly to their wished end, which take God along with them.

§ 8. The third and last voyage we will insist on, was when the Ship was not upon but under the Sea, *covered with the waves*. Yea, it was now full of water, and the Disciples of fear, whilst Christ himself was fast asleep, having a pillow under his head, and a foster under his heart, a clear conscience. See we here our Saviour a perfect, because an imperfect Man, his infirmities speak the reality of his humanity. Working had made him weary, weariness had caused him to sleep much out of a desire to be refreshed, more out of a design to be awaked. Here all cry out, *Master save us, we perish*. Danger will make the profane to pray, the wilfull-dumb to speak, who will find a tongue rather than lose a life. No doubt Judas himself, who afterwards sold him, was now as clamorous as any to be saved by him. Christ awakes, and rebukes first the Disciples for being too fearfull, and despairing, then the winds and waves, for being too bold and presumptuous. Both obey, owning their Creator's voice; as well may his words, who made them at first make them now to be quiet.

§ 9. Many

§ 9. Many more were the voyages our Saviour made on the Sea, as when after the feeding of so many thousands, they had but *one loafe in the ship*, and on our Saviours caveat of the leaven of the Pharisees, their jealousy grew solicitous for food. Had they not besides that one loafe in their Cup-board, twelve moe in their memory (five at one batch, and seven at another) on the recollection whereof their minds might feed, to depend on providence, especially whilst the founder of the feast was in their company. But we who condemn them, are too likely to commit the like distrust, if left to our selves, upon less occasion. To return to our Saviour, it is observable that after his resurrection, we read not that he sailed any more upon the Seas. For such a fluctuating and turbulent condition, which necessarily attends Sea-voyages, was utterly inconsistent with the constancy, stability, and perpetuity of Christs estate when risen from the grave. The firm land therefore better agreeing with his fixed and immoveable happiness, thereon he stood, and only gave the word of command to his Disciples at Sea, on which side they should cast forth their net, when they caught so many fishes. And so much for the Sea of Tiberias, hoping that if the weakly Reader be sea-sick by staying so long on the water, he will instantly be well upon our arrivall on the main land, to which now we proceed.

§ 10. As this Tribe did overflow in sea-conveniences; so it fell not short in the commodities of the land. The Country thereof was enamelled with pleasant Rivers, whose banks were adorned with fair Cities. We will follow the channels of those Rivers, which will direct us to the most considerable places in Zebulun; beginning with *little Jordan*. Indeed so little, that there is no mention thereof at all in Scripture, and little in other Authors, Mercator being one of the first in my observation that takes notice thereof. It riseth in the South part of the Vale of Jephthael, and running full East is augmented from the South with the tribute of another brook, fetching his course by Nazareth an eminent place, and famous in the new Testament.

§ 11. Nazareth was seated on the brow of an hill, in the very centre of this Tribe: so called (as Saint Hierom will have it) from a flower which it signifyeth in Hebrew, because Christ, that Prime Rose and Lily, had here his conception. For though he saw his first light at Bethlehem, he sucked his first breath in Nazareth, where his mother lived till very near the time of her delivery. Also here afterwards he had his poor and painful education, working on his Fathers trade (as it is probable from the words of the Evangelist, *Is not this the Carpenter?*) though who would not have rather looked for a Scepter, than an Ax in his hand, who was born King of the Jews.

§ 12. His short and secret abode at Bethlehem, long and publick living at Nazareth, gave the ground to the then vulgar error, that he was born in this place. To foment this popular mistake, and disguise the truth

Why Christ never failed after his resurrection. In Mar. 8. 14.

In John 21. 4.

The method of the future description.

Kid. Tabulam Ter. Sane.

The situation and denomination of Nazareth. Luke 4. 29. In Tom. 1. cpi. 17. ad Marcellam. In Cant. 2. 1.

\* Mar. 6. 3.

A vulgar error.

Q

truth

The second voyage saves Peter.

b Mat. 14. 23

c Psal. 77. 19.

d Iohn. 6. 21.

The third voyage when Christ was fast asleep. e Mat. 8. 24. f Mark 4. 3. 7.

g Mar. 4. 39. 40

o Luke 4.34.  
p John 1.46.

q John 19.19

r Act. 2.5.

Christ no ce-  
remoneious  
Nazarene.

f Numb. 6.2.

r Mat. 11.19.

u Luke 8.54.

x Mat. 2.23.

\* Ifay 11.1.

The first fruits  
of Christs pre-  
aching in Na-  
zareth.  
y Luke 4.20.

truth of Christs nativity (so to leave the *Jews* at the greater loss concern-  
ing their *Messia*) the devills (who knew full well that he was *Jesus* of  
*Bethlehem* by birth) publicly called him *Jesus* of *Nazareth*, the re-  
putation of that place running so low in common account, that <sup>p</sup>no good  
could thence be expected. This nickname of *Nazareth*, first publicly  
fastened (as some conceive) by *Satan* on our Saviour, stuck by him  
all his life, yea at his death, (fixed by *Pilate* in his title on <sup>q</sup>the Cross) yea  
after his ascension, so that such as believed on him, and embraced his  
doctrine, were opprobriously termed, *the sect of the Nazarenes*.

§ 13. Here also some (otherwise good and learned) men, are guilty  
of another mistake, in making Christ one of the *Legall Nazarenes*  
(whence groweth the length of his hair in most pictures) who by virtue  
of their <sup>r</sup>vow were tied to many ceremonious observances. Whereas our  
Saviour frequently <sup>r</sup>drank wine, familiarly touched the dead and took  
<sup>u</sup>them by their hands (and probably therefore a *Rasor* touched his head)  
both the former being expressly forbidden the *Mosaic* <sup>u</sup>*Nazarenes*, during  
the days of their separation. Yet how our Saviour is tearmed a *Nazaren* <sup>x</sup>  
in reference, it may seem, amongst others to that Prophecy, <sup>\*</sup>*And there shall  
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§ 14. During our Saviours living at *Nazareth* after he entered into  
the Ministry, he bestowed a Sermon on this place of his education, and  
having found out his text <sup>y</sup>, *Isa. 61.1.*

1. *He closed his book.* Not in any vain ostentation of his memory  
but because either his Auditors were so well versed in the letter  
of the Scripture, that they could tell by heart any quotation  
he should cite therein: or rather, because out of his fulness of  
divine knowledge and wisdom, himself had no more need  
of it; and he would thereby fasten the more their eares, and  
his tongue to that one text which was of so main concernment  
and importance unto them.
2. *And he gave it again to the Minister.* Of him he received to him he  
restored it, and coming in Reader by his leave, he would not  
undermine the *Incumbent*, of the place, but honoured him in the  
presence of his people. Hereby also he might haply shew that Mi-  
nisters are to keep Gods word, not as hucksters in gross, but as  
Stewards to dispense it.
3. *And sat down.* Professor-like, to shew his authority, and the  
steadiness of his Doctrine. In England the Pastour only stands,  
whilest the people sit; yet we envy not their ease, nor begrudge  
our own paines; any posture shall please us, which may profit  
them.
4. *And the eyes of all were fastened on him,* (advantaged likely there-  
unto by the round and pillar-less structure of their Synagogue)

not

not sleeping there, nor gazing about, nor reading an action (like  
*Achitophel* his <sup>z</sup>counsell) good, but not at that time.

But thus fixing their eyes to help their attention, and expresse their longing  
desire to know how he would interpret that famous place of Scripture;  
as also for the same that they had heard of him, who without study and  
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ty as much as true devotion may seem to cause this their attention;  
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out of cruelty were more ready to devour the speaker, condemning him  
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z a Sam. 17.7.

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ing Intents of  
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\* See *Thucydides* his *History* *Laurettiana*.

c 1 Tim. 1. 2.

*Joseph* sold by his brethren.

d Gen. 37. 2.

e Gen. 42. 21.

f Gen. 37. 25.

\* Verse 22.

\* Verse 25.

g Gen. 37. 25.

h See description of *Egyptian* *Tub*. *Sephoris* the greatest City in *Galilee*. i De. bel. *Jud.* lib. 3. cap. 7.

in its own often removals: sitting first from \* *Nazareth* to *Flumen*, a City in *Illyrium*, thence for the unworthiness of the Inhabitants translated to a wood in the *Picene* field, and thence again (because the wood was infected with Thieves) carried by Angels into the ground of two brethren, who falling out about parting the profit thereof, was the fourth and last time conveyed into the high way, where ever since (not because weary but welcome) it is pleased to make its abode. But I remember the precept of the Apostle, *nor give heed to fables*; and therefore proceed to more profitable matter.

§ 18. To return to *Nazareth*, the nameless Rivolet arising near thereunto, runneth North betwixt *Dothan* on the East, and *Sephoris* on the West. At the former *Joseph* was conspired against by his brethren. The cause of their hating of him (besides his Fathers loving him) was the reporting what he saw in his sleep, (dreams of his future preferment) and what he saw waking, (no dreams of his brethrens present<sup>d</sup> debauchedness) who resolved to murder him. O how they<sup>e</sup> saw the anguish of his soul, made visible in his bended knees, held up hands, weeping eyes, wailing words, and all to no purpose! Into the pit he is put, whilst his brethren<sup>f</sup> fall a feasting: oh with what heart could they say grace, either before, or after meat, whilst it was so sad with *Joseph*! Stars they say are seen the clearest (even in day time) by those that are in deep pits. Surely divine providence appeared brightest to *Joseph* in that condition. Indeed *Reuben* endeavoured his restitution to his Father; \* *Judah* his preservation from death; but neither being privy to others design, unwittingly countermined one another, had not God wrought all for the best. *Ismaelitisb* Merchants, and *Midianites* in their company, pass by, bearing Spices, and Balm, and myrrh to carry down into *Egypt*. To them *Joseph* is sold, of whom we take our leave for the present; not doubting in due time and place to meet him again. Mean time may those Merchants be careful to carry him safe; for among all the Spices they were laden with, none more fragrant and precious, than the perfume of this Captive's innocence. So much for *Dothan*, only I will add that I have placed it here, out of a peaceable compliance with the judgments of learned men, otherwise I shall not spare to manifest my private opinion<sup>h</sup> on just occasion.

§ 19. On the west of this rivolet, was *Sephoris*, afterwards called *Dio-casarea*; not to be omitted (though not mentioned in Scripture) because accounted by *Josephus*, the greatest City in *Galilee*, where the Jewish *Sanhedrin* for some time had its residence. Let the same Author inform you, how this City was burned by *Varus*, how molested by the seditious, how basely it deserted *Josephus*, was bravely recovered by him, plundered by his Soldiers, and the spoil thereof restored again, with several passages of high concernment in the Jewish history. A little more Northward, this Brook falls into *Jordan* the less, which afterwards pays its tribute to the Sea of *Galilee*.

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§ 20. Which sea runneth Southward by *Gittab-hepher*, or *Gath-hepher*, as most place it, the birth-Place. of *Jonah* the Prophet. His name in Hebrew a *Dove*, to which he answered rather in his speedy flight from Gods service, than in any want of *Gall*, whereof he manifested too much in his<sup>a</sup> anger without cause or measure. *Jonah* therefore being born here in the heart of neither *Galilee*, no less untrue than uncharitable was that assertion of the high Priests and Pharisees; *Search and look*, for out of *Galilee* cometh no Prophet. Except their words herein referred to the future, not to what was passed, and that also only in relation to the Prophet Paramount, the *Messiah*, of *Israel*. More south the sea ran by *Magdala* a turreted Town (as the name thereof imports:) and common tradition is all the argument we have, that *Mary* surnamed *Magdalen* that eminent penitent, was so called from this place, because living (others say richly landed) therein. Into the coasts<sup>b</sup> of *Magdala* Christ came from sea, when the *Pharisees* tempted him to shew them a signe from heaven. In the parallel place in the Gospel of Saint *Mark* the same Country is called *Dalmanutha*; different names (it seems) for the same territory.

§ 21. Going forward on the sea side, still southward, we meet with the influx of a rivolet therunto, fetching his fountain from the heart of the Country, near the City of *Bethulia*, nigh unto which was acted the achievements of *Judith* against *Holofernes*.

§ 22. From *Bethulia* the rivolet running full east, is swallowed up in the *Galilean Sea*, beholding the high seated City of *Totopata*, some two miles distant from the inlet thereof. The stout defending of this place against the *Romans*, with no less wisdom than valour, was the masterpiece of *Flavius Josephus*, in the behalf of his Country-men. And now having made necessary mention of his name, pardon a digression in giving a free Character of his writings, whereof, next holy writ, we have made most use in this book.

§ 23. It must be confessed that he was guilty of some unexcusable faults: namely.

Boasting immoderately of his own birth, valour, learning, piety.  
Levity, inserting frivolous fables of the root *Boras*, &c. And yet we will not confine natures power to our belief, concluding that impossible which we conceive improbable.  
Flattery of the Roman Emperours *Vespasian* and *Titus*, (a catching disease, wherewith the soundest Authours in that age were infected) and that so gross, that it seems not lim'd with a Pencil, but dawb'd with a Trowell.

But all these may be winked at, with a charitable eye, were he not also guilty of falsity: appearing first in his faults of<sup>a</sup> omission, not mentioning the Jewish Idolatry, in making the *Calse*, nor the disobedience of *Moses* their

k Joh. 19. 19.  
l The birth place of *Jonah*.  
m King 14. 25.  
n *Jonah*.

n *Jonah* 4. 9.

o Joh. 7. 52.

p Mat. 15. 39.

q Mar. 8. 10

*Bethulia* the stage of the tragedy of *Holofernes*.

The high seated City *Totopata*.

The character of *Flavius Josephus* Jew and Priest, son of *Matthanias*.

u Though in his Preamble he Promiseth, *not to say any thing* our adding or diminishing any thing.



their Ministerial Legislator in limiting the Rock, which Moses himself, writing of himself, thought fitting to relate. Secondly, of commission, stuffing his history with improbable tales of Moses loving the Lady Tarbith, &c. and some mistakes contradictory to holy writ. When we meet with any such in him relating to this present work, we have made bold (the Sun is not to be set by dials, but dials by the Sun) to alter and rectify his extravagancies according to Scripture. Notwithstanding all these faults, the main bulk of his book deserves commendation, if not admiration; no doubt at the first compiled, and since preserved by the special providence of God, to reflect much light and lustre upon the Scriptures. His last book *De bello Judaico* is the best Comment on that part of the twenty fourth Chapter of Saint Matthew, which concerns the destruction of the City and Temple. As for the censure of *Baronius*, it is too harsh and uncharitable, charging him with "*absurda & portentosa mendacia*, seeing that it cannot appear, that *Josephus* willingly and wittingly made those mistakes. Wherefore such chance-medly amounts not to manslaughter, much less to wilfull murder; not to say, that the charitable Reader ought to be a City of refuge to such Authors, who rather unhappy, than unfaithfull, fall into involuntary errors. In a word, Historians, who have no fault are only fit to write the actions of those Princes and people, who have no misdeeds, and only an Angels pen taken from his own wing is proper to describe the story of the Church triumphant.

§ 24. We still follow the Sea shore Southward, and light on the place where our Saviour standing in a ship taught the people on the land in his Sermon full of parables. A Sermon not unlike the pillar of cloud and fire, which gave light to the Israelites at the red sea, but was a cloud of darkness to the Egyptians: because his preaching then obscure and parabolical to the common people, was privately expounded, & made plain unto his Disciples.

§ 25. At last we are come to the City of *Tiberias*, so named by *Herod* the Tetrarch in honour of *Tiberius* the Roman Emperor. A populous City and which gave the name to the neighbouring Sea, thence termed the Sea of *Tiberias*. Near to this place Christ fed five thousand men with five loaves and two fishes. Afterwards he went over the Sea but how and which way, grudge not Reader to peruse this following account given us by a learned man, an eye-witness of the place.

§ 26. "It is said John 6. 1. that Jesus went over the Sea of Galilee: and in another place that he went beyond the lake: and Luke 9. 10. it is said that he went into a solitary place near unto a City called Bethsaida; which place of John I learned to understand better by seeing it, than ever I could before by reading it: For seeing that *Tiberias* and *Bethsaida*, were both Cities on the same side of the sea, and Christ went from *Tiberias* to or near unto *Bethsaida*: I gather thereby that our Saviour Christ, went not over the length or breadth of that sea; but over some arm, bosom, or reach thereof, viz. so far as *Tiberias* was distant from *Bethsaida*, which

W In Apparition, numero 8.

Christ's Sermon on this sea.  
x Mat. 13. 2.

y Exod. 14. 19. 20.

*Tiberias*, high to which Christ multiplied the loaves.  
z John. 21. 12.  
\* John. 6. 23. 23.

b M. Biddulph. in his Trav. p. 104.  
M Biddulph. eye comment on our Saviours Sea-voyage.

"is also confirmed in that it is said elsewhere, \* a great multitude followed him on foot thither; which they could not have done, if he had gone quite over the Sea, to the other side among the Gergesens. So far our Author, with whose judgment I am moved to concur.

§ 27. More Southward the Sea of *Tiberias* leaveth the Tribe of *Zebulun*, and entreth into *Iffachar*. Come we therefore now to describe the remaining places of note in this Tribe, most of them being seated on, or near the River of *Kisbon*, whose course we will observe. It is called by *Deborah*, the ancient River, the River *Kisbon*. And why ancient? are not all Rivers of equall antiquity, and the same seniority, seeing Gen. 1. (the Register book of the age of all creatures) they were made in the third day, when this lower globe was distinguished into earth and water? No surely, though this be true of original and primitive Rivers, many since have been of a second edition, occasioned by *Noahs* flood, earthquakes, eruptions of waters after long rain; not to speak of many others derived by art and industry. Thus we discourse with our selves whilst *Tremelius* takes away the subject of the question rendering *קִיסְבֹן*, or the Ancient River, *torrentis occursum*, or the River of meetings. Not that many tributary rivolets met therein (a probable sense on the first sound) but (as he expounds himself) because the armie of *Israel* there against *Sisera* appeared in their generall Rendezvous.

§ 28: However, *Kisbon* was a fair River, and surely the same which is termed by *Ptolemy* *Chorisans*. Entering with a full and large stream (next to *Jordan* in breadth, depth, and swiftness) into the Land of *Zebulun*, it divideth it self according to the observation of our Author (if not hypercritical herein) into two channels, the one, and that the lesser, running East (commonly called *Kadumim*) and falleth into the Sea of *Galilee*, the other rushing Northwestward, and emptieth it self into the Mediterranean. Nigh the banks of the former stands the famous Mountain of *Tabor*, generally conceived to have been the place of Christ's transfiguration, where *Moses* and *Elias* were seen talking with him. *Origen* (according to his allegorising of the text) saith that thereby was signified, the harmony betwixt the Law, the Prophets, and the Gospell, all agreeing together. But here I cannot but smile at what *Breidenbachius* reports (who travelled up this mountain) *Ibi etiam hodie ostenduntur ruina trium tabernaculorum secundum desiderium Petri constructorum: there* (saith he) *even at this day, are shewed the ruines of those three tabernacles built according to Peters desire*. In very good time no doubt. I confess one Scripture saith, Ask and ye shall have, \* but another Text answereth it, Ye ask and receive not, because ye ask amiss; and improbable it is, that God would grant the desire (or rather distemper) of *Peter*; and that his wish should come to him, who was not come to himself, by reason of his great fear, amazement, and extasie of joy. Besides, Tabernacles or Tents, being light, slight occasional structures, make small visible

\* Mar. 6. 33.

The ancient river of Kisbon.

c Judg. 5. 21.

d Gen. 1. 9.

e Vid. cum in locum.

Ead quem supraque exequitur concurrentis mann conserunt: Trem. ibid. The streams of Kisbon running into several seas. g Breidenbachius in ter. Sac.

h Mat. 17. 1. Mark 9. 2. Luke 9. 30.

i In his description of Palestine which is neither divided into leaves, pages columns, nor chapters. k Mar. 7. 7.

l Jam. 4. 3.



o Luke 4.34.  
p John 1.46.

q John 19.19.

r Act. 24.5.

Christ no ceremonial Nazarene.

f Numb. 6.2.

t Mat. 11.19.

u Luke 8.54.

x Mat. 2.23.

\* Ilay 11.1.

The first fruits of Christ's preaching in Nazareth.  
y Luke 4.20.

truth of Christ's nativity (so to leave the *Jews* at the greater loss concerning their *Messia*) the devils (who knew full well that he was *Jesus* of *Beblehem* by birth) publickly called him *Jesus* of *Nazareth*, the reputation of that place running so low in common account, that *no* good could thence be expected. This nickname of *Nazareth*, first publickly fastened (as some conceive) by *Satan* on our Saviour, stuck by him all his life, yea at his death, (fixed by *Pilate* in his title on <sup>the</sup> the Cross) yea after his ascension, so that such as believed on him, and embraced his doctrine, were opprobriously termed, *the sect of the Nazarenes*.

§ 13. Here also some (otherwise good and learned) men, are guilty of another mistake, in making Christ one of the *Legall Nazarites* (whence groweth the length of his hair in most pictures) who by virtue of their <sup>vow</sup> were tied to many ceremonious observances. Whereas our Saviour frequently drank wine, familiarly touched the dead and took <sup>them</sup> by their hands (and probably therefore a Rascal touched his head) both the former being expressly forbidden the *Mosaic Nazarites*, during the days of their separation. Yet how our Saviour is tearmed a *Nazaren* in reference, it may seem, amongst others to that Prophecy, *And there shall come out a Rod out of the stem of Jesse, and a branch [צמח] shall grow out of his roots*, we leave to the learned Commentators on that Text.

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§ 20. Which

§ 20. Which sea runneth Southward by \* *Gittab-bepher*, or *Gath-bepher*, as most place it, the birth-Place. of <sup>1</sup> *Jonah* the Prophet. His name in Hebrew a *Dove*, to which he answered rather in his speedy flight from Gods service, than in any want of *Gall*, whereof he manifested too much in his<sup>a</sup> anger without cause or measure. *Jonah* therefore being born here in the heart of neather *Galilee*, no less untrue than uncharitable was that assertion of the high Priests and Pharisees; \* *Search and look*, for out of *Galilee* cometh no Prophet. Except their words herein referred to the future, not to what was passed, and that also only in relation to the Prophet Paramount, the *Messiah*, of *Israel*. More south the sea ran by *Magdala* a turreted Town (as the name thereof imports:) and common tradition is all the argument we have, that *Mary* surnamed *Magdalen* that eminent penitent, was so called from this place, because living (others say richly landed) therein. Into the coasts<sup>p</sup> of *Magdala* Christ came from sea, when the Pharisees tempted him to shew them a signe from heaven. In the parallel place in the Gospel of Saint *Mark* the same Country is called \* *Dalmanutha*; different names (it seems) for the same territory.

§ 21. Going forward on the sea side, still southward, we meet with the influx of a rivolet therunto, fetching his fountain from the heart of the Country, near the City of *Bethulia*, nigh unto which was acted the achievements of *Judith* against *Holofernes*.

§ 22. From *Bethulia* the rivolet running full east, is swallowed up in the *Galilean Sea*, beholding the high seated City of *Totopata*, some two miles distant from the inlet thereof. The stout defending of this place against the *Romans*, with no less wisdom than valour, was the masterpiece of *Flavius Josephus*, in the behalf of his Country-men. And now having made necessary mention of his name, pardon a digression in giving a free Character of his writings, whereof, next holy writ, we have made most use in this book.

§ 23. It must be confessed that he was guilty of some unexcusable faults: namely.

Boasting immoderately of his own birth, valour, learning, piety.

Levity, inserting frivolous fables of the root *Boras*, &c. And yet we will not confine natures power to our belief, concluding that impossible which we conceive improbable.

Flattery of the Roman Emperours *Vespasian* and *Titus*, (a catching disease, wherewith the foundest Authours in that age were infected) and that so gross, that it seems not limn'd with a Pencil, but dawb'd with a Trowell.

But all these may be winked at, with a charitable eye, were he not also guilty of falsity: appearing first in his faults of<sup>u</sup> omission, not mentioning the Jewish Idolatry, in making the *Calse*, nor the disobedience of *Moses* their

k Joh. 19. 15.  
l The birth place of *Jonah*.  
m King 14. 25.  
n *Jonah*.

n *Jonah* 4. 9.

o *John* 7. 52.

p *Mar.* 15. 39.

q *Mar.* 8. 10.

*Bethulia* the stage of the tragedy of *Holofernes*.

The high seated City *Totopata*.

The character of *Flavius Josephus* Jew and Priest, son of *Matthias*.

u Though in his Preamble he Promiseth, *to be impartial*, yet he is not so, but adding on diminishing say thing.

their Ministerial Legislator in smiting the Rock, which Moses himself, writing of himself, thought fitting to relate. Secondly, of commission, stuffing his history with improbable tales of Moses loving the Lady Tarbith, &c. and some mistakes contradictory to holy writ. When we meet with any such in him relating to this present work, we have made bold (the Sun is not to be set by dials, but dials by the Sun) to alter and rectifie his extravagancies according to Scripture. Notwithstanding all these faults, the main bulk of his book deserves commendation, if not admiration; no doubt at the first compiled, and since preserved by the speciall providence of God, to reflect much light and lustre upon the Scriptures. His last book *De bello Judaico* is the best Comment on that part of the twenty fourth Chapter of Saint Matthew, which concerns the destruction of the City and Temple. As for the censure of *Baronius*, it is too harsh and uncharitable, charging him with *absurda & portentosa mendacia*, seeing that it cannot appear, that *Josephus* willingly and wittingly made those mistakes. Wherefore such chance-medly amounts not to manslaughter, much less to wilfull murder; not to say, that the charitable Reader ought to be a City of refuge to such Authors, who rather unhappy, than unfaithfull, fall into involuntary errors. In a word, Historians, who have no fault are only fit to write the actions of those Princes and people, who have no misdeeds, and only an Angels pen taken from his own wing is proper to describe the story of the Church triumphant.

§ 24. We still follow the Sea shore Southward, and light on the place where our Saviour standing in a ship taught the people on the land in his Sermon full of parables. A Sermon not unlike the pillar of cloud and fire, which gave light to the Israelites at the red sea, but was a cloud of darkness to the Egyptians: because his preaching then obscure and porabolicall to the common people, was privately expounded, & made plain unto his Disciples.

§ 25. At last we are come to the City of *Tiberias*, so named by *Herod* the Tetrarch in honour of *Tiberius* the Roman Emperor. A populous City and which gave the name to the neighbouring Sea, thence termed the Sea of *Tiberias*. Near to this place Christ fed five thousand men with five loaves and two fishes. Afterwards he went over the Sea but how and which way, grudge not Reader to peruse this following account given us by a learned man, an eye-witness of the place.

§ 26. "It is said John 6. 1. that Jesus went over the Sea of Galilee: and in another place that he went beyond the lake: and Luke 9. 10. it is said that he went unto a solitary place near unto a City called Bethsaida: which place of John I learned to understand better by seeing it, than ever I could before by reading it: For seeing that *Tiberias* and *Bethsaida*, were both Cities on the same side of the sea, and Christ went from *Tiberias* to or near unto *Bethsaida*: I gather thereby that our Saviour Christ went not over the length or breadth of that sea, but over some arm, bosom, or reach thereof, viz. so far as *Tiberias* was distant from *Bethsaida*, which

W In Apparition, numero 84.

Christ's Sermon on this sea.  
x Mar. 13. 2.

y Exod. 14. 19. 20.

*Tiberias*, high to which Christ multiplied the loaves.  
z John. 21. 11.  
\* John. 6. 22. 23.

b M. Biddulph. in his Trav. p. 104.  
M Biddulph. eye comment on our Saviours Sea-voyage.

"is also confirmed in that it is said elsewhere, a great multitude followed him on foot thither; which they could not have done, if he had gone quite over the Sea, to the other side among the Gergesens. So far our Author, with whose judgment I am moved to concur.

§ 27. More Southward the Sea of *Tiberias* leaveth the Tribe of *Zebulun*, and entrencheth into *Issachar*. Come we therefore now to describe the remaining places of note in this Tribe, most of them being seated on, or near the River of *Kisbon*, whose course we will observe. It is called by *Deborah*, the ancient River, the River *Kisbon*. And why ancient? are not all Rivers of equall antiquity, and the same seniority, seeing Gen. 1. (the Register book of the age of all creatures) they were made in the third day, when this lower globe was distinguished into earth and water? No surely, though this be true of originall and primitive Rivers, many since have been of a second edition, occasioned by *Noahs* flood, earthquakes, eruptions of waters after long rain; not to speak of many others derived by art and industry. Thus we discourse with our selves whilst *Tremelius* takes away the subject of the question rendering *כִּסְבֹּן*, or the Ancient River, *torrens occursum*, or the River of meetings. Not that many tributary rivolets met therein (a probable sense on the first found) but (as he expounds himself) because the armie of *Israel* there against *Sisera* appeared in their generall Rendezvous.

§ 28: However, *Kisbon* was a fair River, and surely the same which is termed by *Ptolemy Chorifseus*. Entering with a full and large stream (next to *Jordan* in breadth, depth, and swiftness) into the Land of *Zebulun*, it divideth it self according to the observation of our Author (if not hypercritical herein) into two channels, the one, and that the lesser, running East (commonly called *Kadumim*) and falleth into the Sea of *Galilee*, the other rushing Northwestward, and emptieth it self into the Mediterranean. Nigh the banks of the former stands the famous Mountain of *Tabor*, generally conceived to have been the place of Christ's transfiguration, where *Moses* and *Elias* were seen talking with him. *Origen* (according to his allegorising of the text) saith that thereby was signified, the harmony betwixt the Law, the Prophets, and the Gospell, all agreeing together. But here I cannot but smile at what *Breidenbachius* reports (who travelled up this mountain) *Ibi etiam hodie ostenduntur ruina trium tabernaculorum secundum desiderium Petri constructorum: there* (saith he) *even at this day, are shewed the ruines of those three tabernacles built according to Peters desire*. In very good time no doubt. I confess one Scripture saith, Ask and ye shall have, but another Text answereth it, Ye ask and receive not, because ye ask amiss; and improbable it is, that God would grant the desire (or rather distemper) of *Peter*; and that his wish should come to him, who was not come to himself, by reason of his great fear, amazement, and extasie of joy. Besides, Tabernacles or Tents, being light, slight occasionall structures, make small visible

\* Mar. 6. 33.

The ancient river of *Kisbon*.

c Judg. 5. 21.

d Gen. 1. 9.

e Vid. cum in locum.

f Ad quem viri que exercitus concurrentis manu conseruant: Trem. ibid. The 2 streams of *Kisbon* running into several seas. g *Breidenbachius* in ter. Sac.

h Mar. 17. 1. Mark 9. 2. Luke 9. 30.

i In his description of *Galilee* which is neither divided into leaves, pages columns, nor chapters. k Mar. 7. 7.

l Jam. 4. 3.

m Luke 9. 33.

n Biddulphs  
Trav. p. 101.The City Na-  
im & Judge E-  
lons sepulchreo Luke 7. 11.  
p Judg. 12. 12.The place  
where Baals  
priests were  
slain by Eliab.

q 1 Kin. 18. 28.

r 1 Kin. 17. 7.

visible impressions in the earth, when set up; and leave no durable foot-  
steps to be seen so many hundred years after. So that herein, *Breidenbach*  
seemeth to speak (as *S. Peter* did in the same place) *not knowing what*  
*he said*. More likely it is, that there may at this day remain some ruins  
of Oratories erected many years since, seeing there was there a Monaste-  
ry inhabited by Friars, untill they being molested by the *Arabians* (to  
use my <sup>a</sup> Authors expression) *took their holiness away with them, and left*  
*the mountain behind them*.

§ 29. The greatest stream of *Kisbon* runneth Northward through the  
midst of this Tribe, not far from the City of *Naim*, where *Christ* meeting  
the Widows only Child, carried forth to be buried, miraculously re-  
stored him to <sup>o</sup> life. Hereabouts also was the City *Aijalon*, where <sup>p</sup> *Elon*  
Judge of *Israel* was buried, of whom nothing else is recorded save his  
name, time of his rule, ten years, and place of his interment. Slight him  
not because so little is reported of him, it tending much to the praise of  
his Policy in preventing foreign invasions, and domestick commotions, so  
that the land enjoyed peace; as far better than victory, as health is to be  
preferred before a recovery from sickness. Yea times of much doing are  
times of much suffering, and many martiall achievements are rather for  
the Princes honour, than the Peoples ease.

§ 30. From *Naim* the River *Kisbon* glides by the Northern skirts of  
mount *Carmel*, beholding the place where *Eliab* did execution on *Baals*  
*Priests*, on this occasion. All *Israel* met on mount *Carmel*, concluding  
him the true God, who answered by fire unto their Sacrifices. *Baals*  
*Priests* being vainly clamorous in invoking their Idol, whose petitions  
find no answer from heaven, except the echo in the air descending in  
derision to their importunate bawlings; discontented hereat they <sup>q</sup> cut  
themselves with knives and lancers, the ready way to make blood, but  
not fire to come. Then enters *Eliab* on his work, and to prevent all sus-  
picion of fraud, he three times caused four barrels of water to be powred  
on the Altar. If any here demand how they came by such plenty of  
water, a precious commodity after three years and six months drougt,  
when springs, wells, and brooks <sup>r</sup> were dried up: it is answered, it was  
ferched from the Sea hard by, whose brackish water, though useless to  
quench the thirsts of men and beasts, was proper enough therewithall to  
trie the present experiment. Hereupon at *Eliab's* prayers, fire from heaven  
licked up the water and consumed the Sacrifice. The Prophet taking  
advantage of this juncture of time, whilst the People of *Israel* were  
possessed with an high opinion of his power and person, King *Abah*  
stood admiring at the miracle, *Baals Priests* stood dispirited with guilt-  
ness and wonder, and *Jezabel* their active Patroness absent at great  
distance, being a single man, slew four hundred and fifty of them with-  
out any resistance. Formerly their flattering hands rather ading and  
doing, did theatrically in superstitious formalities let out some drops of wild

wild blood in the surface of their flesh, whereas now *Eliab* in true car-  
nest, with an impartial arm, gave vent to their heart blood by the Brook  
*Kisbon*, which presently carrieth both their gore and its own water into  
the *Mediterranean Sea*.

§ 31. However though Satan then was silent, (when in credit most concer-  
ned to speak in answer to *Baal's Priests*) it seems he found his tongue after-  
wards, & here pretended to inform people of their fortune. *Suetonius* tells  
us <sup>\*</sup> that *Vespasian* in *Judea* took counsel from the Oracle of the God *CAR-*  
*MELUS*, which foretold his good success in whatsoever he should under-  
take, which God we conceive was some spirit of delusion, (though then  
speaking truly) having his residence in, or nigh this Mountain of *Carmel*.

§ 32. As for *Carmel* in general, it was so delicious a place, that more  
pleasure was hardly to be fancied, than here to be found. It consisted of  
high Hills, (where the wicked thought in vain by <sup>a</sup> hiding themselves in  
the height thereof, to be secured from Divine justice) a fruitfull Vale,  
pleasant River of *Kisbon*, and a goodly Forest, so that the feet of *Senna-*  
*cherib* did itch to <sup>b</sup> enter it, as his fingers did long to fell the fair Cedars in  
*Libanon*. From this *Carmel*, the platform of pleasure, other delightful places  
are so named (as Copies and Transcripts of this the Original,) yea the  
name is sometimes <sup>c</sup> rendred appellatively for any fruitful Field.

§ 33. From the top hereof we may easily discover two neighbouring  
Towns, *Cain* and <sup>\*</sup> *Caiaphas*, the one named from the Muderer of <sup>d</sup> *Abel*;  
the other from the <sup>e</sup> active Contriver of his death, <sup>f</sup> whose blood speaketh  
better things than that of *Abel*. But neither appearing in Scripture, it  
is enough to name them. More Northerly we behold the Valley of *Jiph-*  
*thab-el*, or River thereof, the same <sup>\*</sup> word in Hebrew expressing both, as  
indeed it is hard to find a Vale, especially in Winter, without a rivolet  
therein. And if I mistake not the *BOURN* in *Wilt-shire*, and the West,  
signifyeth both the River and the Dale down which it runneth. In the  
Vale nigh the River *Jiphthab-el* stood the City *Zebulun*, so beautifully  
built, saith <sup>g</sup> *Josephus*, (let him forfeit his fingers when he measures any  
thing to loss which concerns his own Country) that *Cestius* the Roman  
*Governour* who burnt it, admired the houses therein as Corrivalls with  
those of *Tyre*, *Zidon*, and *Berytus* in magnificence. More Southward is  
*Cana* called commonly the *less*, though greatened with *Christ's* first miracle  
wrought there at a Marriage, turning <sup>h</sup> Water into Wine. How many  
matches have been made, to which *Christ* was never invited Guest! yea,  
the riot and revels thereat would fright his gracious presence from the  
place. Hence the rivolet <sup>\*</sup> runneth to *Jokneam*, surnamed <sup>i</sup> of *Carmel*,  
from the vicinity thereof; the King whereof was destroyed by *Joshua*,  
and the City afterwards bestowed upon the <sup>k</sup> *Levites*.

§ 34. Having mentioned the Levite-Cities, an importunate difficulty  
(whilst I hoped silently to slip by it) plucketh me back in my passage:  
It resulteth from the ensuing parallel.

R

Joshua

The God  
Carmel.\* In *Vespasians*  
cap. 5.The pleasure  
of Carmel.

a Amos 9. 3.

b 2 Kin. 19. 32

c Ibid. in the  
marginal note  
Cain, Caiaphas,  
Jiphthab-el, &c.\* Vide tabulas  
Adriamini.  
d Gen. 4. 8.  
e Joh. 11. 49.  
f Heb. 12. 2.

\* מנה

g De bell. Jud.  
lib. 2. cap. 32.

h John 2. 1.

\* Joh. 19. 11.  
i Joh. 12. 22.

k Joh. 21. 34.

A christi-  
an difficulty.

Joshua 21. 34, 35.

And unto the Families of the Children of Merari, the rest of the Levites, out of the Tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, Dimnah with her suburbs, Nahalol with her suburbs: four Cities.

1 Chron. 6. 77.

Unto the rest of the Children of Merari, was given out of the Tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs.

The difficulty is double: first, four Cities are mentioned in *Joshua*, and but two in *Chronicles*. Secondly, those two fall out by their different names, nothing like the four formerly assigned them.

§ 35. In solution hereof, some will say, that the *Levites* might have fix Cities in *Zebulun*. But why should this Tribe, being not the biggest, be most bountifull unto them? Was it because *Zebulun's* lot advantaged by the Sea-situation thereof, was larger in worth than in view; and so the Merchant-adventurers of this Tribe, making gainful Voyages, and profitable returns, were obliged in conscience to be more liberal to the maintenance of Gods Ministers? Or are two of the *Levites* Cities left out in *Chronicles* (omission in such cases for reasons to us unknown is no contradiction) and the other two the same (though unlike in sound) with the two last mentioned in *Joshua*. Indeed I deny not, but the Towns at the same time may have two names nothing alike, (*Medena*, alias *Newport*, in the Isle of *Wight* may be an instance thereof.) But for all I can find, still I languish in expectation of a better solution. Yet let not his good will be slighted, who though unable to cure the wound, (whilst Commentators on the place suffer it to lie festering in silence) desires to wash it and keep it clean, till a more skilful hand apply an effectual Plaster thereunto.

§ 36. In *Solomons* division of the Land into twelve Purveyor-ships, *Zebulun* had no distinct Officer over him, but belonged to the Territory of *Baanab* the Son of *Abilud*; who, besides many places he had in *Manasseh*, extended his Jurisdiction<sup>m</sup> even beyond *Jokneam*. The Arms of *Zebulun*, confirmed unto him by custom and Rabbinical tradition, were *Argent, a ship with Mast and tackling sable*. An honorable Bearing, the same with the Coat armour of *Albertus* free Baron of *Alasco* in Poland, save that his ship is without sails, (with this Motto, *Deus dabit vela, God will send sails*) and *Zebulun's* accomplished with all the accoutrements thereof.

Here the Map of *Issachar* is to be inserted.

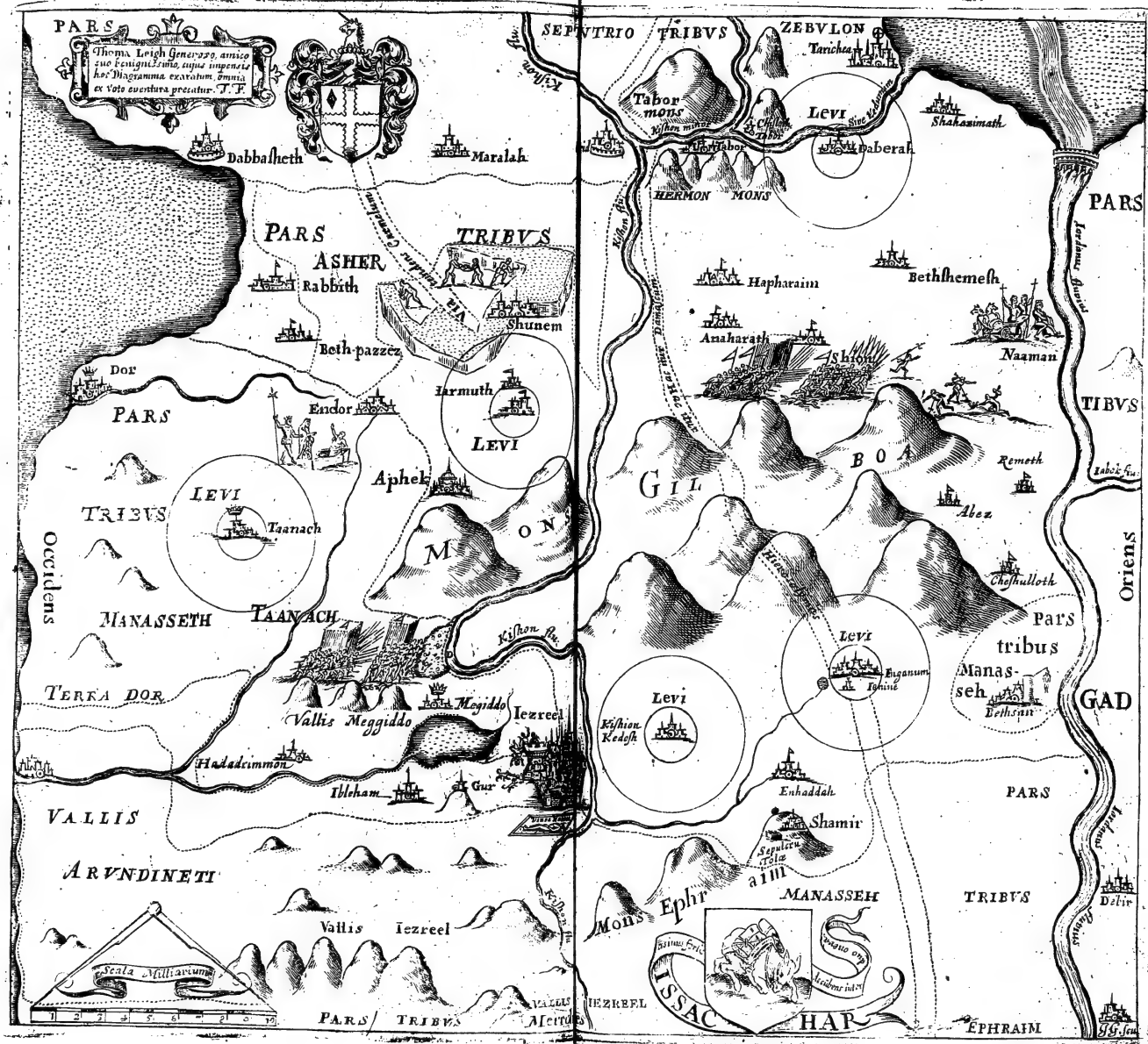
THE

Rather wavered  
than satisfied

1 Toflatat, or  
Tremelius in  
locum Chroni-  
corum, who  
maketh Dim-  
nah the same  
with Rimmon  
Tabor with  
Nahalol.

The arms of  
*Zebulun*.

mt King. 4. 12







## THE TRIBE OF ISSACHAR.

### CHAP. VII.

§ 1. **I**ssachar, the fifth<sup>a</sup> Son which Jacob begat on Leah his wife, had his posterity so increased in Egypt, that from thence came forth of this Tribe fifty<sup>b</sup> four thousand and four hundred. All

which falling in the Wilderness, for their frequent tempting of God, their Sons grew (Judah and Dan excepted) more numerous than any other Tribe, Inasmuch that sixty four<sup>c</sup> thousand and three hundred, of twenty years old and upward, appeared at their second solemn muster in the plains of Moab. Tolah the Judge was of this Tribe; Baasha and Elab Kings of Israel<sup>\*</sup> fair Abisbag the Shunnamite, wife (or<sup>d</sup> rather bed-fellow) to aged David; with another Lady (if in beauty not, in goodness her inferior) of the same City, who so kindly entertained the Prophet Elisba.

§ 2. Issachar had the Sea<sup>e</sup> on the West, Jordan on the East; Zebulun on the North, Manasseh on the South. A fair fruitful Country; for as all Canaan is called the pleasant<sup>f</sup> Land: so it is particularly observed of Issachars portion, he saw the Land<sup>h</sup> that it was pleasant, and bowed his shoulder to bear, and became a Servant unto tribute. This Tribe better acquitted it self in the Subsidie, than in the Muster-book, they were the best Teomantry of Israel, towards the advancing of rates and taxes. They loved rest, and a sedentary life. Blame them not, if sensible of the goodness of their soil, they were loath to leave home, because certain to remove to their loss, and are compared to an<sup>i</sup> Ass couching between two burthens.

§ 3. Yet were not the men of Issachar of such servile natures, but that they could be valiant, when just occasion was offered them. They were as willing, and resolute as any other, in<sup>k</sup> helping Barak in the battel against Sisera. Yet even then we may observe, they marched not far from their own habitations, the field being fought in the bowells of their country.

*Issachars numbers and persons.*  
a Gen. 30. 17.

*Num. 1. 29.*

*Num. 26. 25.*

*1 King. 15. 27.*

*1 King. 1. 4.*

*His bounds & fruitfulnesse.*  
e Deu. 33. 18.

*19*  
f Josh. 1. 22.  
g Gal. 108. 21.  
h Gen. 49. 15.

*1 Gen. 49. 14.*

*Nor defective in valour.*

*k Judg. 5. 15.*



Country. And well might his *Ass* find both heels and teeth, to kick and bite such as offer to take his Hay from his rack and Provender away from his manger.

§ 4. Nor let the resembling of *Issachar* to an *Ass*, depress the Tribe too low in our estimation. The strength of his back, not stupidity of his head, gave the occasion thereunto, seeing in one point of excellent skill, this Tribe surpassed all others, being *men that had understanding of the times*, <sup>1</sup>to know what Israel ought to do. Now seeing time *Jannus*-like hath two faces, one looking backward [*Chronology*] the other forward [*prognostication*] the question will be, in which of these lay the learning of the *Issacharites*? A learned man<sup>m</sup> conceives them only like husbandmen, *weather-wise* by their own rurall observations. Sure more is imported in that expression, and not only *Almanack*, but *Chronicle-skill* contained therein; so that from deductions from former, they could make directions for the future times. Oh for a little of *Issachars* art in our age, to make us understand these intricate and perplexed times, and to teach us to know what we ought to do, to be safe with a good conscience. So much of the persons in this Tribe; come we now to survey the eminent places contained therein.

§ 5. In the South confines thereof stood the regal City of *Fezreel*. for though the valley of *Fezreel* belonged to *Manasseh*, the City it self must pertain to *Issachar*, otherwise the sixteen Cities assigned him *Josh. 19.* will fall short of that number. In *Fezreel* *Abab* had a Princely Palace (haply the joynter-house of *Fezebel*) besides a *gardenhouse* adjoining; and here in the City lived *Naboth*, as hard by lay his Vinyard, which *Abab* could not obtain from him, either by purchase or exchange.

§ 6. Some will find more equity in *Ababs* offers, than discretion in *Naboths* refusal. But, blame him not, if loath to offend his God, to accommodate his King. Being (no doubt) in his conscience perswaded that his earthly possession, was the earnest of his heavenly inheritance, and that his parting with the former, voided his title to the latter. Besides, his Vinyard (six hundred years since the partition of the land by lot) had pertained to his ancestors (probably) more ages, than *Ababs* new erected Palace had belonged years to his Family.

§ 7. On the denyall *Abab* falls fullen-sick. No meat will down with him for lack of a salad, because wanting *Naboths* Vinyard for a Garden of herbs, till *Fezebel* undertook the business. A letter is made up of her brains, her husband hand and seal to the Elders of *Fezreel*, enjoining them to set up two *men of Belial*, to accuse *Naboth* of blasphemy against God and the King. She took it for granted, plenty of such persons were to be found in so populous and vicious a place. Oh the ancient order of *Knights of the post*, for money to depose any fallhood. Hereupon *Naboth* is stoned to death, and his *Sons* also, flatly contrary to Gods command, which in this case had provided, *The children shall not*

be put to death for their fathers, but every man shall be put to death for his own sin. But this was done to clear all claims, and prevent all pretenders of titles to the Inheritance.

§ 8. Thus *Naboths* Vinyard was for *Ababs* use turned into a Garden of herbs. Surely the bitter wormwood of Divine revenge grew plentifully therein. For, in the same place his Son *Joram*, and grand-child *Abaziah* had a martiall interview with *Jehu*, and were both worsted by him. Here *Jehu* with a shot out of a bow (Archery fatall both to *Abab* and his Søn) wounded *Jehoram* to the heart, and by speciall order to *Bidkar* a Captain, commanded that his corps should be cast into the field of *Naboth* the *Fezreelite*. Oh the exact Topography observed in Divine justice! so accurate is God, not only in the time but place of his punishment.

§ 9. Greater is the difficulty about the death of King *Abaziah* slain about the same time. For, whereas it is appointed for all men once, he seemed twice to die, and that in far distant places,

2 Kings 9. 27.  
But when *Abaziah* the King of Judah saw this, he fled by the way of the *Gardenhouse*, and *Jehu* followed after him, and said Smite him also in the chariot [and they did so] at the going up to Gur, which is by *Tibbeam*: and he fled to *Megiddo*, and died there.

2 Chron. 22. 9.  
And *Jehu* sought *Abaziah*, and they caught him (for he was hid in *Samaria*) and brought him to *Jehu*, and when they had slain him, they buried him: because *Jehu* said this, he is the Son of *Jehosaphat*, who sought the Lord with all his heart.

But all is reconciled, if we take *Samaria*, not for the City so named, but for the whole Kingdom of Israel, in which notion *Abab* is styled King of *Samaria*, that is, of the ten Tribes, whereof *Samaria* was the Metropolis. In this acception, *Megiddo*, and all the passage thereunto was in *Samaria*, where *Abaziah* hoped in vain, by his flight to hide and conceal himself.

§ 10. All thus agreed concerning the death, I hope no difference will arise about the buriall of *Abaziah*. Though in one text his own servants, in another *Jehu*'s men are said to bury him. The one might do it by the leave and licence of the other, and *Jehu* his Souldiers did deliver *Abaziah*'s dead corps to his own Servants to interre it in *Jerusalem*.

§ 11. *Fezebel* survived not long after. As *Jehu* was entring *Fezreel*, she (newly painted) entertains him with a taunt out of the window, to try whether her tongue, or his sword were the sharper. We meet but with three principall speeches of her in Scripture; the first an Idolatrous oath and curse, *The Gods do so to me, and more also*: the next a mortall threat, and lowd lye, *If I make not Elijah's, like one of their lives by to morrow this time*: the last an impudent and unseasonable jeer, *Had Zimri a peace that slew his Master*? Presently she is thrown down headlong, and the dogs eat her up to the reversion of her skull, palms of her hands, and feet. What had the poison of her painting, so deeply pierced into these the naked parts of her body, that the dogs were afraid to feed on them?

How

Excelling in  
Chronology.

1 Chr. 12. 32

m Rivet Exerc.  
in 49. Genesis.

Fezreel a regal  
City.  
n 1 Ch. 19. 18.  
o Josh. 17. 10.

p 2 King. 9. 27.

q 1 King 21. 3.

Naboths refusal  
defended.

Fezebel murdering of Naboth.

r 1 King 21. 10

s 2 King. 9. 26.

t Deut. 24. 16.

Divine justice.

u 1 Kin. 22. 34.

w 2 King. 9. 24.

Abaziah's double death reconciled.  
x Heb. 9. 27.

y 1 King. 21. 1.

And his double buriall.  
z 2 King. 9. 28.  
a 2 Chr. 22. 9.

The manner of Fezebel's death.

b 1 King. 19. 2.

c Bilem.

d 2 King. 9. 31.

e 2 Sam. 21. 34.

f Feet, in those parts, naked in sandals.

However it came to pass, *Jezabels* skull may be worn as a *deaths-head* in the memories of all wicked persons, abusing their power, to minde therof their certain ruin, without serious repentance. The heads also of *Abahs* children kill'd in *Samaria*, were laid in two heaps at the entrance of the gates of *Jezreel*.

§ 12. It may seem strange, that seeing *Jehu* was warranted by commission from heaven, in the execution of *Abahs* family, and friends, that God should afterwards threaten by his Prophet, *I will<sup>b</sup> avenge the blood of Jezreel upon the house of Jehu*. But it seems, though herein *Jehu* his chariot went in the path of Gods command, yet he did drive it on furiously, the pace of his own cruelty, vain-glory, and ambition. Thus, that Officer is a murderer, though acting the sentence of the Judge, if withall he pleaseth his private malice, in executing persons condemned to die. The matter of *Jehu*, his act was rewarded, the manner revenged by God.

§ 13. The River *Kishon* runneth through the midst of this Tribe, which entering in 'at *Naboiths* Vinyard, taketh his course Northward with a winding channell, not far from *Shamir* in mount *Ephraim*, wherein *Tola* the Judge, or rather, the Justice of peace in *Israel* (nothing of war being achieved in his government) both dwelt, and was buried. Hence on his Western bank, *Kishon* beholds the place, where *Barak* fought that famous battel against *Sisera*. It is recorded to the commendation of such *Israelites*, as assisted him, that *they took no gain of money*. Indeed therof *Zebulun* were by their calling *such as handled the Pen*, though now turned sword-men; in case of necessity. And when men of peaceable professions, are, on a pinch of extremity for a short time, forced to fight, they ought not, like *Souldiers of fortune*, to make a trade to enrich themselves thereby, seeing defence of religion, life, and liberty, are the only wages they seek for in their service.

§ 14. In this most eminent battel, the Stars in their courses fought against *Sisera*. What, are the numerous people of *Israel* meant thereby, whom God<sup>m</sup> promised to multiply as the Stars in heaven? or are only the principall Officers in their Army intended therein? Sure, it is safest to embrace the literall sense, that those celestiaall lights, frowning with their malignant aspects, caused frights and fears in the hearts of the *Canaanites*. Such, as utterly deny all influences of Stars on mens minds, shew therein, that the moon hath made too much impression on their crazy judgments, and lunatick opinions.

§ 15. But, the River of *Kishon* was not only a Spectator of this fight, but also an Actor of a principall part therein. For, when the *Canaanites* routed in the battel, essayed to wade this River, so to recover their Country on the other side, the stream thereof, probably lately made more deep, and rapid with extraordinary rain (the largests of some watry Planet which fought for *Israel*)<sup>n</sup> swept them away. So that what fragments of these *Canaanites*, were left by the *Israelites* swords glutted with slaughter, *Kishon* was the voider to take them clean away.

§ 16. Hence

§ 16. Hence *Kishon* runneth on by *Kishion* (the vicinity of the name is argument enough to place it on the banks of this River) elsewhere called *Kadesb* being one of the four Cities in this Tribe, belonging to the *Levites* *Gershonites*. More East whercof lay another of the same nature, *Engannim*, called *Jenine* at this day, being now a very pleasant<sup>q</sup> place, having fine Gardens, Orchards, and Waters about it, as it hath its Hebrew name from a Fountain. And that we may know, that the Country hereabouts still retaineth more than the ruines of its former fertility, a judicious<sup>r</sup> modern Traveller tels us, that in his whole journey from *Damascus* to *Jerusalem*, he saw not more fruitfull ground, and so much together, than he did in two and twenty miles riding, betwixt Mount *Tabor* and *Engannim*.

§ 17. Hence *Kishon* continuing his course Northward, leaveth the City *Shunem* at some distance from his Western bank, the birth-place of *Abisbag*, Wife-nurse to King *David*, to procure<sup>t</sup> heat to his decayed age. Time was, when he boasted, that his youth was<sup>u</sup> renewed as the Eagles, but Eagles (notwithstanding the often casting of their Bills, and years therewith) are at last teised on with age and death, as it fared then with decrepit *David*. *Adonijah*, *David's* Son, afterwards lost his life, for petitioning to have this *Abisbag*<sup>w</sup> for his Wife. What was his fault? Incest, or Treason? Surely, neither effected, no, nor attempted in any clandestine way, without leave from the King. Let it suffice, *Solomon* saw more than we in this matter; his eyes not wanting the magnifying-glass of State-jealousie, to improve his discoveries herein. But this accident was only the Hilt, or Handle, for *Solomon* to take hold on; *Adonijah's* former fault was the edge to cut off his life. Thus let those who once have been desperately sick of a Princes displeasure, and recovered, know, that the least relapse will prove deadly unto them.

§ 18. In *Shunem* dwelt that worthy Woman, who prevailed with her Husband to harbour *Elisba* in his passage this way. Gods Prophets are no lumber, but the most profitable stuff wherewith an house can be furnished. Landlords prove no losers by such Tenants, (though sitting rent-free) whose dwelling with them pays for their dwelling with them. At *Elisba's* Prayer God made this Woman (barren before) the happy Mother of an hopeful<sup>x</sup> Son. Some years after, this Child grown a Stripling, and going into his Fathers Field to see his Reapers, was there smitten with a deadly sickness. So that the Corn on the land might pass for the Emblem of this Child's condition, save that that being ripe and ready, wooed the Cycles to cut it, whilst this green grain was mow'd down in the blade thereof. At noon<sup>y</sup> the Child died. Had one the same morning beheld the Sun arising out of the East, and this Child coming forth of his Fathers house in perfect health, he would not have suspected, that the noon of the one would prove the night to the other. But by the prayers of *Elisba* he was restored again unto her.

§ 19. This

*Kishon* and *Engannim*:

o 1 Chron. 6.

p Joth. 21. 28.

q Biddulph's travels. p. 113

r Idem ibi. dem.

Shunem *Abisbags* birth-place.  
t Joth. 15. 19.  
u 1 King. 1. 3.  
w Psal. 123. 5.

w 1 King. 2. 23

*Elisba* his honourable family.

x 2 King. 4. 17

y 2 King. 4. 20

g 2 King. 10. 8.

The blood of *Jezabel* why required of *Jehu*.  
h Hof. 1. 4.

The brave battel against *Sisera*.

i Judg. 10. 1, 2.

k Judg. 5. 19.

l Judg. 5. 14.

Stars Warriors.

m Gen. 15. 5. & 22. 17.

*Kishon* Gods belom.

n Judg. 5. 21.

Restored to her lost Possessions.

2a Kin. 8. 1. &c

a 2 Kin. 4. 13.

b 2 Kin. 4. 10.

Tabor a City.

c Josh. 19. 22.

d Judg. 8. 18.

c Jer. 45. 18.

f Hof. 5. 1.

g Brocardus in Descript. Terre

Sanc. Fin. ab

Acene uel fin

Eurom.

h Psal. 89. 12.

Daberah and Tarichea.

i Josh. 19. 12.

k Josh. 21. 28.

§ 19. This *Shunamite* was afterwards seven years absent, in the Land of the *Philistines*, during which time, the profits of her estate, as appears by the Text, <sup>2</sup> were seized on by the Kings Officers. Custom (it seems) intitled the Crown to their revenues which resided not on their lands, especially (if living as she did) in the Land of a foreign Foe. She addressed her self by petition to King *Joram*, for restitution of her means. Formerly she had no use of the Prophets profer, to <sup>a</sup> *“speak for her to the King, or to the Captain of the Host, who now was fain to prefer her suit in her own Person.* None know what hereafter may befall them. Such, whose young feet were only taught to traverse their own ground, may in their old age be learnt a harder lesson, to trudge abroad in attendance to others. *Gebazi* happily there present, attests her the woman whose Son was restored to life, and by the Kings command, her lands and profits were restored to her. Let her under God, thank *Elisba* for this favour; for, that place in her house where his *Bed, Table, Stool, and Candlestick*, stood, kept possession for her in her absence, of all the rest of her *Demefnes*, and procured the speedy restitution thereof.

§ 20. To return to *Kishon*, which somewhat more Northward leaveth this Tribe, and entereth into *Zebulun*, having first divided it self into two streams, whereof the Easternmost (being the North-boundary of *Issachar*) runneth by <sup>c</sup> *Tabor*, a City to called, from the vicinity of the Mountain we formerly described. Hereabouts *Zeba* <sup>d</sup> and *Zalmunna*, made a massacre of many Princelike *Israelites*, for which fact *Gideon* ordered their execution. And here we take notice of two Neighbouring Mountains lovingly agreeing together.

1. *Tabor* on the north (whereof formerly in *Zebulun*) of so eminent note, that it passed for a proverbial expression, of any unquestioned certainty, *As efore as Tabor is among the mountains.* This place was in after ages much profaned with Idolatry, as appears by the Prophet <sup>f</sup> complaining of the Priests that they had been a net spread upon *Tabor*.

2. *Hermon*, hard by on the south of this Tribe (the top-cliff whereof is called *Hermonium* <sup>g</sup>) as a modern Traveller doth describe. <sup>h</sup> *David* puts them both together, *The north and the south thou hast created them, Tabor and Hermon shall rejoice in thy name.*

However others understand the Psalmist of another *Hermon*, that famous mountain formerly described in *Manasseb* beyond *Jordan*, being the East-border, as *Tabor* was in the heart of the Land of *Canaan*; meaning thereby, that, middle and marches, out-side and in-side, centre and circumference; all the whole world must rejoice in Gods power which made, and providence which preserveth them.

§ 21. This East-stream of *Kishon*, in modern Maps called *K'edummim*, runneth to *Daberah* in the confines of *Zebulun*, but belongeth to this Tribe, out of which <sup>k</sup> it was assigned a City for the *Levites*. Then falleth into the Sea of *Cinnereth*, or *Tiberias*, somewhat South of *Tarichea* a famous City, whereof frequent mention in *Josephus*, but none in Scripture, to which we chiefly confine our description.

§ 22. The East-part of *Issachar* is wholly taken up with the Mountains of

of *Gilboa*, where the Armies of the *Israelites*, and the *Philistines* met, having formerly measured most part of this Tribe, with their military motions. The *Philistines* marching first from *Shunem* to <sup>a</sup> *Aphék*, thence to <sup>b</sup> *Jerzeel*, (backward and forward to find an advantageous place for fight) thence to Mount *Gilboa*, where they encountered and conquered the *Israelites* in battel. *Saul* being here grievously wounded, desired his Armour-bearer to slay him, who refused it, as bearing his Arms for the defence, not destruction of his Master. Hereupon *Saul* slew himself, and his Armour-bearer followed his example. Both which, having since cast up their Audit, can tell, what is gotten by the prodigall thrift of throwing away ones life, to prevent the losing thereof. Then a fourfold division was made of what remained of *Saul*. His <sup>c</sup> head sent into the Land of the *Philistines*; body hung up upon the walls of *Bethshean*; Armour offered in the Temple of *Ashtaroth*; <sup>d</sup> Crown, and bracelets brought by the *Amalekite* to King *David*. For though his tongue spake lies, his hands told truth, presenting the very regalia of King *Saul*. Wonder not, that *Saul* should wear these ornaments in battel, where an helmet had been more proper than a Crown; seeing we read in our English <sup>e</sup> Chronicles, that in *Bosworth*-fight King *Richards* Crown-ornamentall was found among the spoils in the field; and then, and there set by the Lord *Stanley* on the head of King *Henry* the seventh.

§ 23. *David* on this disaster of *Sauls* death, cursed Mount *Gilboa*, <sup>f</sup> *Let there be no dew or rain upon you.* But, <sup>g</sup> *Brocardus* travelling over them *Anno Dom. 1283.* found and felt both, being well wetted in his journey. What! were *David's* words guilty of infidelity, seeing it is easier to withhold rain from a Mountain, than to remove it from its foundation, and cast it into the Sea? and yet our Saviour assures us this shall be done, if in faith desired. But, be it known, *David* intended not his curse should take effect, but merely to manifest his great grief, and to shew, how far he was from delighting at the death of his greatest enemy. Better to fall under *David's* dire, as he was a Poet, than as he was a Prophet, the latter lighting heavily indeed, as <sup>h</sup> *Judas* in <sup>i</sup> *Achitophel* could witness the weight thereof. Nor remaineth any thing more observable in this Tribe, save in the East part thereof, on *Jordan* they shew Pilgrims the place where <sup>k</sup> *Naaman* (patient at last by his servants perswasion) washed seven times, and was cleansed of his Leprosie.

§ 24. Thus all the remarkable places of *Issachar*, but not all those in *Issachar*, are already by us described. For, (as the text <sup>l</sup> expressly saith) *the Tribe of Manasseb had in Issachar, and in Asher, even three Countries*; that is, lying in *Issachar*, and *Asher*, but environed

l 1 Sam. 28. 4.  
m 1 Sam. 29. 1  
n 1 Sam. 29. 11

o 1 Sam. 31. 6.  
12.

p 2 Sam. 1. 10

q Speed in the life of Richard the third towards the end.

Rain on mount Gilboa  
r 2 Sam. 1. 21.  
s Descript. Ter. Sanc. ab Acene uel fin. n. 12.

t Mac. 17. 20.

u A. 1. 20.  
w Psal. 109. 7.

\* 1 King. 5.

Manasseh in Issachar.

x Josh. 17. 11.

vironed round with those Tribes possessions, yet pertaining to the portion of *Manasseh*. Let none blame Divine Providence of ill Architecture, for not well contriving the rooms in the house of *Israel*; the division of the land by lot, not being well designed, wherein *Issachars Chamber* [his portion] was made a thorough-fare, *Manasseh* having three closets [three small Countries] within the same. So that neither Tribe could enjoy his own with privacy, and intireness; and *Manasseh* (if but stepping out of the high-way) must in a manner trespass on *Issachar*, or crave leave of him, to come through his, to his own Inheritance. But know, all was ordered by the *counsell of Gods will*, for reasons best known to himself; who would not have his children *Charles*, to ingross habitations by themselves; but, by such mixture of their portions, invited, yea, engaged their persons to mutual intercourse, seeing the very lots of their Tribes gave loving visits, and their Countries (by Gods own appointment) came so courteously, and confidently, one within another.

§ 25. But very hard it is to conceive, how *Manasseh* could have any land within *Asher*, which Tribe lay many miles more Northward, and beyond the Tribe of *Zebulun* interposed. The Jewish Rabbins being much perplexed at the Pedegree of *Azel* why it is twice reckoned up in *2 Chronicles*, use to say, that they *need four hundred Camels loaden with Commentaries to give the true reason thereof*. But their expression is more applicable to this present difficulty, how *Manasseh* could have any ground in *Asher*, except (as we have presented it in our Map) some part of *Asher* lay Southward at distance, dis-jointed from the main body of that Tribe, which we have formerly described. Who knows not that pieces of *Parishes*, parcels of *Manors*, portions of *Countries*, though far off dismembred, relate unto them, notwithstanding the intermediate distance betwixt them?

§ 26. But let not *Issachar*, or *Asher* repine, that *Manasseh* had so much land in their Countries, seeing though the right was assigned unto them, the *Canaanites* for a long time (till about *Dauids* reign) kept all the same in their possession, as will appear by the ensuing parallel.

Joshua 17. 11.

And *Manasseh* had in *Issachar* and *Asher*, *Bethshean*, and her Towns, and *Ibleam*, and her Towns, and the Inhabitants of *Dor*, and her Towns, and the Inhabitants of *Endor*, and her Towns, and the Inhabitants of *Taanach*, and her Towns, and the Inhabitants of *Megiddo*, and her Towns, even three Countries.

Judges 1. 27.

Neither did *Manasseh* drive out the Inhabitants of *Bethshean*, and her Towns, nor *Taanach*, and her Towns, nor the Inhabitants of *Dor*, and her Towns, nor the Inhabitants of *Ibleam*, and her Towns, nor the Inhabitants of *Megiddo*, and her Towns: but the *Canaanites* would dwell in that Land.

Of

Of *Bethshean* more conveniently hereafter. By *Ibleam*, *Abaziah* was wounded, as was formerly observed. *Dor* (mentioned for a Sea-town in *Ptolemy*) had the King thereof conquered by *Josbua*. *Endor*, whither *Sisera's* Souldiers defeated in fight, not far off at *Taanach*, (which also was a regall City in the days of *Josbua*, and afterwards belonged to the *Levites*) fled, were pursued, perished and became as the dung of the Earth. Hither *Saul* repaired to a Witch, to raise *Samuel*, and received cold comfort from the dead, or Devil rather, informing him of his future destruction: so that *Saul*, formerly sick with fear of the worst, lived to hear Satan toll his passing-bell in his sad predictions.

§ 27. But *Megiddo* was the most eminent City *Manasseh* had in *Issachar*. The King hereof was destroyed by *Josbua*; and many years after *Josiah* was slain in the Vale of *Megiddo*, bidding *Pharaoh Necho* battell, in his March against *Charchemish* by *Euphrates*. Never Prince shewed more devotion in his life, or less discretion in his death, courting that danger which declined him, seeing *Pharaoh* desired peaceably to depart. But haply *Josiah* conceived himself engaged to fight him, in point of

1. Honour; because without leave he had made his Land an high way to pass through it.
2. Policy; suspicious, though *Pharaoh* went forth as a friend, he would return as a foe, especially if puffed up with success in his expedition.

But what shall we say? it was the Sin of his Subjects would not suffer *Josiah* to keep quiet at home. Their impieties made him to march, thrust him into the field, forced him into the fight, yea, shot the fatal arrow, which wounded him at the heart.

§ 28. Now let none be troubled, because *Josiah* (who rather deserved two lives) seems to have two deaths, one text making him to die at *Megiddo*, another at *Jerusalem*. Understand it, death arrested him with a mortall wound at *Megiddo*, but did not imprison him till he came to *Jerusalem*, where he expired. Much less let any challenge God, as worse than his word with *Josiah*, having promised him by his Prophet *to be gathered to his Fathers in peace*; for besides that, that promise principally related to the captivity of *Babylon* (from which *Josiah* was exempted) even such may be said to die in peace, which swim to their graves in their own blood, if withall imbarqued in a good conscience.

§ 29. All *Israel*, and principally the Prophet *Jeremy*, dropped many a precious tear on his hearse, whose *Lamentations* are an Elegy on *Josiah's* death; yea, their grief was no land-flood of present passion, but a constant channell of continued sorrow, streaming from an annual fountain, it being made an Ordinance in *Israel*. The Prophet speaking of a grand, and generall grieving for mens sins, compareth it to the mourning of *Hadadrimmon* (conceived it to be a place hard by) in the Valley of *Megiddon*.

S 2

§ 30. *Josiah*.

b 2 King. 9. 27.

c Josh. 12. 23.

d Judg. 5. 19.

e Josh. 11. 21.

f Psal. 83. 10.

Megiddo an eminent City. g Josh. 17. 11.

h 2 Chr. 35. 21.

Josiah his death reconciled. i 2 King. 23. 29. k 2 Chr. 35. 24.

l 2 King. 22. 20.

Generall grief thereat. \* See the Septuagints preface on the Lamentations.

m 2 Chr. 35. 25.

n Zech. 12. 11.

y Ephes. 1. 11.

And how in *Asher*.

z Vir. 1 Chr. 8. 38. 1 Chr. 9. 34. a Jos. 17. 11. b Jos. 17. 11. c Jos. 17. 11. d Jos. 17. 11. e Jos. 17. 11. f Jos. 17. 11. g Jos. 17. 11. h Jos. 17. 11. i Jos. 17. 11. j Jos. 17. 11. k Jos. 17. 11. l Jos. 17. 11. m Jos. 17. 11. n Jos. 17. 11. o Jos. 17. 11. p Jos. 17. 11. q Jos. 17. 11. r Jos. 17. 11. s Jos. 17. 11. t Jos. 17. 11. u Jos. 17. 11. v Jos. 17. 11. w Jos. 17. 11. x Jos. 17. 11. y Jos. 17. 11. z Jos. 17. 11.

The Arms of  
Issachar.  
101 King. 4. 17.

101 King. 4. 12.

91 King. 4. 11.

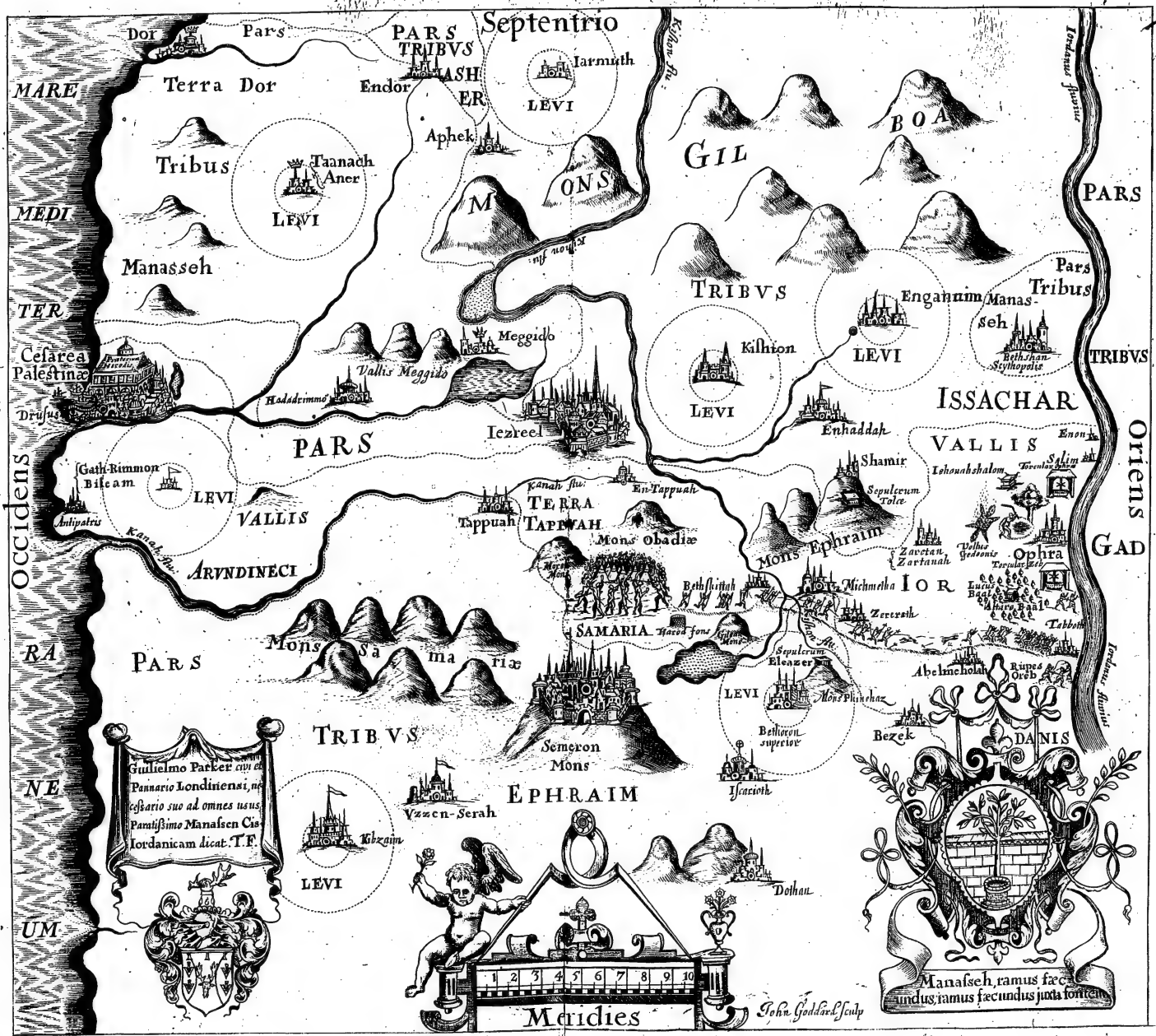
101 Gen. 49. 14.

§ 30. *Jehosaphat* the Son of *Parnab* was *Solomons* Purveyor in° *Issachar*, but the dis-jointed piece of *Manasseh* in this Tribe pertained partly to *Baanab* the Son of *Ahilud* (to whom belongeth *Taanach*, *Megidda*, and all *Bethshean*<sup>p</sup>) and partly to *Aminadab* Husband to *Taphath Solomons* daughter, Purveyor alone in the Land of<sup>a</sup> *Dor*. An argument of the great fertility of that little Land, because the Land of *Dor* alone, was a sign for a whole moneth in the *Zodiack* of *Solomons* yearly Provisions. An *Als* (formerly observed) argent in a field vert, was *Issachar's Arms*, couching between two<sup>r</sup> *burdens*. Some by these understand *Zebulun* and *Manasseh*, which bounded *Issachar* on both sides. But, why was their Neighbourhood more burdensome, than any other Tribes? Such perchance, are nearer the truth, who expound the two *burdens*, *Tribute* and *Tillage*; betwixt which, *Issachar* quietly couched, never meddling with Wars, but when forced thereunto in his own defence.

Here the Map of *Manasseh* on this side *Jordan* is to be inserted.

THE







THE  
DESCRIPTION  
OF  
*MANASSEH* on this side *JORDAN*.

CHAP. VIII.

§ 1. *Anasseh* his numbers and Worthies have formerly been described on the East of *Jordan*, as also such Cities as being environed with *Issachar*, yet belonged to this Tribe. It remaineth that we survey the Portion of *Manasseh* West of *Jordan*, lying entire in it self, and having *Issachar* on the North, *Ephraim* on the South, the Mediterranean Sea on the West, and *Jordan* on the East thereof, a fruitfull Country divided betwixt six Male-families of the *Manassites*, and the five daughters of *Zelophehad*.

The remainder of *Manasseh*.

§ 2. These were those Virgins, who pleading before *Moses*, got a right to, before *Joshua* got possession of their Inheritance. Silence was enjoined their Sex in the Church, not Court, where they handled their own cause so well, it is pity any Counsell should be retained for them. Nor was it the worst part of their Rhetorick, the good Character they gave their dead Father, which might serve for an Epitaph to be inscribed on his monument.

*Josh. 17. 2.*

*Zelophehads daughters plea*  
*Numb. 27. 2.*  
*& 35. 12.*  
*Josh 17. 4.*  
*1 Tim. 2. 12*

Here lieth the man, who was not in the company of them who gathered themselves together against the Lord in the COMPANY OF KORAH, but died in his OWN SIN.

*Numb. 2. 3.*

Meaning he died a naturall death for his personall offences, and was no sharer in the guilt of Rebellion against God in *Moses*. This instance of *Zelophehad* his coheirs, let Lawyers judge how justly it is alledged of some against their practise, who by entails on the Heir male, dam up inheritances from running in that generall Channell into which God and nature had derived them.

§ 3. In



Cesarea built  
by Herod.

f AR. 23. 35.

g AR. 12. 2.

\* AR. 12. 23.

Inhabited by  
pious people.  
\* AR. 10. 1.  
\* AR. 21. 10.

\* AR. 21. 9.

\* Camden  
Brit. in Breck-  
nockshire.Saint Paul his  
behaviour in  
Cesarea.  
h AR. 24. 25.\* Joseph lib. 20  
f AR. 25. 25.k Juvenal Sa-  
tur. 6.  
Translated by  
Sir Rob. Sta-  
phton.

§ 3. In the west of this Tribe on the Sea, we meet with *Cesarea Stratonis*, built and beautified (with a fair Haven called *Drusus*) by *Herod the great* in the honour of *Augustus Cesar*. Amongst other edifices therein, *Herods Judgment-hall* by him built was a most remarkable structure. Indeed all *Cesarea* might be termed *Gods Judgment-hall*, from an exemplary piece of Justice here executed on *Herod Antipas*. Who coming hither from *Jerusalem* clad with gorgeous Raiment, (and the guilt of Saint *James* his blood) made an eloquent oration, more gaudy than his apparell, unto the People, who cried out in approbation thereof, *The voice of a God, and not of a Man*: here *Herod* instead of rejoicing *The voice of lying flatterers, and not of sober Men*; instead of reclaiming what they exclaimed, imbraced and hug'd their praises as proper to himself, and thereupon an *Angell* and worms the best and basest of creatures, met in his punishment, the one smiting, the other eating him up: and no wonder if *Worms* quickly devoured him, whom those *flesh-flies* had blown up before. If any ask, seeing the People were equally guilty in that their sacrilegious expression, (yea they were the *Theeves*, *Herod* but the *receiver*) why fell not the punishment also on the whole Multitude? It is answered, First, because they were the *whole Multitude*; and God in such cases mercifully singles out some signall offenders for punishment to save but fright the rest. Secondly, more discretion was expected from a Prince, than from a rabble of People. Lastly, what in them was but a blasphemous complement, was by *Herods* acceptance thereof made in him a reality, usurped by him as due to his deserts.

§ 4. But leaving profane *Herod*, many pious People lived in *Cesarea*, as *Cornelius* the Centurion, the first fruits of the Gentiles; *Agabus* the Prophet, foretelling *Saint Pauls* bonds and Martyrdome; and *Philip* the Evangelist, famous for his four daughters *Virgins-prophetesses*. This I firmly believe, whilst my faith demurs at what I read of *Brechin* a Lord in *Wales*, who had four and twenty daughters all *Saints* begotten of his own Body.

§ 5. Here *Saint Paul* eloquently defended his innocence, against the salable tongue of *Tertullus*, and afterwards reasoned of *righteousness, temperance* and *Judgment*, before *Felix* the corrupt, vicious and debauched Deputy of *Judea*, till *Felix*, (his foundred feet feeling the Pincers) began to winch and to prefer *Saint Pauls* room before his company. In the same place the Apostle pleaded for himself before *Festus*, *Agrippa* and *Bernice* his *incestuous wife-sister*, entering into the place of hearing, *non sine gaudio, with much fancifulness, or great Pomp*. Perchance this *Bernice* was then about her that eminent Gem, whereof the Heathen Poet took especial notice.

—*Acinde adamus notissimus, & Berenices  
In digito sacius pretiosior; hunc dedit olim  
Barbarus, incesta dedit hunc Agrippa forori.*

—*And I the same & diamond the richer show'd  
On Berenices fingers, this bestow'd  
The barbarous Agrippa, be to his  
Incestuous sister once presented this.*

But

## Chap. 8. MANASSEH on this side JORDAN.

But be *Bernice* never so brave, the *bonds* of *Saint Paul*, (worn by him then in *Cesarea*) were in the Judgement of God, and all good men the most glorious ornament.

§ 6. South of *Cesarea* stood *Antipatris*, named in the honour of *Antipater* father to *Harod the great*. Hither *Saint Paul* came guarded in state by night with more than five hundred Soldiers, and hence the footmen were sent back to *Jerusalem* whilst the seventy horse advanced forward with him to *Cesarea*. South of *Antipatris* the river *Kanab* (which divideth this Tribe from *Ephraim*) runneth into the sea, so called from reeds *KANAH* in Hebrew, (whence our English *Canes* or walking-staves fetching both the name and thing from the east Countries) growing plentifully thereabouts, and many Maps present us with a *valley of Reeds* in this place. Say not this debaseth the land, that so coarse a commodity should take up a whole valley therein, (for besides as *London* Water-men will tell you, an acre of reeds on the bank side is as beneficial as on of wheat) these *Canes* were to make arrowes and staves, yea some to make Sugars thereof: an eye-witness affirming that plenty of sugar-canes grow in *Palestine* at this day. Surely formerly growing there, (though little known to, and less used by the ancients) seeing that Country hath gained no new plants, but rather lost much fertility it had before.

§ 7. Sugar (pardon a digression) was anciently less used, either because their masculine palats were not so liquorish as ours now adays; or because they preferred honey, plenty whereof was extracted and purified to their hand. Yea our modern Sugar; as it is boiled and baked, is not above two hundred years old; and the art of refining it was found out long since by a *Venetian*, getting above an hundred thousand crowns thereby, leaving them to his son (afterward made a Knight,) who wasted all to nothing.

§ 8. In the north of this Tribe lies the vale of *Jezebel* and Well of *Harod*, where *Gideon* conquered the *Midianites* encamping by the hill of *Moreh*. Indeed the achievements of *Gideon* take up almost this whole half-tribe, and therefore we will attend on him from his call to be a Judge unto his summons to his Grave.

§ 9. Sad in his time was the condition of the *Israelites*, oppressed by the *Midianites*, who swarmed like *Grass-hoppers*, for number and noisomeness, over the land of *Canaan*: *Grass-hoppers* were formerly a Plague for Egypt, but now for *Israel*, these *Midianites* devouring all which the other had sown. Time was, when the *Israelites* reaped the fruits they did sow, whereas now they sowed what they did not reap. See what wofull inversions sin can make. In this dolefull estate the Angel found *Israel*, when he sat under *an oak* in *Opbrab* in the east of this Tribe near *Jordan*, and saluted *Gideon* threshing by the wine press, *The Lord is with thee, thou valiant man*. Much concealed valour may lurk

m AR. 26. 29.

The river  
Kanab.

n AR. 23. 23.

o Joh. 17. 9.

p M. Sandin  
his travels.Sugar a mo-  
dern inventionq Pancirollus  
de rebus invent  
lib. 2. tit. 5.Gideon of a  
thresher made  
Judge.r Israel's sad con-  
dition.  
\* Judg. 6. 5.

\* Judg. 6. 3.

\* Joh. 24. 13.

\* Judg. 6. 11.

lurk under a plain and painfull outside, which a just occasion may produce into publick view. Yet let none turn their *sails, aker-staves, sheep-hooks, shuttles, needles, into swords*, till first with Gideon they have a warrant from God for the same. Gideon having thus a call from God and confirmed with many miracles, first by night cast down the Altar (erecting one to God in the same place) and cut down the grove of *Baal*, then gathered an Army of thirty two thousand therewithall to fight the *Midianites*.

Gideon's Army  
abridged.  
Judg. 7. 5.

§ 10. But his Army must be *garbled*, as too great for God to give victory thereby: all the fearfull return home by *Proclamation*, leaving the Persons, not the Men in the Army, fewer for their departure. The good liquor was no less for the loss of such froath, though two and twenty thousand then went away. Yea the body of his men remaining, was still too big, and must pass another *decostion*. Their valour, hardiness and industry must be tried by a *Purgatory of water*, and those only were admitted to march on, (proving but three hundred) who *bowed not down on their knees*, in a lazy posture, as if they meant to *make a set meal* in drinking) but loath to lose so much time, *'doglike lapped water out of their hands*, (their dishes, as their tongues were their spoons,) manifesting thereby, (*quick at meat, quick at work*) the activity of their spirits, taking all refreshing, only in passage to their farther employment.

Judg. 7. 5.

Gideon's  
consecration  
to Gideon.  
Judg. 7. 14.

§ 11. With these three hundred Gideon advanceth against the *Midianites*, and (as formerly by the deeds of his friends) is now confirmed afresh with the dreams of his foes, and their own interpretation thereof. Strange that God should condescend so much, and so often for Gideon's satisfaction, working miracles *backward and forward* for his sake: *fleece only wet*, and *ground dry*, *'fleece only dry*, and *ground wet*. Heavens reall miracles, will endure turning, being *lining*, and *facing*, inside and outside both alike. Yea after these and other confirmations, God the night before the battel gave Gideon a new sign out of his enemies own mouth. He that spurneth at the presumptuous, how low will he stoop to take up a *weak but true* faith! Thus the wise mother beateh the sound and froward, but bemoaneth and cherisheth her sick and froward child.

Judg. 6. 37-59

The Midianites  
assaulted.  
Judg. 7. 14.

§ 12. The *Midianites* lay secure in their Tents when the word was given, *The sword of God and Gideon*. Excellent mixture, both joined together; admirable method God put in the first place; Where Diving blessing leads up the *Van*, and mans valour brings up the *battel*, must not victory needs follow in the rear? *Gideon's* men by order from him, brake their lamp-lined pitchers, whereby night is turned into light, silence becomes a loud sound in an instant. We have *this treasure in earthen vessels*, and what miracles may the light of Gods word in the pitchers of poor preachers bring to pass?

and con-  
quered.

§ 13. The sudden shining and sounding fills the eyes and ears of the

the *Midianites* with amazement. Whence came these spirits walking in the dark, dropt from Heaven, or raised from the Earth? The text was terrible, but oh what dismall descants did their affrighted fancies make thereon! Every mans fear, single in it self, was doubled by reflexion from his next neighbour. For, hearing so many Trumpets together, if so many Trumpeters, then how many Soldiers in proportion unto them? Hereupon the *Hofran*,<sup>w</sup> and cried, and fled to *Bethshittah* in *Zerabab*, and to the borders of *Abel-meholab*, unto *Tabbath*. Thus great Armies once struck with amazement, are like wounded Whales, give them but line enough, and the fishes will be the fishermen to catch themselves, and beat themselves tame by their own violence.

w Julg. 7. 21.

§ 14. Hereafter let none term Gideon (as *Ulysses* \* is disgracefully called) *Nocturne miles*, the *night Knight*, because he conversed with the Angel, cast down *Baals Altar*, conquered the *Midianites*, all by night; seeing now in open light he pursued his conquest, chasing *Zebab* and *Zalmunna* with the rest of their Army, home to their own Country, where he overtook and destroyed them. Mean time the *Ephraimites* were active in stopping the passages on *Jordan*, and slew *Oreb* and *Zeeb*, the one at a *rock*, the other at a *wine-press*, first coloured with their blood, then called after their names to all posterity.

Improves his  
victory.  
S. Since in  
Treat.

y Judg. 7. 25.

§ 15. What remains of Gideon, I would willingly conceal, that his Sun might not set in a cloud. But, man must not smother, what God will have seen, especially because tending to his honour, our instruction, though Gideon's disgrace. Who, refusing a Crown, accepted the ear-rings of the people, and therefore made an *Ephod*: surely only as a civil memoriall of his valour, and their thankfulness. But, what had Gideon a *Manassie*, to do with an *Ephod*, a *Leviticall* vestment? Such a monument was neither of divine institution or benediction, and therefore through mans corruption, easily subject to be abused to superstition. If Gideon walks but on the brink, the next generation will fall to the bottom of Idolatry, as here it came to pass. Posterity went a *whoring* after this *Ephod*, which caused the massacre in, and destruction of the Family of Gideon, whom we leave buried in *Ophrah* in the *b* grave of his Father *Joash*, and so proceed.

Gideon occasi-  
oneth Idolatry.

z Judg. 8. 27.

a Ibidem.

b Ibid. v. 32.

§ 16. And now his History finished, we shall soon dispatch the remainder of this half Tribe. First we resume *Abel-meholab* (lately mentioned) which was the habitation in after ages of *Elisba*. Here he was plowing with *twelve* <sup>c</sup> yoke of oxen before him, and he with the *twelfth*. What in severall teams, or all in the same to draw one plough? The latter is most likely, whilst our English husbandmen will not wonder at such an herd of oxen, (twenty four) haling at one plough, when they shall read, that the *Vale of Jordan* (wherein lay *Abel-meholab*) is noted for *d* clay ground, and therefore such stiff land, especially at the *first tith* thereof) must needs require a great strength thereunto. But had his oxen been as

Abel-meholab  
the place of  
Elisba.

c 1 Kin. 19. 19.

d 1 King. 7. 45

e 2 King. 2.8.

f Luke 9.62.

The Vale of Jordan.

g 1 Kin. 7.46.

h John 3.25.

Garb-Rimmon  
the land  
of T. 1.2.4.6.  
1 John. 21.25.  
k 1 Chr. 6.70.The mountain  
of Gilead  
1 Judg. 7.3.  
m Judg. 7.1.

n 1 Kin. 18.13.

o Mar. 10.41.

p In Egypt  
Paula by E-  
piph. ad Mar-  
celum.

many more *Elisba* would willingly have left them, when *Eliab* his Mantle was once cast upon him. Mantle, which could stop Rivers in the full speed of their course, and therefore might stay a man in the height of his calling. Hereby we perceive that the words of our Saviour, No man having put his hand to the plough, and looking back, is fit for the Kingdom of God, are not literally, but spiritually, to be expounded, of such as having well begun, apostate from their religious Resolutions.

§ 17. In the aforesaid vale of *Jordan* lay *Zartban*, betwixt which and *Succoth* (on the other side of *Jordan* in the Tribe of *Gad*) the two brazen pillars, (*Jachin*, and *Boaz*) with all the vessels of the Temple, were made by *Hiram*, of bright brass, in the clay ground, which probable served him for molds to run the melted metall therein. And somewhat more towards the North, lay *Aenon* near to *Salim*, where *John* was baptizing, because there was much water there. Here his Disciples complained to *John*, concerning Jesus eclipsing him with his lustre. *John* truly stated the controversy, and modestly determined it against himself, how he must decrease, whilst Christ must increase.

§ 18. As these places lay on the East of this Tribe, in the vale of *Jordan*. So in the Western part thereof in the vale of *Jerzeel*, lay *Garb-Rimmon* in *Chronicles* called *Bileam* the sole City which the *Levites* had in this entire part of the Tribe of *Manasseh*; seeing *Taanach* (called *Anar* in *Chronicles*) lay (as is aforesaid) in that part of *Manasseh* which was surrounded with *Issachar*. The Land of *Tappuah* belonged also to this half Tribe, though *Tappuah* the City pertained to *Ephraim*. Thus the Town, and late Castle of *Belvoir* stands in *Lincoln-shire*, though the vale thence denominated lies in three shires round about it.

§ 19. Amongst the mountains in *Manasseh*, we take especiall notice of *Gilead* (so called from *Gilead* the grand son of *Manasseh*) whence *Gideon*'s cowards departed; the hill *Moreb*,<sup>m</sup> high which the *Medianish* Army was incamped; and above all the Mountain of *Obadiab*, so called because therein in two caves he hid an hundred Prophets, so close, that neither foes nor friends knew thereof, neither *Jezebel* nor *Elijah* getting intelligence of their being there, the latter erroneously conceiving himself alone left of all the Prophets in the Land. Their bill of fare was bread and water, precious liquor when it had not rained in *Israel* for three years and an half; hereto our Saviour reflected, that none should lose his reward that gave his little ones a cup of cold water, yea, that such who received a Prophet, should receive a Prophets reward, as here it came to pass. For the sparks of his Guests spirit caught hold on *Obadiab*, their Host, so far inflaming his breast with inspiration that the short prophecy bearing his name, is by learned men referred to him, as the Author thereof. Saint Hierom tells us, that the Lady *Paula* (as weak as she was) climbed up this mountain, to behold those monumental caves therein.

§ 20. In

The Rephaims  
their iron  
chariots.

§ 20. In this land we also meet with the woody hills of the *Perizzites*, and of the *Rephaims*, or *Giants* mingled amongst them, much affrighting the *Manassites* with their *Iron chariots*. Not as if all made of massie iron, (such would have been flugs in fight, and so heavy, that they needed horses of steel for strength to draw them) but that they were plated and armed with iron hooks, mischievous instruments of execution, especially in the pursuit of a broken army, men being as grass whereof whole swathes were mowed down with these crooked sithes in chasing a routed enemy. Enough almost to make one suspect our ancient *Britons* akin to these *Canaanites*, seeing such chariots were so fashionable in their fights; were it not that we find the like *ῥαπταία δρυμασπορία, & ῥαπταία*, frequently used in all Eastern Countrys. However *Josbua* gave the *Manassites* both a promise and prophecy, that (notwithstanding those *Iron-mowing forts* of the *Canaanites*) they should in process of time certainly overcome them.

§ 21. We must not forget *Bethsan* belonging to *Manasseh* (but seated and invironed with *Issachar*) whence for a long time they could not expel the *Canaanites*, therefore cal'd it *Bethsan*, that is, the house of an Enemy. Here the bodies of *Saul* and *Jonathan* were hung up by the *Philistines*. *Bethsan* was afterwards called *Nysa* by humane writers (and at last *Scythopolis*) from *Nysa Bacchus* his nurse, whom he is said there solemnly to have buried. A jolly dame no doubt; as appears by the well battling of the plump boy her nursery. But seeing wine was *Bacchus* his milk when a Child, meat when a man, foot when well, physick when sick, we may justly conceive the history mythologically true, the burying of *Bacchus* his nurse in this place plainly importing plenty of the best wines in the Country hereabouts.

§ 22. As for *Bezek* I name it last of all, because ambiguously placed in the confines of *Manasseh*, and *Ephraim*, different from a City of the same name, nearer *Jerusalem*, where the Tyrant *Adonibezek* lived. In this *Bezek* *Saul* numbred the *Israelites* (being three hundred and thirty thousand) and thence marched to the relieving of *Jabesh-Gilead* from the *Ammonites*. The Arms of *Manasseh* have been formerly blazoned, and expounded in our Description of the half Tribe beyond *Jordan*, and in the *Solomons* Purveyorships this land, with some of *Zebulun*, fell under the care of *Baanab* the Son of *Ahilud*.

q Caesar de  
Bella Britan-  
nico.  
r Dind. Sic. l.  
17. Plutarchus  
in Artaxerxe  
q. ali.Bethsan where  
Bacchus his  
nurse was  
buried.  
1 John. 17. 11r 1 Sam. 31. 12  
u Plin. Nat.  
hist. lib. 5. c. 18

Bezek

w See the de-  
scription of  
the land of  
Moriab.  
x 1 Sam. 11. 8.

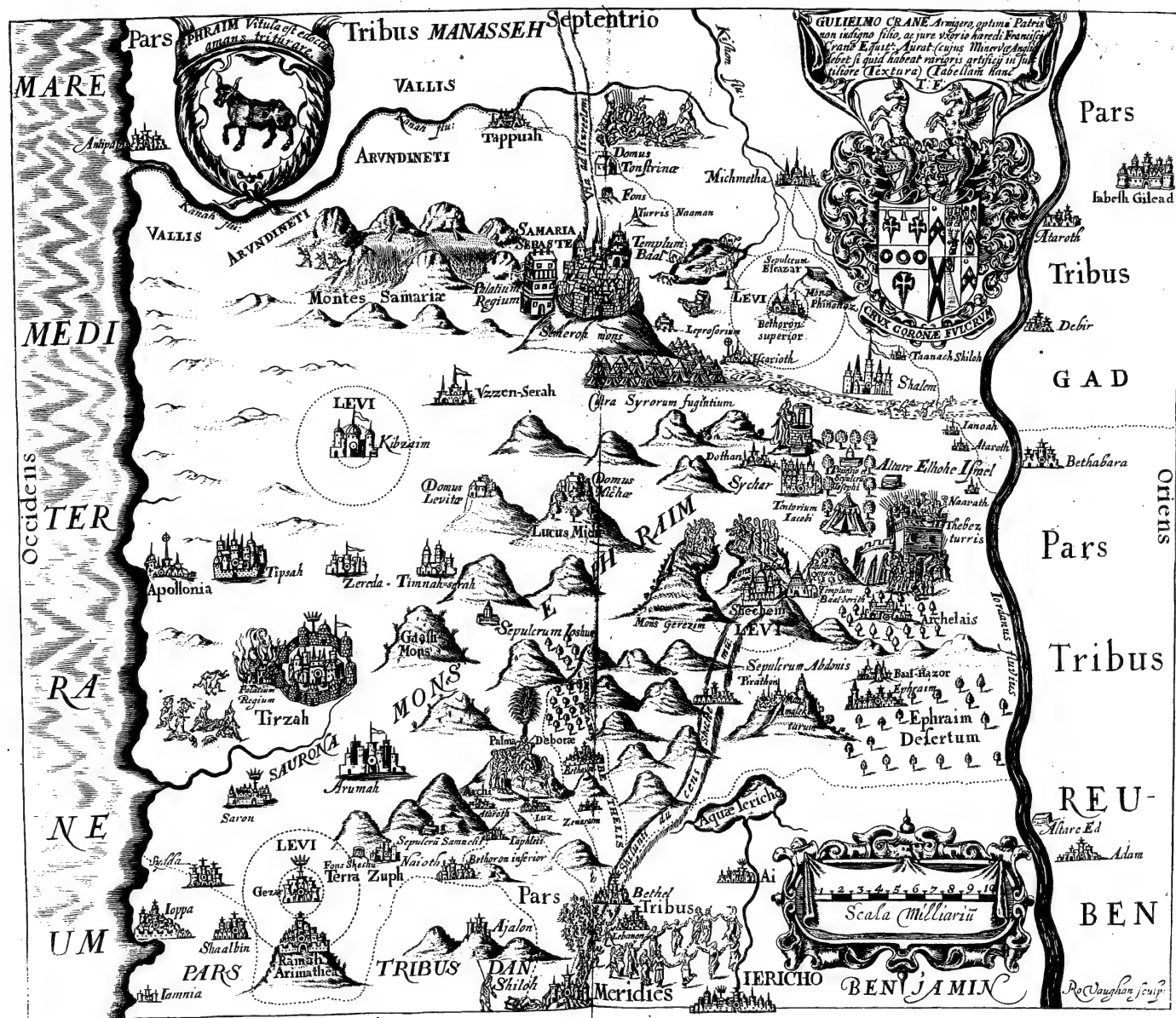
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*Here the Map of the Land of Ephraim is to be inserted.*








## THE TRIBE OF EPHRAIM.

### CHAP. IX.

§ 1.  Ephraim, the younger Son of Joseph was blest by his grandfather Jacob, laying \* his right hand on his head (the print of whose fingers remained visible in the happiness of Ephraim's posterity) that behind Manasseh in age, he should prove before him in honour; which came to pass accordingly. Such was his increase in Egypt that they amounted to forty<sup>†</sup> thousand five hundred men, all whose carcases fell in the Wilderness, and a new generation of thirty two \* thousand five hundred entered the land of Promise.

Ephraim who accounted the chief.  
\* Gen. 48. 14.

† Num. 1. 33

\* Num. 25. 37

§ 2. A Princely and puissant Tribe. Ephraim (saith David) is the strength of my head, and is often put by a honorable Synecdoche for all the ten Tribes or whole \* Kingdom of Israel. The people thereof were active, valiant ambitious of honour, but withall hasty, humorous, hard to be pleased, forward enough to fight with their foes, and too forward to fall out with their friends, counting other mens honour to be their injury, except they might be admitted joint purchasers with them in all gallant undertakings. This caused their contest, first with \* Gideon, who pacified them with his compliance, and afterwards with Jephthah, where their Braul was hightned into a Battel, (how quickly do hot spirits hatch words into blows!) of which we have<sup>†</sup> spoken before.

A princely and puissant Tribe.  
† Psal. 56. 7.  
a 112. 7. 2.

\* Judg. 8. 2.

§ 3. This Tribe was subject to a naturall imperfection of lipping, the cause whereof we leave to others to dispute, whether got by imitation, or some hereditary defect in their tongue, or proceeding from some secret quality in their soil, as it is observed in a village at Charleton in \* Leicestershire, that the people therein are troubled with wharling in their utterance. The best is, men must answer to God for their vitious habits, not naturall impediments; and better it is to lisp the language of Canaan; than plainly to pronounce the speech of Ashdod.

† In Gad Sect. 20.  
The Ephraimites had a naturall lipping.

b Cant. Brit. in Lecest.

§ 4. Sure I am, no Tribe, Judah excepted, can vie eminent persons with Ephraim, as Deborah & Abdon, both Judges of Israel, the one by her \* habitation whilst living, the other by his<sup>d</sup> sepulchre when dead, truly collected

But were valiant and fortunate.  
c Judg. 4. 5.  
d Judg. 12. 15

c 1 Kin. 11. 26.

lected to be of this Tribe, as also <sup>c</sup>Jeroboam and all the Kings of Israel (save Baasha, Jehu, and his four Successors) are commonly counted to be Ephraimites.

The bounds of Ephraim.

§ 5. Ephraim had Manasseh on the North, Benjamin and Dan on the South, Jordan on the East, the Mediterranean-sea on the West. But as for the particular indentings and flexures of the borders of this Tribe, they are so many and so small, they will be scattered out of our memories, except bound together as we find them in the text.

Explain why necessary herein.

§ 6. Condemn not this our diligence for needless curiosity, but know, that every meer-stone that standeth for a land-mark, though in substance but a hard flint, or plain pibble, is a precious stone in vertue, and is cordiall against dangerous controversies between party and party, and therefore it is of great consequence to be well skilled in the out-limits and boundaries of this, or any other considerable Country.

Ephraim's particular bounds

§ 7. The particular bounds therefore of this Tribe ranged exactly as followeth.

## South.

## West.

## North.

## East.

1. From Jordan by Jericho to the waters of Jericho on the East.
2. Thence to the wilderness that goeth up from Jericho, throughout mount Bethel.
3. Thence to Luz, thence to the borders of Archi to Ataroth.
4. Thence westward to the coasts of Zapheth.
5. Thence to the coasts of Beth-horon the neither.
6. Thence to Gezer, thence to the sea.

The Mediterranean Sea.

- |  |                   |
|--|-------------------|
| <ol style="list-style-type: none"> <li>North-west. 1. From the Sea to the river Kanah, thence to Tappuah.</li> <li>North-east. 2. Thence to Beth-horon the upper, thence to Micmetha.</li> <li>3. Thence went about unto Tanath-Shiloh eastward.</li> <li>4. And passed on the east to Zanoah.</li> <li>5. Thence to Ataroth.</li> <li>6. Thence to Naaroth, and so to Jericho.</li> </ol> | The river Jordan. |
|--|-------------------|

Hereof no doubt was Hushai the Archite.

We reserve the satisfying of such difficulties as incumber these borders, to our fifth and last book, intending it shall serve our four former in the same office wherein the Spleen attendeth on the Liver. For, as that is the drain or sewer of the feculent and melancholy blood: so we design our last book of Objections for the Repository of all hard doubts and difficulties, that the rest of our work may be more cheerfull and pleasant in the reading thereof.

Gezer given to the Levites. g 1 Chr. 7. 24.

§ 8. Amongst these liminary Towns, besides the Beth-horons, both of them with Uzen-Sherah, founded by <sup>a</sup>Sherah the daughter of Ephraim the younger (the greatest Buildress in the whole Bible) Gezer is most remarkable. The King hereof was destroyed by Joshua, <sup>b</sup>and the City was given to the Levites, but kept by the Canaanites in defiance of all the powers of <sup>i</sup>Ephraim, until Pharaoh taking it, burning it, and killing the Canaanites therein gave it for <sup>a</sup>present to his daughter Solomons Wife. Behold here two titles on foot at once, and the question is which should take effect. Whether the title of the Levites deriving it from Gods <sup>i</sup>grant though (a main matter) they never had the possession of Gezer given them, or that of Pharaohs daughter claiming it as a donative from her father. The best is, the cause was to be tried before the wisdom and integrity of Solomon, who no doubt, being so bountifull to the Temple, would not

h Josh. 12. 12.

i Judg. 1. 29.

k 1 Kin. 9. 16.

l Josh. 21. 21.

not be injurious to the Ministers thereof; but that as he gave the child to the true mother, he would adjudge the City to the originall owners thereof, though making his Queen some reparation otherwise. Proceed we now to the description of this Tribe, and will begin with two eminent Cities in the south part thereof.

§ 9. Rama, otherwise <sup>a</sup>Ramarbaim-Zophim (because consisting of two Towns, and seated in the land of <sup>b</sup>Zuph) was the place, where Samuel was <sup>c</sup>born wonderfully, of a long barren mother, <sup>d</sup>lived unblamably, (as appears by the <sup>e</sup>national testimony of his integrity) died peaceably, and was <sup>f</sup>buried honorably. Naitoth nere Rama was the name of his house, where David sometime conversed with Samuel, two eminent Prophets then living together under the same roof.

§ 10. Yea, the very air of this place seems propheticall, seeing Saul coming hither to attach David, was by the Great well that is in Sechu (the Helicon of heavenly raptures) strangely inspired, and stripping himself, fell a <sup>a</sup>prophecy a day and night together.

§ 11. This Saul continued constantly a carnall man, though we meet with many spirits, which successively possessed, and deserted him, 1. The spirit of prophecy, which <sup>b</sup>twice ravished, then finally forsook him. 2. The spirit of the Lord, fitting him for government, which <sup>i</sup>departed from him after David was anointed. 3. An <sup>k</sup>evil spirit which troubled him, partly allayed by Davids musick. 4. His vitall and animall Spirits, which partially forsook him at the witches sad news, when he fell all along on the earth, and there was no <sup>l</sup>strength in him. 5. His spirit, or soul, finally forced from him by his own sword on mount Gilboa. What need then have men to try the <sup>m</sup>Spirits before they trust them, seeing so many of them may be in one and the same person?

§ 12. In the new Testament this Rama is called Arimathea, whereof was <sup>n</sup>Joseph that honourable Counseller, who so freely resigned his own sepulchre to the body of our Saviour, and with Nicodemus provided for the decent interring thereof.

§ 13. Shiloh succeeds (in a narrow southern spong of this Tribe) where after the conquering of Canaan, the Tabernacle was solemnly set up, and remained there almost four hundred years. This place was for that purpose preferred before others, partly because almost the centre of the land, and partly in honourable respect to <sup>o</sup>Joshua, extracted from, and living in this Tribe of Ephraim; and pity it was that God and the Prince should be parted. Perchance the allusion of Shiloh with <sup>p</sup>Shiloh, <sup>q</sup>Silom, (which is by interpretation sent, clearly pointing at our Saviour) might promote this place for the erection of the Tabernacle therein.

§ 14. At Shiloh there was an anniversary dancing of the daughters thereof (probably collected out of all Israel coming then to the Tabernacle) where the Benjamites as yet unprovided for wives; lying in ambush in the vineyards, violently <sup>r</sup>seised some of those maidens for their brides,

(happy

Ramarbaim-Zophim. a 1 Sam. 1. 1. b 1 Sam. 9. 5. c 1 Sam. 1. 19. d 1 Sam. 7. 17. e 1 Sam. 12. 14. f 1 Sam. 25. 11.

Saul prophesies.

g 1 Sam. 19. 21.

Saul severall Spirits.

h 1 Sam. 10. 10.

i 1 Sam. 16. 14.

k Ibidem.

l 1 Sam. 28. 20.

m 1 John 4. 1.

Nimathea.

n Mar. 27. 57.

Shiloh why the first place of the Arkes residence.

o Josh. 18. 1.

p Isa. 8. 6.

q John. 9. 7.

Here Benjamites catch them wives.

r Judg. 21. 23.



(happy man be his dole) making strange matches, if each interest concerned therein be seriously considered.

§ 15. First for the Fathers of these virgins. Did this equivocating expedient satisfy their consciences, who had formerly sworn not to give their daughters to the *Benjamites* to wife, and yet now by laying the design themselves did in effect give these women in marriage to these men?

§ 16. Secondly, for the young men. What assurance had they, they could love, not choosing the fittest whom they liked of, but catching the first they lighted on? Or that they could be beloved, storming their wives with violence, in stead of taking their affections by mutual composition?

§ 17. As for these *Brides of fortune*, may we not presume that many of them which danced this day, wept on the morrow? Yet one thing might comfort them, they were all richly married to mighty matches of landed men, seeing the fair and fruitfull Tribe of *Benjamin*, with all the Cities therein was to be shared amongst their six hundred husbands alone, as the sole survivors and absolute heirs of the whole Country.

§ 18. In *Shiloh* *Eli* lived Priest, and Judge of *Israel*, whither *Elkanah* and *Hannah*, *Samuels* Parents repaired to Gods publick worship. This *Hannah* though silent when twitted by *Peninnah* for barrenness, found her tongue when here taxed by *Eli* of drunkenness: because a meer sufferer in the former, but in the latter a sinner had the accusation been true. *Samuel* (here prayed for) afterward here served God in a linen Ephod, and though generally there was a dearth of visions in this age, here he had many revealed unto him. But *Eli's* dim eyes connived here at his sons impieties. Whose servant with his *Trident* (an Innovation, no doubt, and none of the utensils made by *Moses* according to the pattern of the mount) would have raw flesh for his Master; so that, what between the raw flesh here sacrilegiously stolln, and the strange flesh wherewith those Priests abused themselves at the door of the Tabernacle of the congregation, any pious ear would now tingle to here their faults, as hereafter at their punishment.

§ 19. For soon after hapned the destruction of *Hophni* and *Phinehas* (slain in battell) the Arkes captivity, *Eli's* heart-breaking with the news, neck-breaking with his fall, the death of *Phinehas* his wife newly delivered, whose son got the sad name (not of *Benoni*, a name calculated for private, pangs, but) of *Ichabod* from this sorrowfull accident, because born in this grand eclipse when the glory was departed from *Israel*.

§ 20. Yea the very City of *Shiloh* it self, may seem in some sort to expire on the same occasion, which, as it owed its life and lustre to the Tabernacles residence therein, so sinks down in silence at the captivity thereof. For we finde no after mention of any eminent act therein, only that *Abijah* the Prophet long after lived there. He was the Jewish *Tiresias*, though blind, a Seer, who discerning *Jeroboams* wife through her disguise, foretold the death of her sick son *Abijah*. So much of *Shiloh*; proceed we now to the more northern and mountainous part of this Tribe.

§ 21. Amongst

§ 21. Amongst the remarkable places in mount *Ephraim*, we find *Timnath Serah*, or *Timnath Heres* (by inversion of the letters) on the North-side of the hill *Gaasb*, where when they had made an end of dividing the land, the Children of *Israel* gave an inheritance to *Josua*. See here his publick spirit, not improving his power, though Commander in chief, to pickout the fattest pastures, fairest meadows, fertilest fields for himself, but (as if he counted it possession enough for him to have gained possession for others) when the meanest man was first served, he was contented to stand to the peoples curtesie, what they would bestow upon him. If it found to the praise of a Generalls valour, to come last out of the field when it is won, no less it the commendation of his temperance to come last into it when it is divided. In *Timnath Serah* asked and built by him, *Josua* afterwards was buried; and as Saint *Hierome* reports that in his time the Son was depicted on his monument. This I dare boldly say, that whereas modern *Heralds* blazon Arms by the specious titles of *Planets*, their fancy is with most truth applicable to *Josua's* shield, bearing *Sol* and *Luna* indeed, having made both *Sun* and *Moon* stand still by his prayers. Also *Elezazar* the High Priest was buried in mount *Ephraim*, in an hill which was pertained to *Phinehas* his son.

§ 22. *Tirzah* was another City near mount *Ephraim*, whose King was conquered by *Josua*. In the days of *Solomon* it was a place of great repute, Thou art beautifull, O my Love, *Tirzah*; comely as *Jerusalem*, terrible as an army with banners. *Jeroboam* chose it to be his Royall-seat (perchance because near *Zeredah* his native place) where he and his Successors lived for weinigh sixty years. Indeed *Baasha* had a project to make *Ramah* the place of his residence, as nearer to *Jerusalem*, and therefore more convenient to mark the motions of the Kings of *Judah*; but frustrated of his designe he was fain to return to *Tirzah*, reigned and was buried here. *Elah Baasha's* son, was here drinking in the house of *Azzab* his Steward, when a dear reckoning was brought in, and no less than his life extorted from him by *Zimri* his Successor. Afterwards, when *Tirzah* was taken, *Zimri* either out of envy that the royall Palace should survive him, or desire to prevent a more shamefull death, burnt himself, and the Kings house together. We read of King *Asa*, that after his death, his subjects made a very great burning for him; but *Zimri* exceeded, making a bone-fire for and of himself when alive; herein standing alone, except seconded by *Sardanapalus*, who in like manner destroyed himself on the same occasion. Thus dyed *Zimri*, a King onely for a week, whose Reign like a winters day was short and dirty; yet long enough to leave this taunt for *Lezebels* mouth, and Proverb to posterity, Had *Zimri* peace, that slew his Master? Hard by is *Tiphath*, where King *Menabem* barbarously ripped up the woman with Child, because the City opened not to receive him.

§ 23. Besides Cities, many private dwellings were sprinkled on mount

The Possession given to *Josua*.  
Judg. 2. 9.  
1 John. 19. 49.  
50.

1 John. 24. 30.

\* John. 24. 33.

*Tirzah* once Metropolis of the Kingdom of *Israel*.  
2 John. 12. 24.  
2 Cant. 6. 4.  
1 Kin. 14. 17.  
1 Kin. 11. 25.

1 Kin. 15. 27.  
1 Kin. 16. 9.

1 Chr. 16. 14.

1 John. 11. 1.

2 King. 9. 31.  
\* 2 Kin. 15. 15.

Private houses  
on mount  
Ephraim.  
m Judg. 19. 1.

n Jud. 18. 2. 24

o Jud. 4. 5.

Samaria built  
by Omri.  
\* 1 K. 16. 9.

p 1 K. 16. 24

q Mic. 6. 16.

The stately  
buildings in  
Samaria.  
r 1 K. 16. 24

s Deut. 22. 8.

t 1 K. 22. 39

mount Ephraim; as the house of that <sup>m</sup>Levite, whose Concubine the men of Gibeab abused to death: the house of Micah, well stored with Idols, where first the five Spies, then the six hundred men of Dan, took up their lodgings, when marching to Laish: Ungratefull guests! who in stead of discharging their quarters, plundered their <sup>a</sup>Land-lord, taking his Images and Priest away with them. Thirdly, the house of Deborah under a <sup>o</sup>Palme-tree betwixt Ramah and Beihel, where she judged Israel. A tree then the Westminster Hall of the whole Land, made the seat of justice in an open place, partly that all people might have free access with their Petitions thereunto, without doors or Porters to exclude any; partly that so publick a place might minde Judges, parties, and witnesses of fair and clear proceeding without secret or sinister reservations, having heaven Gods Throne in view, and before their eyes. This Palme was preferred for this purpose before other trees, because far and fair spreading, it afforded much people a shady conveniency under the branches thereof; not to insist on (a text rather for fancy to descant, than judgement to comment on) the resemblances betwixt the growth of Palmes and judiciall proceedings. Which, as that plant improves itself by pressures, ought in fine to flourish in defiance of all opposition.

§ 24. But the most <sup>\*</sup>observable place in the north of this Tribe is the City of Samaria, built by Omri, (because the royall Palace was burnt at Tirzah, as is aforesaid) on an hill bought by him for two talents of silver, and called by him Samaria, from <sup>p</sup>Shemer the former owner of that place. Strange, it should take the denomination rather from him that sold it, than him that bought it: except this was part of the bargain, which appears not in Scripture. Sure we are, though the name of Omri was not preserved in the place, the Statutes of Omri were observed by the people, according to the <sup>r</sup>Prophets complaint, and his impious injunctions obliged men to the practise thereof. Samaria proved afterwards a beautifull City, & was the principal place of the residence & burial of the Kings of Israel.

§ 25. Stately was the Kings Palace therein. Hence King Ahaziah Abahs son had a mortall fall through a lattice in his upper <sup>t</sup>chamber: possible this mischance had bin prevented, had the house or chamber been built according to Gods direction, <sup>t</sup>with batlements, that man might not fall from thence. But likely it is, the Fabrick thereof was fashioned according to the Mode of the Sidonian architecture. Hard by Abah built an <sup>t</sup>Ivory-house. Conceive it chequered, inlaid, and adorned therewith: otherwise all the Elephants in India and Affrick, would not afford materials for such a structure: not to say, the crookedness and smallness of their teeth, made them useles for beames in that building. A frequent Synecdoche, to denominate the house from the principall materials therein, like Leaden-hall in London; not because wholly built, but only covered with that metall. But alas, what good would an Ivory-house do Abah, whilst he had an Ebony soul in the midst thereof, blacked over with impieties!

impieties. *Baals Temple*\* built by *Abab*, and turned by \**Jehu* into a *Jakes*, was a structure of great state, into which *Baals Priests* were trained by a device, and slain. The greatest place of receipt in *Samaria* (which might serve them for a market-stead, or rather for a seat of Justice) was that void \* place at the entring of the gate; of such a latitude, that it was able to receive at once the *Kings of Israel* and *Judah*, with their royall retinue.

§ 26. But amongst all the structures in *Samaria*, none more eminent than the streets built therein by the King of *Syria*. A thing scarce to be paralleled, that a foreign King should be permitted to erect streets in the Metropolitan City of another Kingdom. If any alledge that *Peter Earl of Savoy* built his palace in the Strand (known by the name of *Savoy* at this day) and that there is a street betwixt *Aldersgate* and *Smithfield* called *Britons street*, from the ancient lodgings of the *Duke of Britain* therein; neither of the instances amount to the matter in hand. The former palace being erected, as I take it, for the Earl's abode here when in banishment. And as for the latter, it appears not that the *Dukes of Britain* were at any cost in building it: whereas the *Kings of Syria* founded the Fabricks of those streets in the City of *Samaria*, and never inhabited therein. It seems when *Omri* began the new building of *Samaria*, either he requested the assistance of the King of *Syria* (as a neighbouring Prince in amity with him) to help him in the work; (no shame to beg the first clouts of friends for an Infant-city) or else the *Syrian Kings* civilly tendered their service, to give it as good handfell to so good a work, or as a *Royall Largeß* amongst the inferiour Builders thereof. For mine own part I conceive that the *Kings of Damascus*, got some conquest of *Samaria* not mentioned in Scripture, and then built these streets, as a monument of their victory and bridle to over-awe the City. The rather because *Benhadad* being afterwards overcome by *Abab* profered the like favour and freedom unto him, if it pleased him to accept thereof, *And thou shalt make streets for thee in Damascus, as my Father made in Samaria.*

§ 27. We meet in Scripture with three famous sieges of *Samaria*. Once when *Benhadad* not content with *Ababs* submission, (profering to hold all he had by homage from him) would have all the wealth of the City in specie surrendered unto him, vainly vaunting that *the dust of Samaria could not suffice for handfulls for all the People that followed him*. Surely the Scavengers were very diligent in sweeping so populous a place, or else it was a most hyperbolicall expression. But grant *Samaria* could not yeeld dust enough to fill the hands, the Mountains near unto it could afford dirt enough to stop the mouths of most of his Army, who few days after were thereon miraculously\* defeated.

§ 28. A second siege was in the reign of King *Foram*, when the Famine was so great, that an Asses head, and a cab of dung was sold at unconscionable rates: the former for food, the latter most probably for

11 King. 16. 32  
W 2 King. 10. 25. 27.

xi King. 22. 10

The King of  
Syria's streets  
in Samaria.

yi King 20. 34

First siege of  
Samaria.

zi King. 20. 10

41 King. 20. 21

The second  
siege of  
Samaria.

fewell, and surely not to drain Peter to make powder thence, an invention unknown in that age. Nor was the sudden plenty, occasioned by the Syrians flight, less admirable, all provision being brought down in an instant to a very unexpected low price. So that he that here knew beforehand what would be cheap or dear, needed but a few minutes to make him a rich Merchant. But this showre of plenty caused a flood of People to flock to the gates of *Samaria*, where that infidell Prince, who despaired of Gods power and *Elisba's* prophecy, was overwhelmed in the multitude; living so long to have his eyes confute his tongue, but not to have his tast confirm his eyes; beholding, but not partaking of the plenty.

§ 29. The third and last siege when the City was taken and destroyed by *Salumanefer* King of *Assyria*, in the reign of *Hosea* King of *Israel*, a King who was the best or rather the least bad of all that fate on that Throne. Of whom it is said, *he was evil in the sight of the Lord, but not as the Kings of Israel, that were before him*. It may therefore seem wonderful that the ruin of the Kingdom should happen in his reign: but what shall we say? When a vessel is already brimfull, the addition of the least drop more, will make it run over.

§ 30. Afterwards *Samaria* was peopled with Colonies of the *Assyrians*; great back friends to the rebuilding of *Jerusalem*, as the books of *Ezra* and *Nehemiah* do sufficiently declare. Our Saviour therefore gave in charge to the disciples, when sent to preach, *Into any City of the Samaritans enter ye not*. But this was but a temporary prohibition, for after Christs ascension and the persecution about *Steven*, *Samaria* quickly received the Gospel by the preaching of *Philip the Evangelist*. Here afterwards happened the great contest betwixt the two *Simons*, *Peter* and *Magnus*. The latter profering money to buy the gift of bestowing the holy Ghost. But leaving them we may observe Gods gradation in giving his holy Spirit. First to those that were purely *Jews* in *Jerusalem*; then to such as were partly *Jews* in *Samaria*; Lastly, to such as were purely Gentiles in *Cesarea*, where *Cornelius* was baptized.

§ 31. Near *Samaria* was a Fountain to wash, and House to shear the sheep. Nigh to which in the rode of *Jezreel*, *Jehu* met two and forty men coming on a visite of respect, to salute the late slain sons of the King of *Israel*. Wherefore because the persons they came to waite on were not in this world, *Jehu* took order to send them all to the grave; that they might be more perfectly informed how it fared with those, whom they came to salute. Hard by is the *Lazar-house*, wherein lived those Lepers, who being banded betwixt two deaths of the Famine and the Sword, preferred to put themselves on sudden and doubtfull, rather than on slow but certain destruction; and first brought to *Samaria* the tydings of the *Syrians* tents left empty of men, and full of provision.

§ 32. We

§ 32. We must not forget the Pool near *Samaria*, wherein *Ababs* chariot was washed, though some difference appears betwixt the prediction and performance thereof.

Prediction. 1 King. 21. 19.

Performance. 1 King. 22. 28.

Thus saith the Lord, In the place where the dogs licked the blood of Naboth, shall the dogs lick thy blood, even thine. And one washed the Chariot in the Pool of Samaria, and the dogs licked up his blood, and they washed his Armour according to the word of the Lord which he spake.

The difficulty is this; the dogs licked the blood of *Abab* at *Samaria*, whereas *Naboth* was stoned at *Jezreel*, twelve miles and more Northward. To reconcile which difference, *Rabbi Salomon* conceives that though *Ababs* chariot was washed at *Samaria*, his armour was washed at *Jezreel*, where (saith he) the royall armory was kept. Others fancy an out-let of the Pool of *Samaria* in the River *Kison*, which many miles off guided by the Vinyard of *Naboth*, so that his blood might be carried thither down the stream. Lastly, it is generally answered, that those words, *In the place*, are not to be taken restritively for the same numerical spot of ground, but extensively for the same Land, Country, and Kingdom, which then was fulfilled according to the Prophets prediction. Not to say, that some understand, *In the place where the dogs licked*, that is, *pro eo quod*, instead, in lieu, or in requitall of thy cruelty, dogs shall lick thy blood, &c. Nor have Iought elle to observe of *Samaria*, save that *Herod* called the name thereof *Sebastæ* from a fair Temple erected here, in the honour of *Augustus Cæsar*.

§ 33. Hard by are *Ebal* and *Gerizim*, twin-mountains of equall height, on which, in the days of *Joshua*, after the conquest of the Land, the people of *Israel*, according to Gods command, assembled themselves, with their women, little ones, and strangers, in manner and method following.

On mount *Gerizim* to bleis.On mount *Ebal* to curse.1. *Simeon*. 4. *Issachar*.1. *Reuben*. 4. *Zebulun*.2. *Levi*. 5. *Joseph*.2. *Gad*. 5. *Dan*.3. *Judab*. 6. *Benjamin*.3. *Asher*. 6. *Naphthali*.

See we here, both the Royall and Sacerdottall Tribes (*Judab* and *Levi*) on the blessing side; all cursings and imprecations (save when of absolute necessity) ill becoming the mouths of Magistrates and Ministers. In this action, the *Levites* appeared in a double capacity; as publick officers, so they spake to the men of *Israel* with a loud voice; and as private persons, so they contributed their *Amen*, with the rest of the People.

§ 34. Here it will be demanded, seeing the sides of this Quire were so far asunder, how could the *Levites* voices be distinctly heard from one Mountain to another, especially if the whole City of *Sechem* (as the *Rabbin* will have it) lay interposed betwixt them: and may not Divine service as well be warranted in a language unknown, as unheard; both being equally understood? For answer whereunto, we must know, that the very make, and fashion of these Mountains (pick'd out by Gods providence for that purpose) might advantage much the articulate audibility

The Pool of Samaria.

2 King. 6. 25. 26.

u 1 King. 21. 1.

Cursing and blessing on Ebal and Gerizim. a Josh. 8. 34. b Deut. 11. 29. c Josh. 8. 35.

d Deut. 27. 12.

e Deut. 27. 14

How they might be heard from one mount to another. f Benjamin in Itenerario. pa. 38.

g Giraldus  
Cambrensis.  
See Cambren-  
Brit. in Meri-  
onith-shire.

audibility of the Levites voices, especially if (as some fancy them) they bended tops hanged over and leaned inwards, so, as it were with mutuall consent, more conveniently to reach the sound from the one to the other. We know what<sup>s</sup> some have written of the Mountains in *Merionith-shire*, so even in height that the shepherds may talk together on the tops of them, yet so, that if haply they appoint to meet together, they can hardly do it from morning to night. Besides, the people knew before-hand, the very numericall words, both of the blessings, and cursings, which the Levites were to pronounce, and this rendered their voice intelligible at the greater distance. For, our ears and eyes quickly own those objects far off, with which formerly they have been familiarly acquainted. Lastly, the Levites uttered no long continued orations, but short speeches severally distinguished, with the full periods of the Peoples *Amen*, which gave fair notice to their neighbours on the next Mountain, when to begin, and end their attention; and sentences so plainly pointed, are more easily understood at greater distance.

A solemn Al-  
tar built on  
mount Ebal,  
Deut. 27. 5.  
Josh. 8. 31.

§ 35. On Mount *Ebal*, where the curses were pronounced, a solemn Altar was, according to<sup>h</sup> Gods command, set up by *Joshua*; and burnt<sup>h</sup> and<sup>i</sup> peace offerings were sacrificed thereon. No more than needed, for otherwise the maledictions had no sooner been uttered, but condemnation, and execution had instantly ensued, if these Sacrifices, with the merits of Christ typified therein, had not seasonably interceded. This Altar was made of whole stones, without Iron lift upon it, and was plaistered over, serving also for a Table-book (the stones being the leaves, and in the plaistering were the letters thereof) wherein, by Gods command, all the<sup>k</sup> words of the Law were written very plainly: not that all *Deuteronomy*, much less all the Pentateuch was registred thereon (where should they find, and how should they fetch stones in *folio* for so voluminous a work?) but either the thirteen cursings (with their opposite blessings) mentioned there; or else the ten Commandments, the Bre-viate, and abstract of the whole Law.

k Deut. 27. 8.  
32.

Two sects of  
Samaritans  
the first Ido-  
laters.

§ 36. But Mount *Gerizim* was the *Holy of holies* to the Samaritans; in after ages commonly calling it the *blessed Mountain*, and confining their publick service, and Sacrifices to that place. Here, to avoid confusion, we must take notice of two distinct sorts, or sects of *Samaritans*, differing much amongst themselves, in

1. Antiquity. 2. Extraction. 3. Religion. 4. Place of their worship.  
One from *Rezekiah* time. Heathens by descent. Idolatrous. Any where in the Province of *Samaria*.  
Another from *Rezekiah* time. Mongrel-Jews. Heridicall. In mount *Gerizim* alone.

We begin with the former, being Colonies of *Affyrians*, planted by *Salmanser* in the place of the ten Tribes, which he had carried away into final captivity. These at first were devoured with Lions, saith the

Scripture, though<sup>m</sup> *Josephus* affirmeth, that the Plague; the *Samaritan Chronicle*, that the Famine destroyed them. Presumption in them to deviate from Gods word; for though both Plague and Famine may in

l King. 17. 25.  
m Antiq. lib. 9.  
esp. 14.

some

some sense be allowed to be Lions, that is, devourers; yet such as confound them, destroy Gods solemn Quadripartite of his punishments, making three members, of his four sore judgements mentioned in the <sup>n</sup> Prophet, *coincidere, to interfere*, yea run all into one. Afterward, a Jewish Priest was at their request sent out of *Assyria*, to teach these *Samaritans* the manner of the God of the land. He is called *Ezdras* by <sup>p</sup> *Epiphanius*, by others <sup>l</sup> *Lun*, and by some *Zacharias*; but seeing God hath concealed his name, it is no whit material to know it, especially, except he had taught them better divinity. For he instructed them not to serve God as they ought, in his Temple then extant at *Jerusalem*, but in their own country, according to the direction of *Jeroboam*; and then, no wonder, if the *Samaritans* were guilty of abominable impieties. For, as water neither will, nor can naturally ascend higher, than just level to the spring, or fountain, whence it is derived: so these people were capable of no purer service of God, than as they were principled by this superstitious Priest, who either did not know, or would not teach them the true Religion. Yea, their practice fell short of his precepts, not worshipping one God alone, but every city had also a severall <sup>l</sup> *Idoll* to themselves, according to the nations whence they were descended. These were the ancient Idolatrous *Samaritans*, which, as *Chrysostome* saith, did *mixtum* mingle what was not to be conjoined, and which in process of time were well wasted, and few (if any of them) extant in the days of our Saviour.

§ 37. These were succeeded with a second sort of hereticall *Samaritans*, beginning in the government of *Nabemias*, who<sup>t</sup> reporteth, that one of the sons of *Josada*, the son of *Eliafhib* the high-Priest, was son-in-law to *Sanballat* the *Horonite*, and therefore I chased him from me. This Priest is by *Josephus*<sup>t</sup> called *Manasse*; who thus driven away from *Jerusalem*, went with other *Jews*, guilty of the like mongrell-matches, to the *Samaritans* their wives kindred, and there (as the Jewish<sup>n</sup> writers relate) built an Anti-temple on mount *Gerizim*, where a medly nation devised a miscellaneous worship of God, rejecting all the Scriptures, save the five books of *Moses*, and maintaining many abominable superstitions. And yet they were not so bad, as *Epiphanius*<sup>w</sup> makes them, charging them by a far-fetch'd consequence, to worship heathen Gods, because placing sanctity in that mountain, wherein *Jacob* buried his Idols, <sup>x</sup> whilst some tax them to adore a *Dove*, the Arms of the Kings of *Babylon*, and other unjustly accuse them, utterly to deny the resurrection; we remit the Reader to our learned<sup>y</sup> Author, who cleareth them from these false aspersions; and though we our selves will not take the pains to plead their cause, let us have the patience, to hear others speak for the worst of men, when unjustly traduced.

§ 38. But the main difference in matter of Religion, betwixt the *Samaritans*, and *Jews*, is no less briefly, than clearly, and truly stated in those words

n Ezek. 14. 21

oal King. 17. 27  
pCont. Hares.  
lib. 1. p. 45. 9.  
yIbn. Parid. in  
Chron. Arab.r 2 King. 17.  
29, 30, 31.The second  
Scd hereticall  
l Nhe. 13. 28l Ant. Jud. l. 11  
cap. 7. 8.n Z. mach. Da-  
vid part. prime  
pag. 25. f. 8.

w Hares. 9.

x Gen 35. 4.

y Hotting. Ex-  
ercit. Anti-morSamaritans for  
their own ad-  
vantage falsifie  
the text.



z John 4. 20.

a Deut. 27. 12  
b Joshi. 8. 30.  
c Vid. 5. am.  
Pent Deut.  
27. 4.

\* 1 King. 6. 1.

d Gen. 12. 6, 7

e Psal. 78. 67.  
68. 59.

f Joshi. 18. 1.  
Joshi. 16. 6.

The testimony  
of the son  
of Sirach.  
g 2 Macc. 6. 2.

words of the woman to our Saviour, <sup>2</sup> Our Fathers [Samaritans] worshipped in this Mountain [Gerizim,] and ye [Jews] say, that in Jerusalem is the place where men ought to worship. The contest grew high betwixt them, each zealous to assert the transcendent holiness of their Temple; insomuch, that the Samaritans made the text false, to make their title true, wilfully depraving the original. For whereas we read in the Hebrew, both that <sup>a</sup> Moses directed, and <sup>b</sup> Joshua erected an Altar on Mount Ebal, the <sup>c</sup> Samaritan Pentateuch make the same built on Mount Gerizim, in the very place where afterwards their mock-Temple was set up, so to gain thereunto the greater reputation of holiness. This false foundation laid, they proceeded thereon, to vaunt of the excellency of their divine service, exceeding the Jews in

1. Antiquity, it bearing date from this solemn Altar, \* four hundred and odd years before the structure of the Temple by Solomon. And if the Jews once offered to plead the original of their Temple from Abraham sacrificing his son Isaac on Mount Moriah, then the Samaritans to outvie them, derived the seniority and sanctity of their Mountain, from the first apparition God made to <sup>d</sup> Abraham, and first Altar Abraham made to God in the land of Canaan, both in this, before Isaac was ever promised.
2. Constant continuance, pretending an uninterrupted succession of divine service in this place, whilst they objected the long intermission of Gods worship in Jerusalem, lying wast during the seventy years of the captivity in Babylon.

But, oh how light and slight, how few and feeble are the Samaritan arguments for the place of their worship, if compared to the numerous, ponderous, pregnant proofs Jews can produce, for Gods preference fixed in Jerusalem! The Samaritans therefore were wise in their generation, to admit alone of the five books of Moses for canonical (wherein all their supposed evidences for the matter in controversy, are contained) seeing otherwise, had they accepted of the rest of the Prophets in the old Testament, their witness had utterly overthrown the fundamentals of their Religion, which so frequently make Jerusalem the proper centre of all pious mens devotion. One instance for many; <sup>e</sup> Moreover he refused the tabernacle of Joseph and chose not the Tribe of Ephraim; but chose the Tribe of Judah, the mount Sion which he loved. And he built his Sanctuary like high Palaces, like the earth which he hath established for ever. Here Ephraim is singled out by himself, as of all the Tribes, most probable in after ages to jussle with Judah, for the place of Gods publick service (in whose portion was Mount Gerizim, besides Shiloh where the Tabernacle so long resided) and yet he is clearly cast, and the cause adjudged against him, by the immediate determination of God himself.

§ 39. We have no more to say of the Samaritan Temple on Mount Gerizim, save only that <sup>f</sup> Antiochus afterward turned it for a time into the

the Temple of Jupiter that keepeth Hospitality. Sure I am, the Samaritans practised small Hospitality in the Country thereabouts; denying to give our Saviour entertainment in their Towns<sup>h</sup> because he was going to Jerusalem. The truth was this Temple was destroyed somewhat before the time of our Saviour, by John<sup>i</sup> Hyrcanus, after it had flourished above two hundred years: but, when the Temple was taken away, the Mountain remained, in which the Samaritans continued their adoration. We conclude all with the words of the Son of <sup>k</sup> Sirach, *There be two manners of Nations which my heart abhorreth, and the third is no Nation: They that sit upon the Mountains of Samaria, and they that dwell amongst the Philistims, and that foolish People that dwell at Sichem.* Meaning by the first, the Idolatrous, by the last, the Heretical Samaritans, who indeed were no distinct Nation (as Leopards and Mules are properly no creatures) but a mixture of Jews and Heathen blended together.

§ 41. Expect not here from me (as alien from our work in hand) any arguments against their presumption, who have dared to compare, yea prefer the Samaritan Pentateuch, for authenticalness, before the Hebrew Original. For three things (saith Solomon) the earth is disquieted, and the fourth it cannot bear, namely, an handmaid that is Heir to her Mistress. How much more intolerable then is it, when a translation, which is, or ought to be the dutiful servant to the Original, shal presume, (her Mistress being extant and in presence,) to take the place and precedency of her? As here apographum doth of the autographum, when the Samaritan transcript is by some<sup>m</sup> advanced above the Canonical Copy in the Hebrew. All I will add is this, that to the Jews <sup>n</sup> ἐπιστάται τὰ λόγια τοῦ Θεοῦ, were<sup>n</sup> committed the Oracles of God: and, to give them their due, they were careful Preservers thereof, being never reproved by our Saviour, (though often for false glosses thereon) of any forgery in corrupting, depraving, or altering the Letter of the Text: whereas no such trust appears delivered to the charge of the Samaritans. In a word, such as defend, that the Pentateuch coming from the heretical (not to say apostate Samaritans) is purer than that in Hebrew, transmitted to us from the Jews, in that age the only true Church of God in the world, may with as much truth maintain, that breath proceeding from putrefied and corrupted lungs, is more healthfull and wholsom than that which cometh from vitals sound and entire.

§ 42. Shechem, which we lately mentioned, lay betwixt the aforesaid mountains; a place stained with many treacherous practises, which were acted therein. Here Dinah went out to see the Daughters of the Land, so to please her fancy with gazing on foreign fashions. O where was the Tent wherein her great Grandmother<sup>p</sup> Sarah lived, that now she had left it? Where was the Vail wherewith her Grandmother Rebekkah covered her face, that now she had lost it? Her own Mother Leah's<sup>q</sup> eyes, which were weak and tender, (those worse) were better than Dinah's which were wanton, and wandring. She sees and is seen, and is lik'd

X

and

h Luk. 9. 33.

i Zmach. D. vid part. 1. pag. 25.

k Ecclef. 50. 25

Impudency to prefer the Samaritan, before the Hebrew Pentateuch.  
l Prov. 30. 21.  
23.

m Vide Exercit. Antiquari contra Samaritanum.  
n Rom. 3. 2.

o Amos 3. 2.

Dinah deflowered in Shechem  
Gen. 34. 1.

p Gen. 18. 9.

q Gen. 24. 65.

r Gen. 29. 17.

and lusted after, and (whether by force, or fraud) defiled; and still passionately affected; contrary to what commonly happens, that the inuif of luft goes out in the fink of loathing. Yea *Shechem* was fo honeft in his difhonefty, that he defired to make *Dinah* the beft amends he could give, or the receive, and on any rate went about to purchafe the *Vine* to himfelf, fo to colour a title to thofe unripe grapes; which he had fnatched from it. The agreement is made, on condition all the *Shechemites* fhould be circumcised; which done, on the third day (when commonly wounds are more painfull, than when firft given) *Simeon* and *Levi* kill all the males of the City, and the reft of their Brethren fall on the fpoil thereof.

§ 42. Long after, *Abimelech*, the bafe-born and bloody-minded Son of good *Gideon*, was by the *Shechemites* (his town-men by his mothers fide) here at the *Stone in the plain*, made King of *Israel*; whileft *Jothan* (which of his feventy Brethren had only efaped his cruelty) from the top of Mount *Gerizim*, uttered his parable. of the Bramble, Kinging it over the trees of the wood. Bramble; which he applied fo home to the men of *Shechem*, that for the prefent, he left the pricks thereof in the ears of his auditours; the pain whereof they found and felt afterwards in their hearts, when God put a Spirit of difcord betwixt them, and *Abimelech*.

§ 43. We find not the particular caufe, but the effects of the difcord betwixt them. In fomuch that *Abimelech* lacked the City of *Shechem*, and *sowed it with falt*. A formality ufuall in that age in execration of peoples perfidioufnefs: but whence fetching its originall, it is hard to decide. I dare not fay in imitation of God himfelf, who when he destroyed the wicked Cities of *Sodom* and *Gomorrah*, turned the fruitful vales whercof they flood, into the *Salt-fea*, in token of their perpetuall defolation. Sure I am, the cuftome hath been imitated in thefe Western parts. For *Frederick Barbaroffa*, for fome affronts offered to his Empreſs by thofe of *Millan*, razed the City, and fowed it with *falt*.

§ 44. The *Shechemites* retreated into the houfe of *Baal-berith* their God, hoping in vain to make it good for their defence. For *Abimelech* fetching fuell from the neighbouring mountain of *Zalmon* (whence the *Platniſt* fetched his expreffion of *ſpotleſs purity*, *white as ſnow in Zalmon*, which commonly candied the top of this mountain, being the *Jewiſh Albion*) and firing the tower of the Temple, flew therein a thouſand men and women. Then no doubt the *houſe of Millo* were destroyed: which I take not for any building in the City of *Shechem* (though there was a fair ſtreet of that name in *Jeruſalem*) but for a potent and puiffant Family therein, (as the houſe of the *Fuggers* in *Auſpurg*) who firſt advanced *Abimelech*, and fought, when too late to ſuppreſs. But the weaker ſex revenged on *Abimelech* his cruelty to them, when beſieging the tower of *Thebez* which we conceive hard by *Shechem*, (having no other indication,

but

but this ſingle mention for the poſture thereof) a woman broke his brainpan with a piece of a *Millſtone*.

§ 45. Though not the *ſalt* which was ſown, yet the City of *Shechem* grew up again to its former greatnefs. Hither repaired *Rehoboam* for the People to make him King. One may haply ſent *Jeroboams* policy & his hand in appointing the place, in his own Tribe of *Ephraim*, where his party was moſt puiffant: who intending to run a race with *Rehoboam* for a Crown, choſe out the ground moſt advantageous for himſelf. Here the People preſented *Rehoboam* with a Petition for the mitigation of the intolerable burdens, whether perſonall, or pecuniary, which *Solomon* impoſed upon them. How came he to be behind-hand who was the moſt wealthy Prince in the world? Surely not the building of Gods, but his Idols Temples impaired his treaſure; and women impoveriſhed both his wealth and his wiſdom. Seven hundred *Queens*, and not unlikely for many Courts; and three hundred Concubines, which though leſſer than the former in Honour, might be greater in expence (as the *Thief* in the Candle waſteth more than the burning of the *wick*) were able to bankrupt the Land of *Ophir* with *Tarſiſh* given in to boot. *Rehoboam* requires three *dayes* reſpite for his anſwer: the only act almoſt wherein he ſhewed himſelf wiſe *Solomons* Son; ſeeing in matters of ſuch conſequence, extemporary returns give men leaſure afterwards to meditate their Repentance.

§ 46. The old men adviſe *Rehoboam* for remiſſion and mitigation of taxes. What harm was it if he being now to be married to a Crown ſhould wait on his Bride the wedding-day, that ſhe might obey him all her life after? Eſpecially they counſelled him to *ſpeak good words to the People*, though his good deeds might follow at a diſtance. And truly fair ſpeeches coſt the giver nothing, and do eaſe, though not cure the diſcontented receiver. But *Rehoboam* followed the advice of the young men (hot heads, enough to ſet a Kingdom on fire) not to ſatiſſie but ſuppreſs the Peoples deſires, threatening to make his little finger heavier than his Fathers loins; (more happy if he had made his head but half as wiſe) ſo that the People deſerting the houſe of *David*, clave to *Jeroboam* for their King.

§ 47. During this diſtemper, *Rehoboam* ſent *Adoram*, who was over the *Tribute*, unto the People. No doubt in hope that they would reverence his gray hairs, not abating much of an hundred years in age, (having enjoyed that office above threſcore years, from the midſt of the Reign of King *David*;) or elſe to give them ſome orall ſatiſfaction, how all ſums had formerly been expended for the publick good. But his ſight was offenſive to the People, whoſe very looks ſeemed to demand a tax, and his eyes to exact tribute of them: inſomuch that the *People* ſtoned him to death. To leſſen all *money-officers* from publick appearance in popular tumults, being perſons moſt obnoxious to the ſpight and ſpleen

X 2

of

2 Sam. 13. 15.

1 Gen. 34. 25.

Abimelech made King by the Shechemites u Judg. 9. 6.

w Judg. 4. 7.

Shechem ſacked by Abimelech. u Juſt. 9. 45.

b Gen. 14. 3.

c Munſter: C. ſon. in deſer. Italy. Abimelech ſlain at the tower of Thebez. d Juſt. 9. 48. e Plal. 68. 14.

f Juſt. 9. 20. 6.

g 1 King. 11. 27.

h Juſt. 9. 53.

The people petition Rehoboam at Shechem.

i 1 King. 11. 31. 37. 40.

i 1 King. 11. 3.

k 1 King. 12. 5.

Rehoboam followed the young mens advice.

l 1 King. 12. 7.

Adoram ſtoned by the people.

m 2 Sam. 20. 23.

n 1 King. 12. 18.

of the Vulgar. Thus in *Jack Straws* Rebellion, their fury fell first and fiercest on Sir Robert Hales Lord of Saint Johns, and then Lord Treasurer, whom they drew out of the Chappell in the Tower; and without any reverence of his estate or degree, with fell noise and huge cries struck off his head on "Tower-hill." Nor did Sir James Fines, Lord Saie, and Treasurer of England, fare better in the Rebellion of *Jack Cade*, whom without any Judicall proceedings, before his confession was ended, they executed at the standard in *Cheapside*. And now it was high time for *Reboboam* to call for his Chariot, and haft to *Jerusalem*.

§ 48. Near to *Shechem* was the parcell of Ground which *Jacob* bought of the Children of *Hamor* for an hundred pieces of money, whereon he spread his Tent, and erected an Altar called *God the God of Israel*. Afterwards *Jacob* gave it as a portion to his son *Joseph*; whose bones brought out of *Egypt* were buried therein. But how *Jacob*, when he bequeathed this Land to *Joseph*, could properly call it, *A portion*, which he took out of the hands of the *Amorites* with his Sword and by his Bow, is a difficulty much perplexing Divines in the solution thereof, meeting only with *Jacobs* Staff (though *Esaú* had a Bow) in the Tenour of Scripture: We will present the Reader with their best answers, leaving him to chuse which he conceives most probable.

1. That *Jacob* being a peaceable and plain dealing man, in reproof of such as delight in force and violence, called his money *his Sword and his Bow*. And indeed in all ages money is the sharpest Sword and Bow that best hits the mark, yea \* *answereth all things*.
2. That thereby he meant his prayers (the Arms of the Patriarchs and Primitive Christians) whereby he obtained of God, that his posterity being now in his loins, in due time should by their martiall achievements conquer the Country; and speaks of the conquest as already made, because of the undoubted assurance of it upon Gods promise.
3. That his Sword and his Bow import no more than his industry and endeavours. Thus the Latine phrase, *Fecit proprio Marte*, carrieth a warlike sound, but a peaceable sense, when one acquires a thing, though in a legall way with his own might, without the assistance of others, as *Jacob* purchased the forefaid heritage.
4. That his Sword related not to his purchase, but to the City of *Shechem*, which *Simeon* and *Levi* won by their Sword, and the sons conquest is reputed to their Father.

Now let none be troubled because *Jacob* is said to purchase this Land

n Hollinhead.  
p. 491.

o Lem. p. 1. 534

Jacobs purchase and Joseph's portion.  
p Gen. 33. 20.

q Josh. 24. 32.

r Gen. 48. 22.

\* Eccles. 5. 15.

Some conceive

f Diodati in locum.

of the *Amorites*, *Hamor* of whom he bought it being an *Hivite*: *Amorite* being there taken in a generall sense, as all the Inhabitants of the eight united Provinces, are commonly called *Hollanders*.

§ 49. Near to this parcell of ground which *Jacob* gave to *Joseph*, stood the City of *Sychar*; wherein was the well, at which that excellent discourse passed betwixt our Saviour and the *Samaritan woman*, who came thither to draw water. Some also place hereabouts the City *Shalem* founding it on the words of the text, And *Jacob* came to *Shalem* a City of *Shechem*. Which the *Chaldee* and other translations read, and *Jacob* came safe or sound and entire to a City of *Shechem*. Not that here he was healed of his halting (as some will have it) but rather that hitherto no notorious or eminent disaster befell his Family, which afterwards fell thick and threefold upon it. As the defiling of *Dinah*; *Simeon* and *Levi* slaughtering the *Shechemites*; *Reuben's* incest; *Rachels* death; *Er* and *Onan* slain by God; *Judah's* incest with *Tamar*; *Joseph* sold by his Brethren.

§ 50. And now to take our farewell of the Country about *Shechem*, anciently called the *plain of Moreh*: two eminent Oaks grew therein. One, under which *Jacob* buried his heathen Gods, with the superstitious ear-rings of his Family, wherein no doubt, Idols were ingraven. Another, under which was a great stone solemnly set up by *Joshua* with the words of the Law written thereon, to be a witness against the *Israelites* in case afterwards they should deny that God whom then they generally resolved to serve. But the question will be how this latter Oak was termed to be *by the Sanctuary of the Lord*; seeing the Tabernacle, and the Sanctuary Lieger therein resided at *Shiloh* in those days. If any say that every place where men seriously set their Souls to serve God is his Sanctuary; they speak rather an Evangelicall truth, than a proper answer to the present question. This inclines me to conceive, either that by Sanctuary is meant that place of the Altar, which *Jacob* long before thereabouts erected; or that the Tabernacle not far off, was brought hither for the instant occasion, and afterwards returned back unto *Shiloh*.

§ 51. *Dothan* lay east of *Shechem*, wherein the Prophet *Elisba* for some time made his abode. Here he was complained of to the King of *Syria*, for being the pick-lock of his Cabinet-councils: and therefore an Army was ordered to apprehend him. But why so many to attach a single person and his servant? Indeed no more than needed. For *Elisba* alone was an Army in himself being the Horsemen of *Israel* and Chariots thereof. His servant seeing themselves surrounded cries out, till having his eyes opened, he discovereth themselves guarded with a fiery Army on the tops of the Mountains. Thus Angels are good mens Janizaries to protect them, and those Natives of Heaven grudge not to guard those, who are only free Denizens thereof. The *Syrians* are smitten with blindness; and they that came for the destruction, are glad to follow the direction

r Gen. 34. 2.

Sychar and Shalem Cities nigh Shechem.

u John 4. 5.

w Gen. 33. 18.

Two eminent Oaks near Shechem.  
x Gen. 12. 6.

y Gen. 35. 4.

z Josh. 24. 27.

a Josh. 24. 27.

b Josh. 18. 1.

Dothan where the Syrians were smitten with blindness.

c 2 King. 13. 14

d 2 King. 6. 18.

direction of *Elisba*. Indeed to whom should blind men go, but to the Prophet, the *Seer*, to guide them? He leads them for the present, the wrong way to their intents and desires, but in fine the right way to Gods glory, and their safety; instead of *Dothan*, bringing them to *Samaria*. How easily are those misled who lack the use of eyes? And alas! ) whither will implicate faith and blind obedience steer the followers thereof? Yet here all came off in a peaceable clofe; so that their lives being saved, sight restored, bodies feasted, and minds better informed, they returned to *Damascus*. If I must be a captive, may I be prisoner to a pious Prophet, so shall I be best used and my ransom easiest procured.

§ 52. This *Dothan* I take to be the very place, where *Joseph* found his brethren, and there was put into the Pit, and sold to the Merchants. For being sent by his Father to *Shechem*, he was by a man directed to *Dothan*, whither his brethren had removed their flocks, and which probably was not far off, but some few miles from the former place. Wherefore, when formerly in the Description of *Zebulun*; we placed *Dothan* in the Northern parts of that Tribe, threecore miles from *Shechem*, therein we were carried away with the common current of other mens Judgments, and now have watched our advantage to swim back again, and shew our private opinion in the position thereof. And besides the aforesaid text, settling *Dothan* near *Shechem* in this Tribe of *Ephraim*, it is proportionable to divine providence, that the place whercon *Joseph* was betrayed, and Pit wherein he was put, should in after ages fall to the possession of the sons of *Ephraim* descended from him.

§ 53. But here a materiall Question will be started, how *Joseph* could properly say, that he was *stolen away out of the Land of the Hebrews*; when the Hebrews at that time, had none Inheritance in it, no not so much as to set their foot on? Say not that *Joseph* being a child when taken away might be allowed to speak incongruously; for we behold his words as uttered by him when a man. And surely he, who then could expound dreams, could express himself in proper language. Some conceive it was termed the *Land of the Hebrews*,

1. From those few Hebrews, the Family of *Jacob*, living there, though not as Inhabitants, but only as sojourners therein.
2. It was the *Land of the Hebrews* by promise, and in due time should be theirs by possession.
3. The *Land of the Hebrews*, though not in lineage, in language; the *Canaanites* speaking the same tongue with *Jacobs* Family.
4. Some conceive this Land anciently belonged to *Heber*; (as all *Asia* to the sons of *Shem*), and that the *Canaanites* had before *Abrahams* time encroached on that Country.

To strengthen this last conjecture, we must remember that *Melchisedech King of Shalem*, who generally is conceived to be *Shem*, the ancestor of the *Hebrews*, still retained his Kingdom in the Land of *Canaan*. And

*Dothan* where *Joseph* was sold by his brethren. c Gen. 37. 12.

How this Country was called the Land of the Hebrews. f Gen. 40. 15. g Act. 7. 5.

\* Gen. 14. 18.

it might be that the other Hebrews were ejected by the *Canaanites*. If so the *Israelites* afterwards got the Land under *Joshua* by a double Right, of Conquest, and recovery.

§ 54. In this Tribe no doubt was the City *Ephraim*, in a Country near to the *Wilderness*: where our Saviour that Sun of righteousness clouded himself for a time when the *Jews* took counsell to kill him. Wonder not, that we cannot find the exact situation of this place. For *Christ* chose it on purpose for the privacy and obscurity thereof. Thus though willing to lay down, he was not willing to cast away his life: unfit to be a Saviour of mankind, if a destroyer of himself. And though he knew well that all the weights of mans craft and cruelty, could not make the clock of his time strike one minute before his hour was come; yet he counted it his duty, by Prudentiall means to endeavour self-preservation.

§ 55. Two eminent places remain, which we have reserv'd for the last, because of the uncertainty of their particular situation, though both of them certainly in this Tribe. One, the hill of *Phinehas*, which was given him in mount *Ephraim*. Let no sacrilegious hands hasten hither with their Spades and Mattocks, to pare and abate this hill, as too large a possession for the high Priest, seeing a greater had been too small for his deserts, who stood up and executed judgment, and so the Plague ceased. This Hill of *Phinehas* certainly was in the circumference of some Levitical City in this Tribe, and we conjecturally have placed it within the circuit of *Bethoron the upper*. Here religious *Eleezer* the son of *Aaron* was buried in this hill belonging to his son *Phinehas*.

§ 56. The other the Mount of *Amalek* in the Land of *Ephraim*. But how came the *Amalekites*; to have any thing in the heart of *Ephraim*, whose own Country lay two hundred miles more South-ward near the Red-sea? And yet it is no wonder to find theeves, and robbers (such were the *Amalekites*) in any place, who like the Devil their father, go to and fro in the earth, walking up and down therein. But we are confident, this mountain was so called from some eminent thing, here done, or suffered by the *Amalekites*. For we find them joyned with the *Midianites* in the days of *Gideon*, to destroy *Israel*, and find afterwards this Tribe of *Ephraim* very succesfull in doing execution on the remains of the *Midianites* Army when defeated. Why then might not this mountain of *Amalek* be so named from some *Amalekites* then slain in this place? As *Danes-end*, in the west-side of *Harford-shire*, took its name from a battell thereby, wherein the *Danes* were overthrown. In *Pirathon*, a town on mount *Amalek*, *Abdon* one of the peaceable Judges in *Israel*, was interred.

§ 57. I conceived all memorable places described in this Tribe, but on review do discover a guilty town lurking besides *Ephraim* as if conscious of the treachery committed therein, it endeavoured to escape our observation, namely *Baal-hazor*, where *Abolom* sheared his sheep. If any demand

The City *Ephraim*. h Joh. 11. 54.

i Joh. 10. 15.

k Joh. 12. 23.

The mount of *Phinehas*.

l Joh. 24. 33.

m Psal. 105. 30.

n Joh. 24. 33.

Mount *Amalek*. o Judg. 12. 15.

p See our Description of *Paran* par. 20. q Job 2. 7.

r Judg. 6. 3.

s Judg. 7. 24. 85.

t See *Camd. Map*, of *Harford-shire*.

*Baal-Hazor* slain with *Abolom* cruelty. u 2 Sam. 13. 23.

w In Description  
of Gad.  
pag. 84.  
x Eccles. 5.9.

y 2 Sam. 13. 28

z Mar. 10. 28.  
a 2 Sam. 13. 6.

Archelaus and  
Iscariot.  
b Josephus  
Antiq. lib. 17.  
cap. 19.  
c Mat. 2. 22.

d Act. 1. 18.

e 1 Macc. 13. 13

The Arms of  
Ephraim.  
f 1 King. 4. 8.  
g Num. 2. 18.

h Deut. 33. 17.

i Hof. 10. 11.

demand, how he came by any land in this Tribe to feed Cattel therein; no doubt he held it by gift or grant from *David* his Father; and how *David* when King became possessed of demesns in all Tribes, hath <sup>w</sup> formerly been largely resolved. Nor was it any disgrace to a *King's Son* to be Master of Sheep, seeing the <sup>x</sup> *King himself is maintained by Husbandry*. As commendable the thrift: so damnable the cruelty of *Absalom* in this place, causing the murder of his Brother *Annon* just <sup>y</sup> *when his heart was merry with wine*, as if his wild revenge would imitate divine justice, to kill both <sup>z</sup> *body and soul* together. This *Annon* was he that <sup>a</sup> feigned himself sick when he was well, and now died before he was sick.

§ 58. Let *Archelaus* not be forgotten, half ashamed to bear the name of wicked *Archelaus* the Builder <sup>b</sup> thereof, Son and Successor of *Herod* in *Judea*, whose cruelty <sup>c</sup> frightened *Joseph* from returning to *Beth-lehem*, and diverted him to *Nazareth*. As *Archelaus* took its name from a wicked man: so *Iscariot* (a Village not far from it) gave name to a worse; that Traitor of his Master being born in this place, as *Adricomius* out of Saint *Hierom* will have it. But other reasons are rendred of *Judas* his surname, and the place of his exemplary <sup>d</sup> death is more certainly known, than that of his obscure nativity. As for *Apollonia* by the Sea side, <sup>e</sup> *Addida* over against the Plain, with some other petite places in *Ephraim*, they are well known by their several marks, not to be mentioned in Canonical Scripture.

§ 59. The *Son of Hur* was *Solomons* monthly Purveyor in Mount <sup>f</sup> *Ephraim*. The Standard of *Ephraim* was pitched first on the <sup>g</sup> west side of the Tabernacle: Arms anciently depicted thereon, an Oxe sable passant, in a field argent, founded on <sup>h</sup> *Moses* his words, *His beauty shall be like the firstling of a Bullock*, to which we may add the Prophecy of *Hosea*, *Ephraim is as an Heifer that is taught, and loveth to tread out the Corn*. Which perchance gave occasion to the Postnate Arms usually assigned to this Tribe, though later by twelve hundred years than their ancient Standard erected in the Wilderness.

Here the Map of DAN is to be inserted.

THE





## THE TRIBE OF D A N.

### CHAP. X.

§ 1. **D**AN was eldest Son of *Jacob* by \* *Bilbab* *Rachels* Maid and his Concubine. Of his Body but one, [*Hushim*] went down into *Egypt*, yet of his Posterity came forth thence no fewer than † threecore and two thousand and seven hundred Males of twenty years old and upwards: all which falling in the Wilderness, for their faithfulness in Gods promises, \* threecore and four thousand and four hundred entered the Land of *Canaan*.

§ 2. There passeth a generall tradition taken up by some Fathers, † continued by some middle, to modern Popish Writers, that *the Antichrist* should descend of the Tribe of *Dan*. And why conceive (or conceit they rather) so uncharitably of this Tribe? Confess we, that *Dan* hears ill, on severall occasions in the Scripture.

1. *Dan*, Father of this Tribe, had a foul mouth, which made \* *Joseph* bring in a complaint thereof to \* *Jacob*.
2. The first personall blasphemy recorded amongst the *Israelites* was committed by a *Mongrell*<sup>b</sup> *Danite*, being the Son of *Shelomith*, for which he was stoned.
3. The first tribuall defection to Idolatry *Dan* was guilty of, publicly \* setting up \* and worshiping a graven Image.
4. A moiety of the nationall apostasie of the Idolatrous *Jews* was solemnly acted on the theatre of this Tribe, one of<sup>d</sup> *Jeroboams* golden calves being set up at *Dan*.
5. When twelve thousand of Gods sealed ones are reckoned up out of every Tribe, \* *Dan* is omitted as consigned to malediction, say

Y some

\* Gen. 35.25.

† Numb. 1.39.

\* Num. 26.43.

† *Henau lib. 5*  
*Ambros. de her.*  
*edict. parvian.*  
*cap. 7. August.*  
*quest. 22. In Jo.*  
*son. Prosper. de*  
*promis. Dei*  
*par. 4. Theodo-*  
*ret. quest. 100.*  
*in Gen. Gregor.*  
*lib. 31. moralis.*  
*um &c.*

\* Gen. 37.25.

\* So had all the  
sons of *Bilbab*  
and *Zilpah*.  
b Levit. 24.11

c Judg. 18.30.

\* This was *Je-*  
*roboams* not  
the Tribes  
ad.

d 1 Kin. 12.29.

\* Rev. 7.



\* So also is  
Zebulun, as  
Simeon is o-  
mitted in Mo-  
ses his bless-  
ings, Deut. 33.

e Exod. 31.6.

Joh. 15.1-13

f Plal. 45.7.

g Judg. 1.24.

Joh. 19.47.

some : as formerly in the first of *Chronicles*, no mention of *Dan*,  
\* where the genealogies of all other Tribes are recounted.

The Reader may judg whether these roots be deep enough to bring and bear the branches of so far spread report, that therefore the *Man of Sin* must derive his pedigree from this Tribe. Little probability of *Antichrist* coming from *Dan* literall (long since carried captive with the rest of his Brethren into *Africa*) but as for *Dan* mysticall many have sought, and many conceive they have found him in another and nearer place. But leaving the uncertainties of *Antichrist*, most sure it is, that *Samson*, one of the liveliest types of Christ, was descended of *Dan*. And so was *Aboliah* that excellent Artift: who was joint-Master of the Fabrick of the Tabernacle: as *Hiram* also in the work of the Temple, was a *Danite* on the Mothers side,

§ 3. The Land allotted to *Dan*, seems, for the most part, first to fall to the share of *Judah* at the partition of the Country. And because the bounds of *Judah* were too great, the surplusage thereof by a new grant was made over to the *Canites*. Some will wonder, that God, who divided Manna so equally, a *bomer for every man*, should part the Land so unevenly, that one Tribe should leave and another lack: so that the thirst of *Simeon* and *Dan* was quenched with those few drops, which overflowed out of the cup of *Judah*. May such remember, *Judah* was the Princely Tribe out of which *Messiah* was to arise, and his portion cut out in state; leaving the superfluous reversion thereof to others; may typifie Christ himself, who is *'anointed with oile of Gladness above his fellows: of whose fulness* (not only of sufficiency and abundance, but even of redundancy) *we have all received grace for grace*. Nor will the Reader be moved when he finds some Cities ensuing, sometimes mentioned as belonging to *Judah*, other whiles to *Dan*: because to the former by originall assignation, and to the latter by actual possession.

§ 4. This Country was bounded with *Ephraim* on the North, *Judah* on the East, *Simeon* on the South, and the *Mid-land-sea* on the West. From above *Lydda* to the brook *Soreck*, some thirty miles; and little less East & West, from the Sea to the edge of *Judah*. A Land at the best, but half *Judah's* leavings, and that not entirely possessed of the *Danites*. For herein the *Amorites* did both cut and chuse for themselves, reserving the Fat and Flesh thereof, (all the fruitfull Valley) for their own use, whilest the *Danites* were glad to pick the bones, crowded up in the Mountains. Besides, three of the *Satrapies* of the *Philistines*, are found in this Tribe; A puissant Nation, and at deadly feud with the People of *Israel*. This put the *Danites* on the necessity (men over-bent will some way vent themselves) of seeking new Quarters, in that their memorable expedition, whereof formerly in *Nephthali*. If any ask, why they did not endeavour the enlargement of their bounds at home against the *Amorites* and *Philistines*, before a far adventure, an hundred miles off. Let such know

know, the design was conceived easter, suddenly to surprize the secure *Lebemiters*, pursue with long peace, then to undertake those two warlike nations, well breathed daily in military Discipline: And \* sudden surprisals were foretold in this Tribe.

§ 5. But grant the measure in this Tribe but short, the ware thereof was very fine, the Country being passing fruitfull in commodities. Herein grew that bunch of *Grapes* of prodigious greatness, in gathering whereof, by the hand of the spies sent to search the Land, the *Israelites* took Livery and Seisin of the fruits of the Country. Besides, this Tribe did drive some *Sea-trade* (*Deborah* complains, *Why did Dan remain in Ships?*) though the *Jews* generally were mean Mariners and Merchants. Partly because the fatness of their soil so stuck by their sides, it unacted them for foreign adventures: and natures bounty unto them gave their industry a *Writ of ease* to sit at home. And partly because, being divided (as an Island from the Continent of the World) in Religion from other Countries, it cut off their comfortable commerce with other Nations: though since their wofull Posterity have proved the Cape-merchants of the world.

§ 6. First to survey the West-side on the Sea, therein we are acquainted with *Joppa*, a strong City, seated on a high rock, so that *Strabo* reports, that *Jerusalem* may thence be discovered: which a modern Traveller concludes impossible. At the bottom thereof a Haven [formerly] most convenient. So ancient a place, that some make it first founded, and so named from *Japheth* before the flood. But it is utterly improbable that *Noah* being himself busied about building an Ark, which threatned the Worlds destruction; would suffer his son to erect a City, as promising a fixt habitation. Hither all the timber of the Temple, cut down and carved in Mount *Lebanon*, was brought by the *Tyrians* in floats, and hence by Carts conveyed to *Jerusalem*. Hither *Jonah* fled, and took shipping for *Tarshish*, conceived by some to be the Country of *Cilicia*; by others the City *Tarsus* therein. But be it Sea or Land, Country or City, sure it was not *Niniveh*, whither God had sent him. Here charitable *Dorcas* which made coats and garments for the poor Widows whilst she was with them, (the lanthorn of mens good deeds cast the best light, when carried before them, and done in their life time) lived, dyed, and was revived by Saint *Peter*. Here he lodged in the house of *Simon* a Tanner by the Sea-side, water we know is very necessary in that occupation (though salt water only usefull to wash raw hides) and therein beheld that vision, wherein the Epitome of all creatures were in a sheet represented unto him. Of this great City, at this day only two old Towers do survive, it being questionable, whether the place be

Y 2

more

\* Gen. 49. 17.  
Deut. 33. 22.

h Judg. 5. 17.

Joh. 19. 46.

i Sand. his  
trav. pag. 152.

k Adrich in  
Leat. 20.  
Sanc. pag. 23.

l 2 Chr. 2. 16.

m Jonah. 1. 3.

n Act. 9. 36.

o Ad. 3. 43. &  
11. 5. 13.

more ruinous, or the poor *Moors* more ragged, that dwell therein. A bad Haven, much obstructed with sands, and exposed to the fury of the North wind. The best commendation of this harbour is, that *Jury* had no better, scarce another, as if God condemned the sea-coasts thereof to danger, as the Continent to barrenness.

§ 7. Near unto *Joppa* is *Lydda* (some six miles North-west) where *Peter* cured *Enneas* (truly pious) of the palsy, which eight years had afflicted him. Here *Saint George* is reported to have been beheaded, and his Tomb is shewed in this place. All I will add is (I hope without offence) this ensuing Parallel,

In *Joppa*.

The valour of *Perseus* is celebrated for freeing *Andromeda* daughter to King *Cepheus*, tyed with chains to the rocks, from the fury of a sea monster to which she was exposed.

In *Lydda*.

The puissance of *Saint George* is remembered for delivering the nameless and lonely daughter of a certain King of *Libya*, from a fiery Dragon to whom she was tendered by lot to be devoured.

It is pity these two stories should be parted asunder, which will both in full latitude be believed together. Hard to say, whether nearer, the two places, or two reports. He that considers the resemblance of their complexions, will conclude, Fancy the father, Credulity the Mother of both; though we need not presently reject all the story of *Saint George* for fictitious for some improbable circumstances appendent thereunto. Nor have I ought else to observe of *Lydda*, save that in *Saint Hieroms* time it was called *Diopolis*.

§ 8. To return to *Joppa*, the Port of *Jerusalem*. And let us a little way company the Pilgrims in the road thitherwards. Take the character of the Countrey on the credit of a late eye-witness: A most pleasant plain yielding *Tyme* and *Hyssope*, and other fragrant herbs without tillage or planting, growing so high, that they came to the knees of our *Asses*. Nor need any wonder at the stature of this ground-*Hyssope* in *Jury* (different from wall-*Hyssope* or moss rather, the last and lowest step of natures storehouse, and *Solomons* study) seeing good Authors have affirmed, that *hec planta in Judea arborescit, hyssope doth tree it in Indea*. And what is called by *Matthew* and *Mark* *Calamus*, a reed, cane, or spear, is rendred an *Hyssope-stalke* by *Saint John*. Because, as a learned man concludes, *Hyssope* here sprouted so high, that thereof an instrument might be made to lift up the sponge to our Saviours mouth hanging on the Crosse. And thus we see that as always one of *Iob's* messengers escaped, to bring the sad tydings of their fellows destruction; so even at this day, some stragling vallies in *Palistine*, have made hard shift

(by

(by their own fruitfulness still continuing) to inform the world, how plentiful this Countrey was, before barrenness by Gods appointment, seized on the generality thereof.

§ 9. To proceed in the road to *Jerusalem* (as the best guide to direct us in the survey of the North of this Tribe) It passeth not far from *Shaalbim* a City of *Dan*; but in the confines of *Ephraim*. Where though the *Amorites* dwelt in despite of the *Danites*, yet the Tribe of *Ephraim* made them tributaries. A little further, this highway takes its farewell of the Tribe of *Dan*, but with full intent shortly to visit it again. For having passed over a corner of *Ephraim*, which baggeth into the South, it returns into *Dan*, and goes forward by *Modin*, the City of *Mattathias* and his sons, where the seven Sepulchers of the *Maccabees* (each a high Pyramid on a square basis, and all mounted on a steep hill) are a conspicuous Sea-mark to the Mariners many miles distant. Charitable monuments, which being erected for the honour of the dead, are employed for the safety of the living. Few miles hence this highway finally leaves this Tribe. And therefore we leave it, only wishing the passengers therein a prosperous journey to *Jerusalem*. That such as go thither about business may dispatch the same to their own contentment; such as travell out of curiosity may have their expectation so satisfied, as to countervail all their pains and charges: and such as goe thither out of superstitious opinion to merit, may have their erroneous judgements better rectified and informed.

§ 10. Nor doth ought else observable offer it self in this corner of the Tribe, save *Aijalon*, (where *Joshua's* prayer arrested the Moon to stand still) assigned by God to the *Levites*. But the *Amorites* took the boldness to keep possession thereof. Hear the words of the Scripture, And the *Amorites* forced the Children of *Dan* into the mountains: for they would not suffer them to come down into the valley, but the *Amorites* would dwell in mount *Heriz*, in *Aijalon*, and in *Shaalbim*. The genuine sense is, that though the *Amorites* generally pent the *Danites* up in the mountains; yet in these three places (though mountainous in their situation) they crossed their common custom, not out of necessity, but designe, as sensible of their own profit that these transcended the vallies in fertility; and therefore placed themselves therein. Let others dispute, how it came to pass, that the *Priests*, whom God intended men of peace, by their profession, had a controversial City appointed them, incumbered with enemies so that they must win it before they could wear it. As also how the *Levites* could live, when the Land allotted them, was sequestered in the hand of a foreign foe. It will be enough for us to observe, that in all ages the Church being embarked in the same bottom with the

State

p AR. 9. 38. 32  
33. 34.

q Guild. Tyrim.

r Pliny Nat. hist.  
lib. 17. cap.  
E. Pomp. Mela  
Ovid lib. 4  
Metam.  
[7] de Vora  
in the golden  
Legion.t Minifm 374  
part 1. c. p. 215

u 1 King. 4: 33

\* Hugo Groti.  
in Ioh. 1. 19. 29.  
w Mat. 27. 29.  
Mat. 15. 26.

x John. 19. 29.

z Josh. 19. 42.

a Julg. 1. 35.

b 1 Mac. 13.  
27. 28. 29.\* Josh. 21. 24.  
Josh. 10. 12.

c Jul. 1. 34.

State ran an equall hazard therein, according to her proportion. And when the whole Tribe of *Dan*, like the *Parish* in generall, was straitened in its processions, well might the *Priests* maintenance be abated accordingly.

§ 11. We go back now to *Joppa*, where standing on the Rocks, an indifferent sight may easily discern those Ships, into which the heathen people of *Joppa*, with much courtesie, but more craft, invited the *Jews* with their Wives and their Children to go aboard: for they made them pay their lives the fraught for their voyage, wilfully drowning two hundred of them. Whole bloud *Maccabeus* revenged with a contrary, but as cruell an <sup>d</sup> Element, burning all their Ships in their harbour, with such as were found therein. Hard by is *Jamnia*, a little Haven (which may be rendred *Seaton* in English) whose mischievous intention against the *Jews* *Maccabeus* punished, by burning their Town by night. Which bon-fire was beheld two hundred and fourty furlongs off, as far as *Jerusalem*. A thing not incredible, that fire it self should be seen so far, by the light whereof other things in darkness are discovered, especially when mounted high on its throne, with the advantage of pitch, cordage, and other navall and combustible matter. Some do conceive that this *Jamnia* is the same with *Jabneh*, the wall whereof was broken down by <sup>s</sup> *Uzziah* the puissant King of *Judah*.

§ 12. Hence the Sea running Southward, provides it self to entertain a nameless Brook: which *Mercator* calls *Naphthoah*, and <sup>h</sup> others (making signs, as unable to speak the true name thereof) the Brook of the Land of the *Philistines*, because otherwhiles the Northern boundary of their Dominion. We had rather give it no name than a nick-name. And because the course thereof affords us conveniency to visit the middle parts of this Tribe, we will accept of his courtesie and follow the guidance thereof.

§ 13. This Brook hath its birth and infancy in the Tribe of *Judah*, whence flowing into *Dan*, he runneth through the Desert of *Modin*, which is full of Rocks, and those of holes, and those [once] of men, flying out of the neighbouring Cities from the persecution of the *Pagans*. Herein a thousand of them were slain by the fury of their enemies, or rather by the fondness of their own superstition, refusing to make resistance on the Sabbath day. A sad accident. But the parent of a good event, because putting the surviving *Jews* in a posture of defence, and teaching them more wise and valiant resolutions. Yea, not long after, hereabouts they obtained a victory over the numerous Army of <sup>\*</sup> *Cendebeus*. Nor will any slight this Brook as inconsiderable, when they read how it ran in the midst betwixt the Armies of the *Jews* and *Pagans*, and was so deep, that the hardiest of the former durst not adventure

to wade it, before first encouraged by the example of their <sup>k</sup> Generall. Except any will say, they did not so much the depth of the River, as the height of the Banks of the other side, to wit, the puissant army of their enemies.

§ 14. Going further on the River, we come into the Country of *Makats*, that is (as learned <sup>l</sup> *Tremelius* well observeth) the border or boundary (if you please, the *Marches*) betwixt this Tribe and their professed enemies the *Philistines*. It is impossible to define the limits thereof, seeing the Country was the constant Cock-pit of War: and the ground thereof, sometimes marched forward, sometimes retreated backward, according to the variety of martiall success. Great is the difference betwixt the same Sea, at high and low water mark: and so this Country must needs be much disproportioned to it self, when extended in a full tyde, and when contracted in a low ebb of success.

§ 15. In this Country of *Makats* *Bethshemesh* was a principall City, belonging to the *Levites*, and reputed part of *Judah*, but (except some Labell of Land tacked to *Judah*) surrounded about with the Tribe of *Dan*. A case obvious in the dividing of Countries. Who knows not how *Worcester-shire* hath speckled all the adjacent Counties with snips and shreds belonging unto it, though environed with other shires, and that at considerable distance? Hither the Kine drawing the Cart, and lowing as they went to their Calves at home, (nature in them was not rooted out, but over-ruled) brought the *Ark*, and rested it near a great stone in the field of <sup>m</sup> *Josbna* a *Bethshemite*. At what time the *Bethshemites* were reaping their Harvest in the valley. Instantly at so good news, their Sicles lost their edges, and could cut no more corn that day. The *Ark* home is to be preferred before *Harvest-home*. But oh! how hard is it to keep hungry eyes from feeding on forbidden objects! All the *Bethshemites* were *Levites*, but not *Priests*, much less *High-Priests*: to whom alone (and that only anniversary) the survey of those mysteries did belong. Besides at this time *Bethshemesh* from a City, was enlarged to be a Country: (such the confluence of *Israelites* from all places) Otherwise no back of one City might seem broad enough for so great a Road, whereby fifty thousand and threecore and ten men were destroyed by the Plague, for their Curiosity, in prying into the *Ark*.

§ 16. *Gibethon* is another prime place in *Makats*: allotted by God to the <sup>p</sup> *Levites* of *Kobath*, and no doubt by them peaceably possessed for many years, seeing nothing to the contrary doth appear. But after the days of *Jeroboam* it is said to belong to the *Philistines*. Probably, when the *Levites* loyall both to God and their King, upon the Idolatrous defection of *Israel*, willingly deserted their own Cities, the *Philistines* taking advantage thereof (when much good bloud is let out,

k1 Mac. 16. 5, 6

l Vid. ejus annotation in 1 King. 4. 5.

m 1 Sam. 6. 18.

p 1 Sam. 6. 19.

h Josh. 19. 44. &amp; 21. 23.

o 1 King. 15. 27 &amp; 16. 15.

p 2 Chr. 11. 14.

bad humours are nimble to supply the place) seized on this City. To recover the same, *Nadab* the son of *Jeroboam* besieged it: but was so far from taking the City, that before it he lost his own life, by the treachery of *Baasba* conspiring against him. This siege continued more than twenty years, (no doubt with intervalls of cessation) for *Phere Omri* a great Commander was in service, when by the Souldiery voted King of *Israel*. After which election he had not so much mind to take the City, as a *Crown*, vigorously to prosecute his new title, and to suppress *Tibni* his Corrivall. So much of the Siege, but nothing of the taking of *Gibbethon*, so that it was still violently possessed by the *Philistines*.

§ 17. The South-east part of this Tribe is still to survey. Where the *Brook Zorek* creeps faintly out of the Tribe of *Judab*. Not far from whose banks we light on *Zorah* and *Eshtaol*: two twin-Cities, the one seldom mentioned in Scripture without the other. Except one will call them man and wife: because *Machaneh-Dan* (betwixt *Zorah* and *Eshtaol*) was joint issue of them both. For when six hundred men out of these two Cities marched towards the taking of *Lebhem*, here they met (probably by mutuall agreement the most convenient place betwixt them) behind (that is, West) of *Kiriath-jearim*. These did call this the first place of their station *Machaneh-Dan*; and the last *Dan* (both from *Dan* their Ancestour (without naming any intermediate places. As in all undertaking, the first motion which founds and the last which finisheth it, are most memorable. It seems that afterwards, a town was built in that place, where their Tents were pitched, as a fortunate ground handfelled with good success, where *Samson* seems to have had his education.

§ 18. But his birth at *Zorah*. Where he was the Son of a long barren Mother (a regiment in Scripture of such eminent Persons, *Isaac*, *Jacob*, *Samuel*, *Samson*, *John Baptist*, &c.) as if (besides higher causes) nature had long thriftily reserved her utmost strength, to expend it at last with more credit. Here an Angel appearing to *Manoahs* wife, both told her that she should be a Mother, and taught her how she should be a Nurse; with the ceremonious breeding of her Son. No Wine must come in, no Razor on him. *Hercules* the Pagan-*Samson* in some sort may seem, by the luxury of Poets wits, to ape this Jewish *Hercules*. Neither of them otherwise mounted, than on their legs: otherwise defensively armed, than with their skin and clothes. A Jaw-bone a Sword to the one, a Club to the other. Both of them very like for their valour, and too like for their wantonness, women being the destruction of them both.

§ 19. But as *Samsons* lustre did rise, so it did set in this Tribe. Hereabouts born and buried in the Grave of his Father *Manoah*, betwixt *Zorah* and *Eshtaol*. Reader, let me invite thee with me solemnly to behold his Sepulchre, that therein both of us may bury all our vain thoughts of eternity here. He that hereafter shall presume on his own might as

immor-

immortall, hath not stronger brains, but a weaker back than *Samson*.

§ 20. To go back to *Zorek*, which now grows confident and bold with the accession of the *Brook Eshtkol*, so named (as the *Vine in Hampshire*) from bunches of grapes there growing, whereof one was the load for two men. Surely *Bacchus* did not so drown *Ceres* in this Country, nor did God the wise Master of the feast, entertain the Jews his daily Guests with such liquid diet, but that we may justly presume the Land afforded bread and meat in a plentiful proportion to their wine. But when the Spies brought this home to the camp of the *Israelites* at *Kadesh-barnea*, they liked the Wine, but not the reckoning which was to be paid for it: not so pleased with the bigness of the Grapes, as frightened at the bulks of the Giants.

§ 21. Nor is there any other considerable City remaining in this Tribe, save *Tinnab*, where *Judab* sheared his sheep, and at *Peitah-enaim* (or the opening of the ways) committed incest with *Thamar* his unknown daughter-in-law, whom afterwards he commanded to be brought forth and burnt. Thus easier it is for one to cause another to be consumed to ashes, than to quench the least spark of lust in our own soul. Afterwards *Samson* going with his Parents to wooe his Wife, killed a young Lion in the Vinyards of *Tinnab*, and the text saith, he told not his Father or Mother what he had done. Herein his silence no less commendable than his valour. But indeed true prowess pleaseth it self more in doing than reporting its own achievements. Not long after the Bees made a hive of the Lions body. And did not this Land flow with honey, when it was powred into a carkass for want of other vessels to receive it? Honey which in fine proved gall to the *Philistines*. For though they read his riddle by plowing with his heifer, he payed his forfeit by killing their Country men. Hence afterwards *Samson*, to revenge the injuries offered unto him, sent forth his Foxes, which proved incendiaries of the corn and grain of the *Philistines*.

§ 22. So much for the places of this Tribe, of whose situation we have any certainty from Gods word, or good Authors. On the rest we hang out our conjecturall Flag. Which whilest some censure for the Ensignes of our ignorance; others I hope will approve as the colours of our modesty. Especially having done our best endeavor in ranking them; and in default of demonstrations, the most probability hath ever been accounted the next heir apparent to Truth. The best is, such places are only of name, not of note; but once mentioned in *Joshua*, without any memorable actions done in them, and so any mistake in the false posture will prove less dangerous. Mountains of eminency this Tribe affords none, save mount *Seir* (puny hills far different from those in *Edom*) and mount *Baalab*. Both parcels of the South-west bounds of *Judab*, as originally they were assigned. But seeing those limits were

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\* Num. 13. 24.  
25. & cap. 32. 9  
Deut. 1. 24.

w Gen. 38. 24.

x Jud. 14. 5. 6.

Verfe 8.

Verfe 16. 3.

Jud. 15. 4.

y Josh. 19. 41.  
42. &c.

z Josh. 15. 10.

a Josh. 15. 11.

afterward discompos'd by a new division and re-assignment of them to this Tribe (the out-lift of Judah fell into the midst of Dons whole cloth) those antiquated borders are rendered the less remarkable. And as for other mountains, although this whole was mountainous, yet there was a parity in her hills, none exceeding high; only such advantages of ground swelling above the plain, seem'd to be the full breasts and fair nipples of that land, which flow'd with milk and honey.

§ 23. A fair reserve of Land in, not of, the Tribe, is still behind, long expecting our company to come and discribe it; namely, *Philistia*, or a part of the Land of the *Philistines*. These were a warlike people; none of the seven nations of the *Canaanites*, which God drove out before *Israel*, but descended from *Mitzraim*, the son of *Cham*. In the race of military achievements, they started with the first, ran with the swiftest, and held out with the longest. Having a King in the days of *Abraham*, and continuing themselves in a considerable condition till after the captivity. Returning almost as many forcible impressions, as they received from the *Israelites*. What though *Shamgar* smote, *Samson* malled, and *Samuel* humbled them? yet they grew so great in the reign of *Saul*, that they left all the *Israelites* swordless: though afterwards there was one sword too many in *Saul's* hand, wherewith he slew himself when overcome by the *Philistines*. Indeed *David* brought them, and *Solomon* kept them under. But in the days of *Joram* they lo recovered themselves, that they plundered *Judah*, raised the Kings Palace, killed and carried captive the seed royal. *Uzziah* after ordered them into obedience<sup>h</sup>. But under *Ahaz* they regained their lost cities, and wan more unto them. In a word; of the heathen people left for<sup>i</sup> thorns in the sides of the *Jews*, none had sharper prickles\* or pierced nearer to their hearts than the *Philistines*. Yea such their puissance, that from them the *Greeks* and *Latines* called all this Land *Palastina*: because the *Philistines* lived on the sea-coast, most obvious to the notice of foreigners. As indeed a small Port makes a greater report in the ears of strangers far off, than a Land-locked place though far greater in proportion.

§ 24. The bounds of *Philistia* are not precisely to be set down. For whilst tame cattell are kept in pastures, beasts of prey (such this warlike people) are only bounded by their own ravenous appetite. The best way to measure the borders of the *Philistines* is to behold the sins of the *Israelites*. For when they were encreased, then the Country of the *Philistines* was accordingly enlarged. Thus in the days of King *Saul* they roved, and ranged as far as *Dor* and *Bethshan* in the half Tribe of *Manasseh* and had Garisons in the heart of most Tribes of *Israel*. But their constant habitation (their den, as I may term it) was a tract of ground from *Gath* in the North to *Gaza* in the South. Some fifty miles in length and about halfe as broad, in the Lands allotted to *Judah*, *Dan*, and *Simeon*. Their government was a mixture of Monarchy, and Aristocracy.

cracy. For as their chief Cities had Kings over them, which seem absolute in their own dominions; so these Kingdomes were but cantons in relation to the whole, as members making up one entire Commonwealth.

§ 25. There need no other evidence be produced to prove the fruitfulness of their Countrey, than the vastness of their bodies, whereof the rankness of their ground must be allowed a partiall cause. Our English Proverb saith, *show me not the meat, but show me the man*. The well battling of the Giants bred in *Philistia* (chiefly in *Gath* their Seminary) being Heteroclitcs redundants from the rules of nature, sufficiently attests the fertility of their soil. Some of these *Giants* had their hands branching out into six fingers, though who had one fewer had enough to kill them. Let Naturalists curiously inquire, whether or no this stock of *Giants* be wholly spent in our age. And if so, what the true causes thereof. Whether intemperance of diet, or over early marriage; seeing every one that is raw to work, count themselves ripe to wed. Let them consult whether nature hath not some other way recompensed in our age that want of strength, by giving them quicker wits; whereas in voluminous men commonly there is much empty margent. However mens lesser strength and stature amounts not to a proof of an universall decay in nature, as a most learned pen hath unanswerable demonstrated.

§ 26. One thing more we must observe of the *Philistines*, that they are also called *Cherethims* or *Cherethites* in Scripture. Know also that the *Cherethites* were a kind of Life-guard to King *David*. Now because it is improbable that so wise a Prince would intrust his Person in the protection of the *Philistines* his conquered enemies: therefore learned *Tremelius* by *Cherethites* understands such *Israelites* as afterwards possessed the Countrey of the *Philistines* expelled by *David*. Which seems to some but a forced interpretation. For what unlikelihood was it, that *David* might entertain *Proselyte Philistines*, converts to the Jewish religion, if there were such, to be attendants about his body? Not to instance in the French Kings double guard of *Scots*, and *Switzers*, as improper to this purpose; (because though foreign, yet free and friendly nations;) *David* out of policy might retain such to wait upon him, both for their present encouragement, and future engagements of the fidelity of the *Philistines*. Whose service might not only be free from danger, but full of advantage, especially when they were under the conduct of so wise and valiant an *Israelite* as *Benajab* the son of *Jehojada* placed governor over them. To render this still more probable: Consider how *Ittai* the Gittite, with six hundred men of *Gath*, was no native of *Israel*, as appears by *David's* words, *thou art a stranger and an exile* and yet was intrusted with the Command of a Terec of the army, in the battell against *Abolom*. Wherein he excellently acquitted himself according to

b Gen 10.14.  
1 Chr. 1.12.c Gen. 20.2.  
&c 21.  
ver. 22.23.d Jud. 3.31.  
e 1 Sam. 7.14

f 1 Sam. 13.22

\*a Sam. 5.18.  
8.1. &c 21.  
15. &c.g 2 Chr. 21.17  
h 2 Chr. 25.6.

i Josh. 23.13

\* Ezek. 25.15

k 1 Sam. 31.

l 1 Sam. 27.2.

2 Sam. 21.20.  
21.

m 1 Chr. 23.5

\*Dr. Halwells  
apology for di-  
vine providence.n 1 Sam. 30.14  
& Ezek. 25.25  
& Zeph. 2.5.  
o 2 Sam. 8.18  
& 1 King. 1.38p Vil. eim an-  
notia in locum  
praedita.

q 2 Sam. 20.23

r 2 Sam. 15.18.  
19.  
2 Sam. 18.2.

his loyall resolution to attend the Kings fortunes whether in life or death.

§ 27. Come we now to describe the Country *Philistia*, where in the North part thereof, we find *Gath* a regall City: \* before *Achish* the son of *Maach* the King whereof, *David* to save his life counterfeited himself mad. But whether guilty or no in so doing, Divines have not yet determined. It would incline me to the more charitable side, that he had good warrant for what he did, because at the same time (understand it immediately before or after) he composed two Psalms. Which shew his soul not out of tune solemnly to serve God. But *David* went to *Achish* a second time, with six hundred men; (it seems upon better assurance before-hand, than formerly) and was with great kindness entertained by him, dwelt with him in *Gath*, and after obtained *Ziklag* from him; and by *Achish* his mind should have been the \* keeper of his head. *Achish* the son of *Maachab* (tributary no doubt to *Solomon*) was King of *Gath*. For *Shimei* confined to *Jerusalem* by *Solomons* command, and his own consent, did fetch from him his fugitive servants. Time was when *Shimei's* tongue ran too fast in railing on *David* his Master, and now his feet moved too far in running after his servants, so that breaking the Tedder of his Commission, of the peices thereof a Halter was justly made for his execution. This City of \* *Gath* was afterwards fortified by *Rehoboam*, and many years after taken \* by *Haxael* King of *Syria*, and in the next age had the wall thereof broken down by *Uzziah* King of *Israel*.

§ 28. Betwixt *Gath* and *Ekron* (lying thence South-west) we are as certain there were Cities as ignorant how to call them. For the present let them pass by the name of *Samuels Cities*: because by his devotion, the Cities which the *Philistines* had taken from *Israel*, were restored to *Israel* from \* *Ekron* even unto *Gath*. See the difference betwixt *Priest* and *Priest*, both in service and success. Vicious *Hopni* \* brings forth the *Ark* into the field, fights, falls, loseth his own life, and part of *Israel's* Land to the *Philistines*. Pious *Samuel* stays and prays at home; the *Ark* is brought back to him: he both saves himself, and as a bountifull Benefactor regaineth the former loss of his Country.

§ 29. *Ekron* was a stately City; and commendable was the discretion of her Inhabitants, who learning witt from their neighbours woe, would not keep the \* *Ark* and Gods anger therein, but with the speediest conveniency returned it home to *Bethshemesh*. Of these *Ekronites*, *David* afterwards killed two hundred, & tendred their fore-skins a Dowry for *Michal Sauls* Daughter. For, though by the condition of his Espousals, he contracted but for an hundred fore-skins, yet such was the supererogation of his valour (Love and Loyalty never give scant measure) that he doubled the number. And what injustice was it that he that paid her Dowry double should enjoy her but half? seeing *Saul* afterwards

wards took her away, and gave her to \* another. *Beelzebub* was the grand Idol of \* *Ekron*, whose name importeth a Lord of flies. *Scaliger* conceiving it to be a nick-name which the Jews gave it in derision, so that the terming it a God of flies, was in effect to say, a flie for your God. In the new Testament *Beelzebub* passeth for the Prince of the Devils. It seems that Hell it self, that place of confusion, would wholly be confounded, if some superiority were not therein observed.

§ 30. More south we again come to the River *Sorek*, on whose banks grew Grapes of goodly greatnes; yea the Hebrews report them to have been without any kernels. But that hereabouts Lust did not grow without shame and sorrow to attend it, *Samson* will sadly witness. For in the house of *Dalilah* by the Brook of \* *Sorek*, he betrayed his strength to her, the his person to the *Philistines*. Thus those that sleep on a harlots lap for their Pillow, are overtaken with destruction before they dream thereof. Hence they carried *Samson* to \* *Gaza*, which is welnigh forty miles off. And why so far? Partly to render their triumph more glorious, baiting him with all eyes gazing on him, and partly the more safely to secure him, bringing him far from his friends, and beyond the reach of any rescue.

§ 31. But as here was the place where *Samson's* purity was polluted, So hard by was the fountain or water wherein the *Ethiopians* pollution was purified. This was he, who being Treasurer to *Candace* Queen of *Ethiopia*, rode in his chariot and read *Isaias*, when, (always some unexpected good surprizeth such as are studious in the Scripture) \* *Philip* was sent to expound it unto him. Can a Black-moore change his skin, saith the Prophet? But see here the virtue of baptis-mall water, washing away the black hue, and vicious habits of his naturall Corruption, and making him a true Christian convert.

§ 32. But *Philip* was found at *Azotus*: and *Azotus* or *Asdod* hardby is easily found, (for a City seated on a Hill cannot be hid.) This was the third *Satrapie* of the *Philistines*, in our definition, but first in honour, as famous for *Dagon* an Idol there adored: who yet had the manners in homage to the *Arke* to put off his head and hands, and fall flat on the ground. And hither first they brought the *Ark* of God\*. This was allotted to the Tribe of *Judah*; but left unconquered by *Josbua*. King *Uzziah* brake down the wall of it: and built Cities in the coast of it\*. And soon after *Tartan* sent by *Sargon* King of *Assyria*, took it\*. The *Maccabees* had divers battels near *Azotus*. Here *Judas* overthrowes *Gorgias*\*, And spoils *Azotus*\*; And again pursues *Bacchides*. But himself is slain\*. Here *Jonathan* overcome *Demetrius* the younger, and burns *Azotus*; and the Temple of *Dagon*\*; And hereabouts *Judas* and *John* prevail against \* *Cendebeus*. As for *Dagon* here adored, some make him Patron of grain, (and he is translated *zibor* by *Philo Biblius*) others the President of the sea;

\* 1 Sam. 21. 10

e Psal. 34. &amp; 56.

\* 1 Sam. 27. 2, 3, 5, 6, &amp; 2. 82

u 1 Kin. 2. 39. w 2 Sam. 16. 7

\* 2 Chr. 11. 8. x 2 Kin. 12. 17.

y 2 Chr. 26. 6.

z 1 Sam. 7. 14.

\* 1 Sam. 4. 4.

a 1 Sam. 5. 10.

b 1 Sam. 18. 25

c 1 Sam. 18. 27

d 1 Sam. 25. 44

e 2 Kin. 1. 2.

f Mat. 12. 24.

g Hieron. in 5 tem. cap. 12.

h Judg. 16. 4.

i Judg. 16. 21.

k A.R. 8. 29. l Jer. 15. 23.

\* 1 Sam. 5. 1. &amp; 6. 17. \* Josh. 15. 47.

n Chap. 13. 3. 2 Chr. 26. 6. f Isa. 20. 1.

\* 1 Macc. 4. 15 \* Chap. 5. 67. \* Cha. 9. 15. 18

\* 1 Mac. 10. 78. 84. \* 1 Mac. 16. 10.



sea; and we may safely believe his Power as much over the one as the other. His shape (save that it was masculine for sex) resembled the *Antick* laughed at by the Poet.

*Desinit in piscem, mulier formosa superne.*  
Upwards man-like he ascended,  
Downwards like a fish he ended.

And yet this *Fish* had also<sup>m</sup> feet under the tail thereof, which feet of a fish seem not to stand with any proportion. But what shall we say? The uglier his sharpe, the handsomer for an *Idol*; and to keep a *Decorum*, it was fit that he should be as mis-shapen in his form, as monstrous in his worship. Far handsomer no doubt were the women of *Ashdod*, or else the *Israelites* would never have been so enamoured with them, as after their return from the captivity, by marrying with them to beget a mongrell Off-spring, whose tongues (as if divided *Parlee par Pale*) spake half *Ashdod* and half *Hebrew*. But surely God was afterwards better pleased with the *Jews* solemn submission, and fair putting away of their wives, than with the cruelty of the *Britons* (if true what<sup>o</sup> reported) which marrying *French* women in *Armorica* (now called *little Britain*) out of a zeal to preserve their native Language, they cut out their wives tongues for fear they should infect their Children with a mixture of *French*. As for *Merbag-Ammah* in *Philistia*, because the learned are not resolved whether thereby a place be designed; and if so, many take it for *Gath*; or else that thereby is signified that *David* took the *Bridle of Power* from the hand of the *Philistines*; see it signed with an Asteriske, enough to tell the Reader, that we doe not shew but seek a certainty therein.

§ 33. So much for the Land in this Tribe. If we look on the sea, bounding it on the West, see *Jonah* in his ship, flying as fast as he could, from the presence of the Lord, that is, from the performance of his Prophetically function in *Niniveb*. Otherwise he was better principled than to conceive it probable, in any place to avoid *Gods* presence; and (if so erroneously opinioned) made the worst of choices, to go down into the Sea, where Divine power most effectually appears. Many carnall reasons might cause his flight; as, fear to be murthered for delivering so unwelcome a message to that bloody City; suspicion, that his preaching little regarded in *Israel*, would be less in *Niniveb*; zeal to his Countrey, as perceiving the conversion of the *Gentiles*, would prove the rejection of the *Jews*; and a Jealousie (as himself<sup>t</sup> confesseth) his Prophecie should be disproved on the Peoples repentance.

A

A terrible tempest pursuing the ship, works wonders in the Mariners:

1. Out of the bold came fear; } They were<sup>a</sup> afraid.  
2. Out of the profane came piety; } Cried every man to his God.  
3. Out of the covetous prodigality; } Cast their ware into the Sea.  
Mean time *Jonah* was fast asleep in the bottom of the Ship. It is hard to make sense of his actions, his slight spake fear, his sleeping shewed security; *formidat & audet*. How doth sin distract men, making them as contrary to themselves, as to Gods commandments.

§ 34. At last, the Master of the ship (now vassall to the winds) awakes him; and *Jonah* detected by lot, and his guilty conscience, is cast as a peace-offering into the Sea, where a Whale is provided, after three days to bring him safe to the shoare; who amongst many *Land-types*, was the only *Sea-type* (as the *Serpent* the *Aire-type*) of our *Saviour*.

§ 35. The Son of *Dekar* was *Solomons* Purveyor in *Machats*, and in *Shaalbin*, and *Bethschemesh*, and *Elon-Bethanan*, all places in or near this Tribe. The Arms vulgarly assigned to *Dan*, are *Vert a Snake* or *Adler argent nowed*, biring, as some add, (let Heralds translate it into the proper terms of Blazonry) the heels of an horse, whereby the Cavalier mounted on him falls down backward. All grounded on the *Blessing* of *Jacob*; intimating the sly and subtle disposition of the *Danites*, whose sleight was above their might, policy more than their power, verified in their sudden and unexpected surprisall of the City of *Laisb*. Nor know I how herein to reconcile the particular fancy of *Aben Ezra* to this received opinion, who allots an Eagle for the Arms of *Dan*: a creature of most contrary posture and practise to a Snake: (nothing creeps lower than the one, or soars higher than the other) except agreeing in the generall qualities of quick-sight and subtilty. Here if some say that the Eagle might have been the crest of *Dan*, they will quickly retract their opinion, considering crests a modern device, and could not be born in that age, which was scarce conceived three hundred years since. The standard of *Dan*<sup>a</sup> was erected formost of the three on the North-side of the Tabernacle.

THE

A wonder working tempest.

u *Jonah* 1. 5.

w *John* 3. 14.  
x *Mat.* 11. 30.  
y 1 *King.* 4. 9.

z *Gen.* 49. 17.

a *Num.* 2. 25.

m See the Sep-  
tuagint.  
n *Jonah* 1. 17.  
o *Jonah* 1. 17.  
p *Jonah* 1. 17.

n *Neh.* 13. 24.

o *Neh.* 13. 24.

p 2 *Sam.* 8. 1.

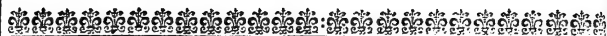
q *Jonah* 1. 3.

r *Psal.* 107. 23.

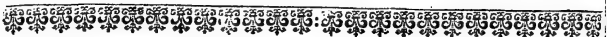
s *Nahum* 3. 1.

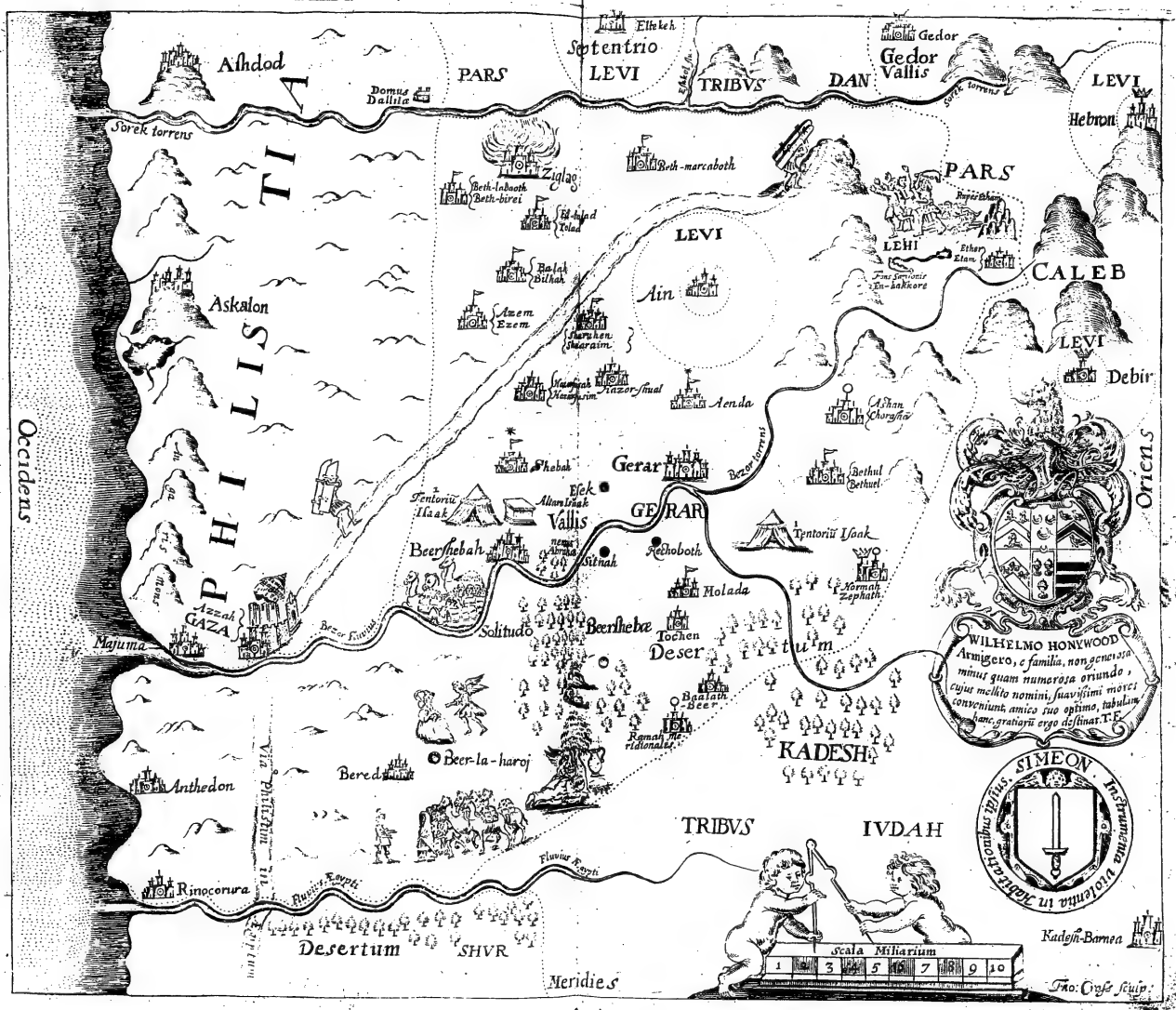
t *Jonah* 4. 2.





*Here the Map of Simeon is to be inserted.*







## THE TRIBE OF SIMEON.

### CHAP. II.

§. 1. **S**IMEON, second son of *Jacob* by *Leah* his wife probably was active in the persecution of his brother *Joseph*; (therefore singled out in <sup>a</sup> *Egypt* to be a prisoner) certainly imbrued his hands with *Levi* in the blood of the <sup>b</sup> *Shechemites*: Whereupon *Jacob* jointly cursed them, <sup>c</sup> *I will divide them in Jacob, and scatter them in Israel*. Which prediction took a threefold effect in this Tribe, namely in their

1. Paucity. Scarce any Tribe came <sup>\*</sup> *more* out of *Egypt*, not any by much entered fewer into *Canaan*. So sensible was their diminution, that of fifty nine thousand, but twenty two thousand two hundred possessed their Inheritance. It seemeth that the many mortalities in the Wilderness did light heavy on the *Simeonites*. Yea after they were settled in their possessions, the Text saith, *they had* <sup>d</sup> *not many children, neither did all their Family multiply, like to the children of Judah*. And although <sup>e</sup> immediately after it is recorded, *that the house of their Fathers increased greatly*; yet the proportion is to be measured, not in relation of this to other Tribes, but in the reference of these families to others in the same Tribe of *Simeon*.

2. Obscurity. Neither Judge nor Prophet extracted from this Tribe: save that in this dearth of eminent persons (famine will make those crumbs to be taken up, which otherwise would be cast away) we must take in <sup>f</sup> *Judith*, with her *Apocrypha* achievements. But most sure it is that one notoriously infamous, namely <sup>g</sup> *Zimri* the Son of *Salu*, who defied Justice, and boldly avouched his adultery with a woman of *Midian*, was Son to a Prince of *Simeon*.

A a

3. Dif-

a Gen. 42.24.

b Gen. 34.25.

c Gen. 49.7.

\* Num. 1.23.  
& 26.14.

d 1 Chr. 4.27.

e 1 Chr. 4.38.

f Judg. 9.2.

g Num. 25.14.

h Josh. 19. 1-9.

3. Dispersedness. Their Country was but a jagged Remnant originally belonging to, and still surrounded with <sup>h</sup> Judah on all sides, save on the sea, amongst whom their Towns were scattered.

i Judg. 1. 3.

§ 2. Yet in process of time, as the dispersion of the Levites was turned totally, so the scattering of the Simeonites was changed partially into a blessing. Their local mixture with Judah begat a political confederacy with them; <sup>i</sup> Come up with me into my lot, and likewise I will go with thee into thy lot. Whence a double benefit accrued to the Simeonites.

k 2 Chr. 15. 9.

1. Spirituall: they were hedged in by their habitation, in the right way of Gods worship: so that, when the ten Tribes made their idolatrous defection under Jeroboam, many of the Simeonites persevered in Gods true service: and they fell to King Asa in abundance.

l 2 King. 17. 6

2. Temporall. When the rest of their brethren were finally carried away captive under <sup>l</sup> Hoshea in the sixth year of the reign of King Hezekiah, probable it is that a considerable number of the Simeonites remained, as hath been proved before, by their habitation within the lot of Judah.

m Gen. 26. 12.

n Mark. 13. 8.

§ 3. The Lot of Simeon was transcendently fruitfull, having a most temperate aire, insomuch that Saint Hierom saith, in his time it was termed *Regio salutaris*, the healthy Country. No marvell then if the Patriarchs Abraham and Isaac having their choice of the whole Country, preferred to live so long in these parts. And the latter of them sowing grain near Gerar reaped <sup>m</sup> an hundred fold, which was the greatest increase which that Corn returned which fell into good ground in the <sup>n</sup> Gospel.

o Judg. 16. 3.

§ 4. In the North-east corner of this Tribe we finde that mountain before Hebron, to the <sup>o</sup> top whereof, full twenty miles from the City, Samson carried the gates of Azubah. There he laid them down, not in a plain but steep place, partly in the gallantry of his strength, that not faintness, but his free pleasure made him lay them down; and partly, that in so conspicuous a place the Gazites might easier finde their gates there, than fetch them thence. A little more westward, not far from the banks of the river Sorek, stood the City Ziglag, which <sup>p</sup> Achish King of Gath, bestowed on David during his abode there. If any demand why David, when King of Israel, did not restore Ziglag to Achish again; let such know, that (besides that Cities once passed into a potent hand, are too precious things to be parted with) David being crowned King of Israel had an undoubted right derived unto him by Gods grant, not only to this City, but to the whole Kingdom of Gath, and Land of the Philistines, which God had given to Judah, though hitherto they were not able to recover it.

p 1 Sam. 27. 6

§ 5. Afterwards whilest David was marching (at least wife in presence with Achish against Saul, the Amalekites in his absence burnt Ziglag, carry-

carrying away all the People therein Captive. Grief hereat so prevailed in Davids men at their return, that in anguish of their hearts, they were ready to <sup>q</sup> stone him. Could better be expected from them? Behold their original, they were at first, <sup>r</sup> men in debt and distress, whose severall discontentments made them generally contented to join together; so that not David, but his necessities chose them to attend him, who now in adversity discovered their impious dispositions. But David, to avoid this shewre of stones ready to rain upon him, run for shelter to God his Rock, in whom he comforted himself. Thus, as it is alwayes darkest just before the Day dawneth, so God useth to visit his servants with greatest afflictions, when he intendeth their speedy advancement. For immediately after, David not only recovered his loss with advantage, but also was proclaimed King of Israel: though some war arose for a time between him and Ishbosheth.

q 1 Sam. 30. 6.

r 1 Sam. 22. 2.

§ 6. But the most memorable places of this Tribe are seated on or near the Brook of Bezor, which arising in Judah takes his course South-west, not far from <sup>s</sup> Ethar or <sup>t</sup> Etan in the North-east corner of this Tribe. In the Rock of <sup>u</sup> Etan near the City of that name Samson reposed himself, whence the men of Judah brought him down bound with two cords, and delivered him to the Philistines: but he presently found his Spirits, and in that place the Jaw-bone of an Ass. Bad weapons are better than none; and it matters not what they be so that they be wielded by Samsons arme, that, guided by Gods hand. This Jaw-bone which used to feed on grass, here eat up <sup>w</sup> a thousand men. Hereupon the place was called Rama-Lebi, the lifting up a Jaw-bone.

s Josh. 19. 7.

t 1 Chr. 4. 32.

u Judg. 15. 11

w Judg. 15. 15.

§ 7. Thus Samsons thirst of revenge was allayed with the blood of the Philistines, but the quenching of one thirst was the kindling of another. How quickly can God tame fury into faintness with want of water! In this straight he hath his recourse by prayer to God, who <sup>x</sup> cleaves a hollow place in the Jaw. Heaven can make dry bones <sup>y</sup> live, yea give life to others, as here to Samson, water presently flowing out thereof. Let Poets fondly brag of Hippocrene, a Fountain from an horses hoof; most true it is that a Spring did flow from the Jaw-bone of an Ass. Except any be pleased (which indeed is most probable) not to take Lebi in Hebrew for the material Jaw-bone, but for the Country thereabouts, so newly named by Samson, out of a hollow place in the earth whereof, God produced this Fountain.

x Judg. 15. 17

y Ezek. 37. 3.

§ 8. Hence Bezor runneth by Ain, the only City belonging to the <sup>z</sup> Levites, in this Tribe. Indeed both <sup>z</sup> Simeon and Levi were cursed to be scattered in Israel, and this City of the Levites scattered in Simeon, may seem to be dispersed in a dispersion. One City it seems was proportionable to this small and mangled Tribe. Thus even the poorest must have some Preachers to instruct them, and afford those Preachers maintenance for their instruction. At Gerar, the Brook Bezor receives

z Josh. 21. 9.

15. &amp; 19. 17.

2 Gen. 49. 7.

a Pal. 25. 8.

from the South a Tributary rivolet, fetching its Fountain out of the Wilderness of *Kadesh*, a place full of strong and stately trees. But what saith the Psalmist? *The voice of the Lord shaketh the Wilderness, yea the Lord shaketh the Wilderness of Kadesh.* As if this of all other was most sturdy and stubborn to withstand the summons of Gods voice: but all in vain, the least whisper of his mouth sending a palsie into the foundations thereof.

§ 9. In the confines of this Wilderness stood three remarkable Cities, which (least the Reader should mistake) we have marked with circles on the tops of them. Not that any evil Spirits moved therein, seeing these were the places where *David* haunted, whilst *Saul* persecuted him, and to whose Inhabitants he sent part of his spoil taken from the *Amalekites* for a present. An act no less politic than just, with the same both discharging the shot of his former entertainment, and for the future obliging them by his bounty to be really sensible of his right of succession to the Crown. The first of these *Corasban* (else where only called *Ashan*.) The second *South-Ramoth*, and *Hormah* the last and most observable, because of three eminent places of that name in or near the Land of *Canaan*,

1. Where the disobedient *Israelites* were destroyed by the *Canaanites*.
2. Where the *Canaanites* were destroyed by the penitent *Israelites*.
3. Where the Tribes of *Judah* and *Simeon*, associating together destroyed the *Canaanites* being properly in this Tribe.

We see that destruction (so *Hormah* soundeth in Hebrew) gives the name to them all. And wonder not then, that in a Country the Seat of War, there were so many towns of this sad denomination, but pray rather that God would seasonably settle a peace in *England*, lest therein be found more *Hormahs* than were in *Israel*.

§ 10. As for *Gerar* the City above mentioned, it was anciently a Kingdom of the *Philistines*, whose Kings seem all to be called *Abimelech's*. To one of these *Abraham* falsely affirmed that *Sarah* his wife was his sister: and afterwards *Isaac* (see the powerfull influence of Parents faults on their Childrens practice!) to another of the same name offended in the like falsehood. This latter *Abimelech* looking out of his window, beheld *Isaac* sport<sup>g</sup> with *Rebekah*, (gestures not unlawfull as done, but as seen) and from this familiarity (greater his charity than *Isaac's* caution therein) interpreted her to be not his harlot but his wife.

§ 11. Afterwards *Isaac* outed of the City dwelt in the neighbouring valley of *Gerar*, and whithersoever he removed; Gods blessing, and the *Philistines* envy followed him. He grew fat in estate, his enemies lean at the sight thereof, which made them spitefully stop the Wells which his Father had digged. Happy that they could not dam up nor drain dry the dew of Divine blessing, from falling upon him, which, if possible to effect, their malice would have attempted. But *Isaac* afterwards sunk these Wells the second time, and he called their names after the names

by which his Father had called them. See his humility herein, not varying from his Fathers will in an indifferent matter, whereas many now adays count it the greatest honour of this age, in all things to dissent from the former. Besides these renewed wells, *Isaac* had new ones of his own making, as namely

1. *Esech*: that is *strife*, so called because his Heardmen, and the *Gerarites* strove about it.
2. *Sitnah*, that is *hatred*, so named on the like occasion.
3. *Rekoth*, that is *enlargement*, which he peaceably possessed; God making room for him.

The two former pals for the emblems of our militant condition in this life, the last typifieth our happy estate in a better, and more roomthy place; In my Fathers house there be many mansions.

§ 12. This vale of *Gerar* was the Granary of *Canaan*, whither the Patriarchs retired in time of Famine; for plenty dwelt there, when penury was elsewhere. Nor will it be amiss to insert the testimony of a Modern Traveller, to shew how the Country hereabouts, even at this day, retains an indeleble character of its former fruitfulness. We passed this day through the most pregnant and pleasant Valley, that ever eye beheld. On the right hand a ridge of high Mountains (whereon stands *Hebron*) on the left hand the Mediterranean Sea bordered with continued hills, beset with variety of fruits. The Champion between about twenty miles over, full of flowry hills ascending leasurly, and not much surmounting their ranker Vallies, with groves of Olives and other fruits dispersedly adorned. Yet is this wealthy Bottom (as are all the rest) for the most part uninhabited.

§ 13. From the vale of *Gerar* the Brook *Bezor* runneth by the Grove near *Beerseba*, planted by *Abraham* for the more convenient performance of his devotion. Collect we hence that *Abraham* resided some considerable time in these parts, seeing trees grow not up as *Jonas* his Gourd in a night, but must have some competent season to come to maturity. But what was piety in *Abraham* in planting this Grove, was profaneness in his Posterity to imitate. For after that God had made choice of a fixed place (Tabernacle, or Temple to put his name there, such as elsewhere sacrificed unto him were not only guilty of Schism (separating themselves from the publick worship) but flat Idolatry, serving the true God in a false manner, namely in a place prohibited. And now it is seasonably remembred, that many ages after, *Beerseba* was an eminent place of Idolatry. The Prophet threatneth finall confusion to such that say, in nature of an oath, The manner of *Beerseba* liveth. It being probable that as the brazen Serpent set up by *Moses*, was afterwards abused to Idolatry, so this Grove of *Abrahams* planting near *Beerseba* was by his posterity perverted to some solemn superstition, the manner or way whereof, secundum usum *Beersebae*, was a precedent, or leading pattern for other places to imitate: as *Act* 9. 2. & 18. 25. & 24. 14.

§ 14. But

b1 Sam. 30. 30.

c Josh. 19. 7.

d Josh. 13. 2.

e1 Sam. 30. 27.

f1 Sam. 30. 30.

g Num. 14. 45.

h Numb. 21. 3.

i Judg. 1. 17.

j Chr. 4. 30.

k Gen. 20. 2.

l Gen. 16. 8.

m Gen. 26. 15.

n Gen. 26. 18.

n Gen. 26. 20.

o Gen. 26. 21.

p Gen. 26. 22.

q Joh. 14. 2.

r Gov. Sands  
itru. 3. b.  
150. p.

s Gen. 21. 33.

t Amos 5. 5.  
& 8. 14.

u2 King. 18. 4.

§ 14. But the City of *Beerſheba* it ſelf ſtood hard by on the Brook *Bezor*. The name imports, *The well of an oath*. Firſt ſo called from *Abraham's*, then from *Isaac's* ceremonious ſwearing and covenanting with *Abimelech* in that place. Now if *Scarlet* keep colour becauſe twice diſt, and therefore called *Dibaphon*, well might *Beerſheba* retain her name, twice on the ſame occaſion impoſed upon it. Here God comforted *Jacob* in his journey down into *Egypt*, promiſing him ſafety and ſight of his ſon *Joſeph*. Many hundred years after, *Samuel* at *Beerſheba* ſet up his Sons for Judges, who degenerated from their Fathers integrity. In the diviſion of the Land into two Kingdoms, *Beerſheba* belonged to *Judah*, where *Jehoſaphat* ſet up Judges, and whither *Eliab*, perſecuted by *Jezebel*, fled for ſuccour. Hence he fled into the Wilderneſs, leaving his Servant at *Beerſheba*. Not that he careleſſly caſt him off, but as the caſe ſtood with *Eliab*, life was to be preferred before attendance, and one alone might ſhift with more ſecrecy than two together. Beſides, by the avoidance of this Servant (probably no perſon of extraordinary performance) Divine providence made a way for *Elifha* (one of more deſert) in this vacancy to be inducted into *Eliab's* ſervice.

§ 15. Coming ſtill Weſtward on the bank of *Bezor*, we find the place where two hundred of *David's* foot, being faint, ſtayed with the *Baggage*, whiſt the reſt of their Brethren purſued and conquered the *Amalekites*. But theſe at their return denyed the two hundred ſtaying by the Brook, any part of their ſpoile, till *David* ordered it as a *leading caſe*, that theſe which attended the *Baggage* ſhould be equal ſharers with ſuch who fought in the battel. And very good reaſon :

1. It was not lazineſs, but wearineſs kept them behind. A ſtout heart ſometimes cannot help a fainting body. Wherefore to puniſh ſickneſs in them for a Sin, had been height of tyranny.
2. Grant their tired bodies could not keep pace with their ſouls, yet no doubt in deſire they marched along with their Brethren, and per chance by their prayers facilitated their victory.
3. During their ſtaying behind, their employment was as neceſſary, though not ſo honourable. The ſtuff could not ſecure it ſelf, and the keeping of it in the others abſence was a good piece of defensive ſervice.

Now from hence it appears, that in caſes not provided for in the Judicial Law, the Princes of *Iſrael* were intruſted with power to enact Statutes, in a prudential proportion to Gods word, binding all in their Dominions to the obſervation of them. This ordinance of *David* may from the place be termed the *Satute of Bezor*. Nor is it any news for Laws to be made in open fields by Rivers ſides, our *Engliſh* Laws having had their birth in ſo plain a place in *Ronny-mede* near the River of *Thames*, where King *John* and his *Barons* firſt drew them up together. Yea, no fitter place for ſuch ſolemn acts than a Rivers ſide, where the ſight thereof

thereof may be the remembrancer, that  *Judgment may run down as waters, and righteouſneſs as a mighty ſream*. Hence *Bezor* glideth into the Land of the *Philiftines*, whither in due time we will follow it.

§ 16. South of this Brook lay the wilderneſs of *Beerſheba*, often mentioned in Scripture. Herein *Hagar* and *Iſhmael* wandring when the bottle of water was ſpent, the laſt Legacy which *Abraham* bequeathed him. Oh how ſhe weeps, as if intending to refill the ſame from her eyes! but alas, that moiſture ſo brackiſh would rather increaſe than allay any thirſt! And now what ſhall ſhe do? It was death to her to ſee her ſon die, and yet that pity which would not ſuffer her to tarry by him, would not permit her to depart from him. In this *Dilemma* of affection the reſolves on the diſtance of a bow-ſhoot, as a competent mean betwixt preſence and abſence, and diſpoſeth her ſelf under one ſhrub, her ſon under another. Here *Iſhmael* cries, and God heareth. The very worſt in extream want are the object of pity, and though *Iſhmael* had mocks for *Iſaac*, heaven had mercy for *Iſhmael*. An Angel ſent ſhews *Hagar* a Fountain, not now newly created, but newly diſcovered to her ſight. The object was there before, but the Organ not rightly diſpoſed to behold it. How near may men be to their own happineſs and miſs it; touching it, yet not ſeeing it, till God open their eyes! More South in this Wilderneſs was the *Juniper-tree* under which *Elifha* ſate ſo highly diſcontented. Coals of *Juniper* we know are extreemly hot, but is there any ſecret quality in the ſhade of that tree, to put *Eliab*, ſitting under, into ſuch paſſions, as that nothing but death would pleaſe him for the preſent? Sorrow bought him a ſleep, and afterwards awaking, being reſreſhed with a cake of bread, cruſe of water, and comfort of an Angel he undertook his journey to *Horeb*.

§ 17. Not far off betwixt *Kadeſh* and *Bered* is *Beer-laba-roi*, that is, the well of him that liveth and ſeeth: ſo named by *Hagar*, becauſe there an Angel catechiſed, comforted, and counſelled her to return and humble her ſelf to *Sarah* her miſtreſs. By this well *Iſaac* was walking and meditating, when *Rebekah* brought from her Fathers houſe firſt met him, in her moſt modeſt behaviour. For at the ſight of him, though at ſome diſtance, ſhe lighted from her Camel, counting it ill manners to ride, when her husband and maſter went a foot: as alſo to give an earneſt of her future good houſewifery, that ſhe would prefer induſtry before eaſe, honeſt pain before pleaſure. Then ſhe vailed her ſelf, partly to ſhew that the beams of her beauty were hereafter to be appropriated to *Iſaac* alone, and partly in confeſſion of ſubjection, being now under covert-baron, the command and protection of a husband. Well, I dare compare, yea prefer this vailed wives chaſtity, before the virginity of many vailed voraries.

§ 18. More South is the River of *Egypt* the utmoſt limit, not only of this Tribe, but of all *Iſrael*. Indeed by the River of *Egypt* (often mentioned in *Exodus*) only *Nilus* is intended. But this ſream (which ſome conceive is particularly called *Shichor*) is termed the River of *Egypt*,

not because it is in, but is in the high way to Egypt. Otherwise, the traveller who sits down on the banks thereof, shall never come thither. In the Septuagint, *Rhinocolura* is put for this river of Egypt, being a long named City of short note, seated on the influx thereof into the sea. On-ly this *Rhinocolura* is famous in heathen History, because hither (as in- to an Hospitall) all those malefactors were sent, whose noses were cut off for their offences: a punishment inflicted on the Egyptians by an Ethiopi- an King who conquered them Hence had it the name of *Rhinocolura*, or the place of nose-maimed people. But O how great mu st that City be which in our age should contain all those, whose faces are nose-les, not by others cruelty, but their own luxury!

§ 19. As for other Cities in this Tribe of *Simeon* they were many, but obscure. It is observable that most of them are written with an *Alias*, first, as they are named *Josh*. 19. secondly, as they are called 1 *Chron*. 2. None need to wonder at their different denominations. Here I interpose nothing of the severall writing of the same places,

1 According to exact Criticks in spelling them.

2 According to vulgar tongues in pronouncing them.

Only we commend to the Readers notice, that the book of *Chronicles* was written after the return from Captivity; and about eighteen genera- tions after the days of *Joshua*. And therefore some difference of letters after so large a time is no strange thing. For seeing here we have no con- tinuing City, it cannot be expected that any City should have a continu- ing name. And yet great places longest retain their names unaltered, (as *London* from *Ticitus* to our time) whereas small Cities like these in *Simeon* are as often alterable, as passed into the possession of severall own- ers. Yea seeing it was the custom of the Jews, to call their Lands after their own names, this haply might change *Beth-lebaoth* in this Tribe, into *Beth-birei*, when it came into the possession of a new Land lord.

§ 20. So much of this small Tribe, whose portion was too little for this people, and therefore they made two happy expeditions to en- large their quarters: one in the reign of *Hezekiah* to the entrance of *Gedor*, even unto the east side of the walley, a place of good and fat pastures for they of *Ham* (Canaanites) had dwelt there of old. Mice sometimes may be mens tasters, to teach them which is best for their palate: and those hea- thens were wise enough to settle themselves in the richest soil, whence now the *Simeonites* expelled them. This *Gedor* was in the division of the Land allotted to the Tribe of *Judah*. Now if any demand by what right the *Simeonites* might invade this which was assigned to *Judah*, they may know that in case a strong hold could not be reduced into subjection, by that Tribe to which it belonged, it was not an act of injustice, but valour, for the next Tribe to undertake the conquest thereof: As by their judicall law it one dyed not having issue by his wife, the next of kin might marry her, and was heire (as I may say) to marry his Brothers Wife; so when *Ju-*

*dab* through some defect or debility was unable to improve his Patrimony in *Gedor* to profit, by casting out the heathen who violently detained it, *Simeon* (his next neighbour in situation) succeeding to the right of his Brother, attempted and effected the conquest thereof: Herein only it holds not proportion, because the seed so raised up was accounted to his dead Brother, whereas here *Simeon* made bold himself quietly to possess what victoriously he had acquired. Wonder not that this petty Tribe in overcoming *Gedor* did more than puissant *Judah* could perform; for al- ways the battell is not the strong, and weaker means watching advantages may perfect what more powerfull have left uneffected. This *Gedor* (grudge not reader to sally with thine eye a little out of this Tribe, being still in this map) lay on the North of the river *Sorek*, and was one of the 31 regall Cities of the *Canaanites*. As for the *Simeonites* second voiage against the *Amalekites* in mount *Seir*, more proper thereof hereafter in the description of *Edom*.

§ 21. Now that which straightned the portion of *Simeon*, was the mul- titude of *Philistines* inhabiting the sea coasts, allotted to, but never posses- sed by this Tribe. *Askelon* was a prime City in those parts, once won by *Judah* assisting *Simeon*, but after recovered by the *Philistines*. *Samson*, being cast to give his companions thirty change of raiment, went neither to the Merchant for the stuffe, nor Taylor for making of them, but (know- ing the *Philistines* garments would best fit *Philistines* bodies) he marched directly to *Askelon*, where finding thirty *Philistines*, he bestowed their corps on the earth, and their cales on their fellow-country men. This cauled that active antipathy betwixt *Askelon* and *Israel*, Tell it not in *Gath*, nor publish it in *Askelon*. Near to this City there was a lake, by which *Semiramis* is said to be born, there fed and relieved by *Doves*. Hence the Poet *Tibullus*.

*Alba P alajini sancta columba Syro*

The milke-white Dove esteem'd divine,  
By Syrians of Palestine.

But because no mention of this in Scriptures, we forbear further profe- cution thereof.

§ 22. Going along South by the sea side (here styled the Sea of the *Philis- tines*) we come at last to *Arxab* or *Gaza* the fifth latrapy of the *Philistines*, once conquered by *Judah*, but soon after returning to the former owners *Samson*, who carried the gates thereof away, could not bring himself hi- ther again, without the guidance of another. pain here was added to his blindness, when set to grind in a mill; scorn to his pain, when sent for, at a solemn feast to be the Musician to make sport, or rather the In- strument ready turned for every wanton eye, tongue, and hand to play upon. But such as mock at other mens miseries, sometimes laugh so long till their own hearts ake. For *Samson* applied himself to the two pillars most fundamentall to the roof of *Dagon's Temple*, and by the strength of his armes and prayers, pulling them down, killed and died together.

B b

Strange

\* Strabo Geog.  
lib. 16. p. 759.

m 1 Chr. 3. 19

n Heb. 13. 14.

o Psal. 49. 11.

p Josh. 19. 6.

q 1 Chr. 4. 31.

r 1 Chr. 4. 39

s Josh. 15. 58.

t Jud. 1. 34. 35

u Mat. 22. 25.

w Ecclef. 9. 11

x Josh. 12. 13.

y 1 Chr. 4. 42.

z Judg. 1. 18.

a Judg. 14. 15.

b 2 Sam. 1. 20.

c Diod Siculus  
libro 13.

d Exod. 23. 31

e Judg. 1. 18.

Judg. 15. 3. 21.

25.

f Judg. 16. 30.



Strange that his enemies knowing his strength resided in his hair, prevented not the second growth thereof. But God first stupifies whom he intends for destruction: *Samson* had lost his sight, the *Philistines* their fore-sight at the same time.

§ 23. Many ages after *Gaza* was smote by <sup>a</sup> *Pharaoh* King of *Egypt*, and not warned thereby to repent, utter desolation was denounced against it. There needeth no clearer comment on the Prophets prediction, <sup>b</sup> *Gaza shall be forsaken*, than that passage in the Acts of the Apostles, *the way unto Gaza which is <sup>i</sup> wast*. This vastation was caused by *Alexander the great* when he utterly razed the City, fulfilling what <sup>k</sup> *Jeremy* had foretold, *Baldness is come upon Gaza*, whereby not only the hair, but skin and flesh of this proud place fell away, scarce any signs of a City remaining. Out of the ruins hereof, some two miles Westward (where *Bezor* falleth into the Sea) *Majuma* or *Sea-Gaza*, once a proper port-town, took its rise and increase, called afterward *Constantia* by *Constantine the great*, and *Gazra* at this day, where simple roofs supported with carved columns, and broken pieces of *Parian* <sup>l</sup> *Marble*, serving for thresholds, jambs of doors, and sides of windows almost to every beggarly Cottage, testify its former better condition. So much for these *Philistines*, who are taxed for their Southslaying by <sup>m</sup> *Isaiab*, accused of spightfulness and old hatred by <sup>n</sup> *Ezekiel*, challenged for cruelty by <sup>o</sup> *Amos*, arraigned for pride by <sup>p</sup> *Zachary*, condemned by all to unavoidable destruction. Think not that these *Philistines*, fox-like, fared the better for being cursed, surely though slow, sure vengeance overtook them; and we undoubtedly believe the same, although it be hard in History to shew when, where, and how their particular extirpation was accomplished.

§ 24. *Simeon* hath usually assigned him for his Arms, *Gules*, a Sword in pale, with the point thereof erected argent; alluding to *Jacobs* words, *Instruments of cruelty are in his habitations*, because of their perfidious massacring of the *Shechemites*. None of *Solomons* Purveyors in the Tribe of *Simeon*, the reason whereof shall be rendred in our Description of *Judab*. If any demand, why *Simeon* alone is omitted in *Moses* his solemn blessing of the other Tribes, let them remember how *Jacob* coupled *Simeon* <sup>r</sup> and *Levi* in a curse; since which time the *Levites* had unstained their credit by their exemplary zeal against the Idolaters, but the *Simeonites* had not recovered their reputation by any eminent act by them achieved. *Moses* therefore having no commission to recall *Jacobs* curse, and loath to repeat it, (lest the double-cursed *Simeonites* should be utterly disheartned) thought it in pious policy best to pass them over in silence. Of such persons, of whom we would willingly say no bad, and cannot truly say any good, it is the wisest way to say nothing. As for their tradition that the *Simeonites* were employed to be Scribes and Notaries to the Tribe of *Judab*, it is enough to mention it, knowing no sound authority, whereon the same is grounded.

Here the Map of Benjamin is to be inserted.

W. de Page 183

g Jer. 47. 1.

h Zeph. 2. 4.

i Act. 8. 25.

k Jer. 47. 5.

l Sand. trav. lib. 3. p. 145.

m Isa. 2. 6.

n Ezek. 25. 15.

o Amos 1. 8.

p Zach. 9. 6.

q Deut. 33.

r Gen. 49. 5, 6.

s Exod. 32. 26.





THE  
DESCRIPTION OF  
THE TRIBE OF  
B E N J A M I N.

CHAP. XII.

§. 1. **B**enjamin, youngest Son of Jacob by Rachel, was by his Mother dying of him in Child-birth named Ben-oni, that is, the Son of sorrow, but by his Father called Benjamin, that is, the Son<sup>a</sup> of the right hand. Say not Jacob did ill in altering the Will of his Wife, and revoking the name, the last legacy she bequeathed to her child, seeing the alteration was perfective, and for the advantage of the Legatee; not to say that Rachel's pangs imposed that name, and might be presumed scarce *compos mentis* in what she did. But the main reason of the alteration was, because Jacob could not call his Son, but must recall his lost Wife to his mind, so that his very name constantly carried a coffin in the mention thereof. Highly he was beloved of his Father; and good reason; First, because begot in his old age. Secondly, because the youngest: and affection, which always descends, when it can go no lower, settles it self. Thirdly, because he was motherless. Lastly, because brotherless, Joseph being conceived dead, and so the portion of affection due to him, fell to Benjamin as the right heir thereof.

Ben-oni his name changed to Benjamin.

<sup>a</sup> Gen. 35. 18.

The disaster  
and recruit of  
Benjamin.  
b Num. 1. 37.  
c Num. 26. 4.

d Judg. 21. 16.

e Judg. 10. 47.

The words of  
the Psalmist  
well to be  
weighed.  
f Psal. 58. 27.  
g 1 Sam. 9. 21.

h Esther 2. 5.

i Judg. 3. 15.

k a Chr. 11. 28  
l Phil. 3. 5.

m 2 Sam. 4. 2.

Benjamin pla-  
ced between  
Joseph and Ju-  
dah.  
n Josh. 18. 11.  
o Mat. 10. 29.

p Deut. 33. 12.

The small com-  
pact of this  
Tribe recom-  
pensed with  
the goodness  
of the ground.  
q Gen. 45. 34.

§ 2. Of this Tribe came out of Egypt<sup>b</sup> thirty five thousand four hundred, all which dying in the Wilderness, forty<sup>c</sup> five thousand and six hundred of their children entered the Land of Canaan. Afterwards an heavy disaster befell this Tribe (of the cause and manner whereof hereafter) insomuch that no<sup>d</sup> woman, and only six hundred men, were left of Benjamin. Yea none of Benjamin were left above ground, being destroyed from being visible on the face of the earth, and the six hundred remaining all<sup>e</sup> hid in the Rock of Rimmon. Thus Benjamin was cut off from the body of Israel, and only hung dangling by one small sinew, which by the carefull Chirurgery of their brethren, and Gods blessing upon it, in short time recovered it self to be very considerable in Israel.

§ 3. Herein the words of the Psalmist deserve to be observed, *There is little Benjamin with their Ruler.* Little Benjamin: It was therefore no court complement, or modest excuse, but a down right truth. *Saul* laid unto *Samuel*,<sup>g</sup> *Am I not a Benjemit of the smallest of the Tribes of Israel?* It is added, *with their Ruler*: no Tribe (Judab excepted) more trading in Commanders than Benjamin did. Hercof were *Saul* and *Isboseth* both crowned Kings, *Jonathan* the eldest son; *h* *Mordecai* the Favorite, *Eshber* the Wife of a King; *i* *Ehud* the Judge, and *Abner* the General of Israel, with divers others. And among Ecclesiastical Rulers, let not him be forgot, *who had the care of all the Churches*, even *Saint Paul* the Apostle. But beside these Rulers, Benjamin bred some enemies to authority, *Ziba* that false cheater, *Shimei* that foul railer, *Baanab* and *Recab* privy Traitors, *Sheba* a professed Rebell; so impossible it is, all should be good herbs which grow in great Gardens.

§ 4. The lot of Benjamin came forth<sup>a</sup> betwixt the children of Judab and the children of Joseph. If<sup>a</sup> a sparrow falls not on the ground, surely ground falls not to any owner without Gods immediate providence. Benjamin joined with Joseph to lay the possession of *Rachels* children entire together; and joined to Judab, that vicinity of habitation might invite them to unity of Religion. And indeed commendable was the constancy of the Benjamins both to God and their King, following the house of David at the disloyall defection of the rest of the Tribes. Say not that little Benjamin was thus placed in the middle to be ground betwixt the mill-stones of two potent Tribes; for it matters not who lies on our sides, so be it God dwells on our shoulders. Remember we the blessing *Moses* bequeathed to this Tribe, *The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell between his shoulders*; particularly pointing at his habitation in Jerusalem built in the borders of Benjamin.

§ 5. Now though Benjamins mefs, when he sate at *Josephs* Table, was<sup>a</sup> five times as much as any of his brethren, yet here it happened his portion was less than all the rest: except any will say, that only Benjamins *disb* was less and *meat* more, because, though small the compass of ground

ground allotted to him, yet fair and fruitfull the soil, many and memorable the Cities contained therein, *Zeusir* &c. *As it is written* *Zeusir* &c. *the lot of this Tribe was straightned* (saith<sup>a</sup> *Josephus* (because of the vir-  
tue of the soil thereof. Yet as little as the Land of Benjamin was, it was big enough to be divided betwixt two Kingdomes, the South-west part thereof belonging to the Kingdom of Judab, the North-east to Israel, with the Cities of *Gilgal*, *Jericho*, and *Bethel*, as shall be made plain in the respective description of those places.

§ 6. Jordan is the eastern boundary of this Tribe\*: *David* returning victoriously from *Mahanaim*, having<sup>c</sup> ferried over this water, partly brought thither, partly met here, a miscellaneous multitude, *Barzillai* and *Shimei*, *Mephiboseth* and *Ziba*, that is, loyalty and treachery, faith and falshood mingled together in the same Country. Here (once railing) now begging *Shimei* obtained pardon from him; because bringing along with him (the best argument in his excuse) *a thousand men of Benjamin*. Some will say, *David* shewed *Simei* too much mercy, and did *Mephiboseth* too little justice, not righting him against the false accusations of *Ziba*, who better deserved a whole halter, than half of the Lands of *Mephiboseth*. Such do not seriously consider the present condition of *David*; who, had his hand struck with the sword of justice, before his feet (in his renewed Kingdome) were firmly fastened on the throne of authority, it had been the ready way to have overturned him and his posterity. Here<sup>d</sup> *Sheba* a Benjamite taking the advantage of the unseasonable contest betwixt Judab and Israel, which should have most interest in *David*, with his trumpet blew rebellion into the eares and hearts of the people; had not the dangerous consequence thereof been seasonably prevented by the vigilance and valour of *David*, and his servants.

§ 7. More South on the banks of the River the Children of the Prophets straightned for dwellings, went about to enlarge their habitations, but meanly provided for that purpose, if we consider the

1. *Architect*, a son of the Prophets, little skild (no doubt) in such employment.
2. *Timber*, green wood, and growing on the banks of Jordan.
3. *Tools*; a borrowed hatchet, the iron whereof fell into the river. Alas; how comes it to pass, that when houses of the Prophets are to be built, the iron forsakes the handle, which sticks too stedfastly thereunto, when they break them down<sup>e</sup> with axes and hammers! But<sup>f</sup> *Elisba* made all things whole, the hatchet came unto the helve swimming above the water.

§ The alter *Ed* succeeds next, more South-ward on the river. Formerly we have placed it in the Tribe of *Reuben* on the east of Jordan, but others settle it west of that river in this Tribe. Hear the arguments for both.

<sup>a</sup> Anti. Jud. li. 5 cap. 1.

Eminent affi-  
ons on the  
banks of Jo-  
rdan.  
\* Josh. 18. 23.  
† 2 Sam. 19. 16.

† 2 Sam. 19. 17.

u 2 Sam. 20. 17.

Fitfall provi-  
sions for a  
College.

w Psal. 74. 6.

x a King. 6. 6.

Controversies  
concerning the  
Position of the  
Alter Ed.

\* Josh. 22. 10.

## For Benjamin.

1. It <sup>z</sup> *was set up in the* <sup>Josh. 22. 11.</sup> borders of Jordan which are in the Land of Canaan, which land strictly and properly taken was on the west of Jordan.

2. It was erected to shew the confession of their religions. And therefore most probable and proper on the west side of Jordan, in the main continent of the land, to claim right, or rather continue a title of those separatist Tribes, *Reuben, Gad, and Manasseh* in point of Gods worship with other Tribes.

\* In locis Heb.  
li: E.  
\* In locum.

3. <sup>†</sup> Saint Hierom, and since him learned <sup>\*</sup> *Tostatus* (to whose arguments in this controverse we refer the Reader) with many other Commentators, are very positive in placing this Altar west of Jordan in the Tribe of Benjamin.

Thus as this altar caused a difference betwixt brethren, about the cause why it was erected: so hath occasioned a dissension amongst learned men, concerning the place, where the same was set up. The best is, the controverse is not of such moment, as to concern salvation. Let us take heed, we be not of that Generation <sup>b</sup> *which set not their hearts aright*, and then the danger is not great, though we set this altar on the wrong side of the river. However, as the devout *Jews* in the primitive times, when the Sabbath was newly changed into the Lords-day, kept both Saturday and Sunday holy, observing both *ex nimia cautela*, to be sure to keep the right day of Divine worship: so for more certainty we have erected two altars, one on each side of the river, leaving it to the discretion of the judicious Reader, to accept or refuse which of them he pleaseth.

The Jewish  
Stone hege.  
c Josh. 4. 20.

§ 9. Come we in the next place to the <sup>e</sup> twelve great stones set up by *Josua* in memoriall that there they passed over the river Jordan on

four

## For Reuben.

1. It was set up <sup>†</sup> *over against the Land of Canaan*. Which in proper construction imports it to be on the other side opposite thereunto.

2. It had been a meer trespass, for the two Tribes and an half in *aliena Republica*, to build an Altar on the ground of other Tribes: and therefore no doubt, they did it on their own ground East of Jordan.

3. *Josephus* <sup>z</sup> saith *αὐτοὶ δὲ τὸν ποταμὸν ἔκβησαν ὅλην τὴν γῆν αὐτῶν. Therefore the Tribe of Reuben and Gad going over the River, &c.*

4. Another <sup>a</sup> *Joseph* (though a modern, yet a learned Writer) believeth that in those elder times, that Country or Territory was counted unhallowed, or unclean which had not a place set apart for Gods worship, and proveth from the words of *Phinehas*, that the Altar was set up on their side, lest otherwise having no place consecrated, they might be concluded to live in an unhallowed habitation.

foot *Tremelius* conceives probably that these were the quarries in *Gilgal* mentioned *Judg. 3. 19.* whence *Ehud* returned back, when he went to kill *Eglon* King of *Moab*. Others likewise conceive, that *John* baptizing hereabouts, did particularly point at these stones, in that his expression to the *Pharisees*, <sup>a</sup> *God is able of these stones to raise up children unto Abraham*. They were set up in the Country *Gilgal*, the City so called lying some five miles West of the River.

§ 10. *Gilgal* (rolling in Hebrew) was so called by *Josua*, because the reproach of Egypt was there rolled away from the *Israelites*, and circumcision suspended during their travel, being <sup>c</sup> here administered, and the passover solemnly observed; here also *Manna* ceased, the Country affording plentiful provisions. Miracles and means never shine together in the same Horizon, but the former setteth, when the latter ariseth. It will perchance be demanded, why *Manna* rained so long, seeing the *Israelites* long ago were come into the plentiful Country of *Canaan*, all the while they had remained in the Land of *Reuben*, ever since they came over the River of *Arnon*. It is answered, God hitherto continued his larges of *Manna*.

1. Because formerly they were only come into the skirts of the Country, (unfufficient to maintain so numerous an Army) whereas now they were entered into the very heart and middle of the Land.

2. The Land of *Reuben* though very fruitful, <sup>d</sup> *was a place for cattel*, fit for grazing, and better for beasts than men to feed upon.

3. God to manifest his liberality, would not only have his provisions to meet even, but to lap over, continuing *Manna* till his people were otherwise plentifully provided for, both with new corn on the ground (coming hither in <sup>e</sup> the beginning of harvest) and <sup>b</sup> old in their Granary.

Thus the *Jews* did not begin house-keeping on bare walls, but were set up with full stock afore-hand: victualled in a manner, with two years provision, that with the good house-keeper <sup>f</sup> *they might bring forth out of their treasure things new and old.*

§ 11. In the days of *Samuel* and *Saul*, this was a place of principall credit, where *Saul* was solemnly invested with a crown, *Come let us go up unto <sup>k</sup> Gilgal, and renew the Kingdom there.* Yet here at the same time to shew Gods displeasure with the people for their tumultuous desiring of a King, <sup>\*</sup> *Thunder in harvest* (in *Judea* *Sommers thunder old mens wonder*) exceedingly affrighted the hearers thereof. Afterwards *Saul* stained this place with a double deed of disobedience,

1. When in *Samuels* absence he presumed to offer <sup>l</sup> sacrifice. Once the proverb was, *Is Saul also among the Prophets?* Now it may be, *Is Saul also amongst the Priests*, invading the Sacerdotal function?

2. When contrary to Gods command, he spared and brought hither the best of spoil of *Amalek*, so that *Samuel* was fain to supply what justice was wanting in *Saul*, who hewed *Agag* in pieces before the Lord in <sup>m</sup> *Gilgal*.

d Mat. 3. 9.

Remarkables  
happening at  
*Gilgal* in the  
days of *Josua*  
c Josh. 5. 9.

f Num. 32. 1.

g As may be  
collected by  
the overflow-  
ing of Jordan,  
and by com-  
paring Josh. 3.  
15. with  
1 Chr. 12. 15.  
h Josh. 5. 12.

i Mat. 13. 52.

*Gilgal* a Court  
or a College.

k 1 Sam. 6. 14.

\* 2 Sam. 12. 18.

l 1 Sam. 18. 9.

m 1 Sam. 15. 33.

2 King. 4. 38.

n 2 Kin. 4. 43.

o 2 King. 4. 41.

Gilgal a sink of Idolatry.

p Hof. 4. 15.  
& 9. 15.  
q Amos 4. 4.  
& 5. 5.

r Josh. 18. 19.

The South-bound of Benjamin.

f See Josh. 18. 15, &amp;c.

The fountain of the Sun.

t AR. 7. 42.

In after ages here was an Academy or Seminary of the sons of the Prophets, brought up here in learning preparatory to their profession. *Acquired*, are so far from hindering *infused* abilities, that the stock prepared by industry, is fittest to be grafted on by inspiration. *Eliab* and *Elisba* were successively the *Presidents*, or rather the *Visitors* of this Colledge, the latter being both food, and physick for the students therein.

1. Food, when with twenty small <sup>n</sup> *Barly loaves* he fed an hundred of the children of the Prophets.
2. Physick, when his meal was <sup>o</sup> Antidote against the malignity of the wild gourd in their pottage.

It seems the sons of the Prophets were no expert Herbalists, whose learning moved in an higher and holier sphere, and they more skilfull to discern betwixt true Doctrine and heresie, than betwixt pot-herbs and poison.

§ 12. *Gilgal* was afterwards a sink of Idolatry, and belonged to the Kings of Israel, as appears by the Prophets counsell, *though thou Israel play the harlot, yet let not Judah offend and come ye not into* <sup>p</sup> *Gilgal*, &c. At *Gilgal* men multiplied <sup>q</sup> transgression, whereupon destruction was denounced against this place, and *Gilgal* was afterwards rolled up in her own ruins. To return to the river *Jordan*, which a little South-ward falls into the <sup>r</sup> *Salt-sea*, the South boundary of this Tribe. The epithet *Salt* is not here superfluous, but emphaticall, partly to distinguish it from the sea of *Cimmeroth* or *Galilee*, which was a fresh-water-sea; and partly because the water hereof was salt with a witness, *fire-salt*, as I may say. Let Philosophers demonstrate the cause of the brackishness of the Ocean, though it is to be feared, they will be posed nearer home, how Rivolets of tears which flow from their own eyes, come to be so salt. But a peculiar reason may be certainly assigned, why the water in this Sea was transcendently salt above all others, whereof largely hereafter in the Description of *Jubah*.

§ 13. Having done with the channel of *Jordan*, the certain and unmoveable bound of *Benjamin* on the east, come we now in our perambulation to surround the other three sides of this Tribe, and at first will only take notice of the liminary places, and so proceed from the rine to the core, from the marches to the middle of this Country. The South of *Benjamin* ranged from *Kiriath-yearim* by the well <sup>t</sup> of the waters of *Nephroah*, to the valley of *Hinnon*, and so on the South of *Jerusalem* descended to *Enrogell*. All which places shall hereafter be presented in a peculiar map, and therefore no more for the present.

§ 14. Hence it went forth to *Enbemesb*, i.e. the fountain of the Sun. Either so called from the clearness of the waters thereof, or because in Idolatrous days, when the host of heaven was worshipped (whereof the Sun the General) it was dedicated thereunto, or because the suns extraordinary influence thereon endued it with souverain virtue. And now it is well remem-

remem-

remembered, that *Bath* in England is called by <sup>n</sup> *Antoninus Aque Solis*, or the waters of the Sun. Hence the bounds of *Benjamin* stretched to *Geliloth* near <sup>o</sup> *Gilgal* (over against the going up to *Adummim*) and thence descended to the stone of *Bobam* the Son <sup>q</sup> of *Reuben*, so called no doubt from some memorable act by him there achieved, for otherwise the *Reubenites* had no part of possession on the West side of *Jordan*. Hence this Tribe extended through *Arabab* to *Beib-boglab*, i.e. as <sup>y</sup> Saint Hierom interprets it, *Locus gyri*, or the place of a circle, because (as he will have it) in this place *Ioseph* with his Brethren set in a round (the form of mourners) bewailed the corps of *Jacob* brought hither out of *Egypt*.

§ 15. But leaving this as a conjecture, most sure it is that hereabouts was the floor of *Atad*, where so solemn a lamentation was made for *Jacobs* death, that the place long after did wear mourning in the name thereof, therefore called <sup>z</sup> *Abel-mizraim*, i.e. the sorrowing of the *Egyptians*. Strange, that strangers, being <sup>a</sup> the Elders of *Pharaohs* Court and Kingdom, should so affectionately bemoan the death of a man no whit related unto them. Surely the *Egyptians* did not weep *Irisb* with fained and mercenary tears, much less was their passion only State-sympathy and politick compliance, sighing and smiling with the sighs and smiles of *Ioseph*. Rather it was because the endearing disposition, and obliging goodness of old *Iacob*, living fifteen years with them in *Egypt*, had gained the generall love of the Land. Besides; they lamented his loss as the death of their own Grand-father, because he was Father to *Ioseph*, the Father, founder and preserver of them and theirs in the time of famine. If any demand why the *Egyptians* mourned for *Iacob* <sup>b</sup> three-score and ten days, whilst *Ioseph* made a mourning for him but for <sup>c</sup> seven days? I can tell the common answer, that the former ignorant of Heavenly happiness lamented him totally lost, whilst *Ioseph* not <sup>d</sup> mourning without hope was more moderate in his lamentation. But whether this place be found in it self, or the question exactly conformable to the Text, we remit it to the examination of others. I would rather know the reason why this solemnity of sorrow was performed in this place, rather than at the cave of *Maachpelah* forty miles hence, where the corps were interred; surely the Master of the Ceremonies in those days could give an account thereof.

§ 16. But here it will be objected, that *Ioseph* coming out of *Egypt*, had a nearer way by many miles to carry *Iacobs* corps to *Hebron*, than by going over *Jordan*. It is confessed, but this fetching a compass was conceived more for the state of the Funerall. Unfitting it was, that the body of that worthy Patriarch (to whom all the Land belonged by promise) should steal into that Country in a clandestine way, and privately enter in at the postern door, rather let it solemnly surround the Country, and be brought in at the broad gates. Thus the corps of men of quality, though the Chancell-door be nearer, are borne through

C c

through

n Camd. Brit. in Summ. shire p. 233.  
or Compare Josh. 15. 7. with Josh. 18. 17.

y In locis Heb. lit. B.

The Egyptians passionate bewailing of Jacob.

z Gen. 50. 11.

a Gen. 50. 7.

b Gen. 50. 3.

c Gen. 50. 10.

d The 4. 13.



The North  
borders of  
Benjamin

e Josh. 18. 13.

f Josh. 19. 12.

Beth-el why  
so called.

g Gen. 28. 12.

h Gen. 28. 22.

i Gen. 32. 10.

k Gen. 35. 1.

Deborah buried  
near Beth-el.

l Gen. 35. 4.

m Gen. 35. 8.

n Camd. Brit.  
pag. 787.

Beth-el jointly  
belonging to  
Ephraim and  
Benjamin.

o Josh. 18. 22.  
p Judg. 1. 25.

q 1 Sam. 7. 16.

through the porch and middle-alley to the place of their interment.

§ 17. So much for the South-marches of Benjamin, we come now to visit the North-limits thereof. Those began from Jordan (saith our English translation.) *In divertigio Jardenis quo magis adbuca ad orientem diverit* (saith Tremellius in his note on the place) i.e. in the winding of Jordan as it turns still more to the East; and we could wish, that this eastern flexure of that River, had been made a little more visible in our Maps. Hence they went up to the side of Jericho, understand thereby the confluence of the waters afterwards running to Jericho (as appears by paralleling Josh. 16. 1. with Josh. 18. 12.) and so through the mountains Westward, the goings out thereof are at the wilderneck of Beth-aven. Whence it turneth towards Luz which is Bethel South-ward, which now I come to describe.

§ 18. Beth-el that is, Gods house, was so named by Jacob (for formerly it was called Luz) who here lying on a stone (it matters not how hard our bed, if so Heavenly our dreams) saw a Ladder with God on the top thereof, and Angels ascending and descending thereon. Going down to attend on Gods Children according to their commission, and up to give an account of their attendance, and receive farther instructions. Here Jacob by vow indented with God solemnly to make this place his House, and to give to him at his safe return with bread and water, the tenth of all his substance. But though God over proformed his counterpart herein, Jacob neglected his promise, and when his staff was swelled into two bands, set down his staff at Shechem, and turned there a purchaser of a parcell of Ground, till God minded him of his former obligation, Arise, go up to Bethel, and dwell there, &c.

§ 19. Most happy that man who runs the way of Gods Commandments, and next him he is the best who answers the spur, and with Jacob goeth, when almost driven. Hither he comes (having first reformed his family of Idolatry) and here built an Altar called El-bath-el. During his abode here died Deborah Rebekahs Nurse, venerable for her old age, having seen her Nurse-Childs Childrens Children, to the fourth generation. Surely she was well loved whilst living, because so much lamented when dead, buried under Allon-Bachuth, or the Oak of mourning. As if Jacobs Children disired, that their eyes should return that moisture to her in tears, which her breasts had bestowed in milk on their Grandmother. Thus, though the Hebrews did not so doat on their Nurser, as the wild-Irish (who love them better than their own Mothers) yet they had them in an high estimation.

§ 20. In the division of the Land, Beth-el fell to the lot of Benjamin. Yet we find that the house of Joseph (understand the Tribe of Ephraim) was possessed it. It seems the City was divided into two parts, the Northern pertaining to Ephraim the Southern to Benjamin. In the days of Samuel we find, how he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all these places; which were all three

in

in this Tribe, and in the heart of the Country, conveniently seated for Termers to resort hither from all parts thereof.

§ 21. Here Jeroboam set up one of his golden Calves: and how busie was he about sacrificing unto it, when a Prophet sent from God denounced the destruction of his Altar, which presently clave asunder, according to his prediction? An Altar, which (were it of brass or stone) was softer than the miracle-proof heart of Jeroboam, which neither was broken, nor bruised thereat; as also he was no whit moved to repent, with the drying up, and restoring of his hand, which happened thereupon. Indeed he conceived, that his Kingdome must have Idolatry for the pillars, which had Rebellion for the foundation thereof: and though Baalisme began and ended with the family of Abab, Calf-worship was rivetted into the Crown of Israel. As for the Prophet that foretold the future ruine of this place, a Lion slew him in his return, because he credited a pretended Revelation Parole unto another man, before a Commission from God to the Contrary, solemnly signed and delivered unto himself. See Gods finger in the Lions paw, how rationally did the brute-beast work his Masters will, being sent not to prey, but to punish? He killed the Prophet, filled not himself, but with the Ass; stood by the corpse, if not as mourners for, as waiters about it. Behold his life spilled, whilst wicked Balaams was spared in journey, so uncertain it is for any to conclude Gods love or hatred from outward events.

§ 22. Eliah and Elisba often visited this City of Beth-el, the latter going up hither was mocked by the Children thereof, for lacking the comely excrement of hair on his head, whereupon came two Bears out of the wood, and tare two and forty of them. Some will say, Elisba had better have called for two rods, than two Bears out of the wood, therewith to drive out that folly which was bound up in the heart of these Children. But his severity will appear needfull herein, if all circumstances be considered.

1. Probably (though termed Children) they were striplings of some bigness, who durst adventure out of the City by the wood side.
2. No doubt the Chickens crowed as the Cocks had learned them, and followed the precedents of their Idolatrous Parents.
3. The gemination of their offence, Go up thou bald-head, go up thou bald-head.
4. They mocked him as he was going up the way, and it is said, the Prophet turned back, so they continued their taunts whilst he came to them, yea till he was at them, yea when he was past them.
5. He looked on them, so that had any ingenuity or remorse been legible in their countenances, no doubt he would have suspended his sentence.
6. He cursed in the name of the Lord, not out of spight, but with Gods Spirit, and the judgment followed accordingly.

Jeroboam Calve  
set up in Beth-el.

1 King. 13. 6.

1 King. 13. 24.

2 King. 13. 25.

Num. 22. 33.

W Ecclef. 9. 1.  
Children of  
Bethel why  
cursed and kill-  
ed by Elisba.

2 King. 2. 23.



250	HIVITES, JEBUSITES, and ZEMARITES. Book. 2.
	Probably some of them escaped to the City, and there might instruct their Mothers and Nurses, never more to fright Children with <i>fond tales of Bug-bears</i> , but seriously to inform them of the truth of this sorrowful accident.
A Colledge of Prophets at Beth-el. y 2 King. 2. 3.	§ 23. In this City <i>Beth-el</i> there was also a Nursery of the <i>Sons</i> of the <i>Prophets</i> . Alas, what heart had they to live here! Could the <i>Stall</i> of the golden Calf be a convenient place for them to study in? The frequent and abominable impieties here committed, they could neither behold with silence, nor reprove with safety. However, it seems, they were especially desirous of, and delighted in this place, where God had immediately manifested his gracious presence to <i>Jacob</i> : and we may charitably believe, by the privateness of their lives secured themselves both from pollution and persecution. But for the main <i>Beth-el</i> was changed into <i>Beth-aven</i> , <i>Scala cali</i> into <i>Gradus inferni</i> , the Devils then dancing for joy, where once Angels (those holy Agitators) went up and down betwixt heaven and earth. Yea in after-ages it was penal for any pious Prophet to approach this place, such the strictness of the prohibition herein, <i>Prophecy no more at Beth-el, for it is the Kings Chappel, and it is the Kings Court</i> . As if it were against the <i>Law of the Verge</i> for one to draw a sword (though of Gods word) within the bounds and precincts of the Palace of the idolatrous Kings of <i>Israel</i> .
z Amos. 7. 13.	§ 24. The last memorable mention that we finde of <i>Beth-el</i> , was when <i>Josiah</i> burnt the bones of the idolatrous people on the <i>Altar</i> there. Some will say; he shewed little wisdom, and less valour therein, to encounter dead-corps. Yea the living found more offence by the stinking, than the dead felt pain by the burning of these bones. Nor was the alteration thereby produced of so great moment, seeing otherwise it would have been <i>dust to dust</i> , and now was <i>ashes to ashes</i> . But we must know that <i>Josiah</i> herein was not acted with principles of cruelty, but moved in obedience to Gods command, to fulfill that prophecy some hundred years before foretold of him. Whilst here they were ransacking the Sepulchres, behold one solemn grave (the house of the dead) with a stone thereupon, (the door of that house) with an Epitaph on that stone, (the Porter of that door) wherein, on enquiry appeared; that Prophet lay interred, who long since forespoke these passages now come to pass. His corps were spared by special command, and with him quietly rested the old Prophet; so good is it, (as we have elsewhere observed) to keep good company both in life, and after death. So much of <i>Beth-el</i> whence the border of <i>Benjamin</i> descended from <i>Ataroth-Adar</i> near the hill which lyeth on the Southside of the river <i>Bethoron</i> .
b 1 King. 13. 2	§ 25. In assigning the west border of this Tribe, we meet with a churlish difficulty in the text, drawing the bounds thereof so, as to compass the corner of the Sea Southward. Here the Quere ariseth how any part of <i>Benjamin</i> could approach the Sea, the Tribe of <i>Dan</i> being interposed
Q Josiah burns the dead bones at Beth-el. 22 King. 23. 16.	
c 2 King. 23. 18	
d Josiah State cap. of Company	
e Josh. 18. 13.	
Quote how Benjamin westward could border on the Sea. f Josh. 18. 14.	

Chap. 12.	B E N J A M I N.	251
	posed betwixt it and the <i>Mediterranean</i> . Rabbi <i>Solomon</i> seeking to solve it, by <i>Sea</i> understands some great water in the West of this Tribe: and what he affirmeth is proportionable enough to the Hebrew language, terming all watry confluences a <i>Sea</i> , as we have formerly observed. And indeed what is our English word <i>Mere</i> used in the same sense more or less than <i>Mare</i> , or a <i>Sea</i> ? I should be inclined to the opinion, that the <i>Pool of Gibeon</i> so eminent in Scripture, and styled by <i>Jeremiah</i> , the great waters which are in <i>Gibeon</i> , should be the <i>Sea</i> herein intended. Or if the words of the Text calling it the <i>Sea</i> , without any other addition, must be understood of the best and biggest in that kind, (and then can be no other than the <i>Mediterranean Sea</i> ) then I shall embrace the judgment of learned <i>Macins</i> , interpreting <i>jam</i> , not the <i>Sea</i> , but the <i>West</i> only; which the propriety of the tongue will well endure.	g Description of Gad Num. 7
	§ 26. From this Western compass (alias <i>Sea</i> in other translations) the limits of <i>Benjamin</i> range to <i>Kiriath-jearim</i> , in the confines of this Tribe, where the Ark was Leiger for twenty years, and whence <i>David</i> in a new Cart intended to convey it to <i>Jerusalem</i> . This kind of carriage was but a <i>Philistine</i> Divinity, and a Pagan precedent; not so ordered by <i>Moses</i> in the Mount. When the Ark was removed from <i>Shilo</i> , it was set on the <i>Levites</i> shoulders; and I see no reason, why they now should be too good to bear it. <i>Uzzah</i> and <i>Abio</i> drive the Cart. The former with his hand held it from shaking, such his store of good intention, and shaken it with his holding, such his want of due qualification. God striketh him with death, and <i>David</i> is startled thereat. Is this the Ark placed so near the Mercy-seat? Oh how terrible then is the throne of divine Justice! For a time therefore the Ark is set to sojourn in the house of <i>Obed-Edom</i> , where the Land-lord was blessed for so good a Guest. Divine ordinances, according as their subject receiveth them, are either cordials or poysons, and the Ark brought either a curse or a blessing, whithersoever it came.	h 2 Sam. 2. 13. i Jer. 41. 12. k Vid Macium in locum. l Uzzah slain for his presumption. 1 Sam. 7. 2. m 1 Sam. 6. 7. n 1 Sam. 4. 3. o 2 Sam. 6. 7.
	§ 27. The place where the former disaster happened was called by <i>David Perez-Uzzah</i> , <i>nigh Nachons</i> threshing-floor. We meet with many such places in the Bible, distant from Cities, where husbandmen housed, and beat out their grain, with severall inventions: namely, 1. With the feet of Oxen treading out the corn. 2. By the wheel running over them. Make them O Lord like &c. 3. With flails, which having wooden handles, had their ends armed with Iron.	Jewish several inventions to thresh out their grain. 2 Sam. 6. 6. p Deut. 25. 4. p Prov. 20. 26 q Amos 3. 4.
	But amongst all their devices, the lazy trick of the wild Irish, never entered into their brains, who to save pains, burn the straw, so to part the grain from it.	r Camd. Brit. p.
	§ 28. So much for the borders of <i>Benjamin</i> . Come we now into the middle thereof, and first we find the waters of <i>Jericho</i> arising in the confines of <i>Ephraim</i> . The naughtiness of this water was miraculously healed	Jericho a pleasant place.

healed by *Elisba* putting salt into the fountain thereof. I say miraculouſly, otherwiſe that ingredient would rather have made it more brackiſh, than leſs bitter. Hence thoſe waters run South-ward to the City of *Jericho*; whoſe name (as *Münſter* interprets) ſignifies *having a good ſavour*. Indeed ſo delicious the ſituation thereof (after the cure aforeſaid wrought by *Elisba*) that, had Profit and Pleaſure been diſpoſed to ſolace themſelves together, no fitter place could be found for that purpoſe. Fragrant the flowers, ſweet the herbs hereabout; eſpecially the Garden of Baſilame, which in the days of the *Romans*, occaſioned a quarrell betwixt them and the *Jewes*, who manfully defended it. Happy had the latter been, if as zealous for the ſubſtance as for the ſhadow, loſing their own lives to maintain the type, and taking away his life, who was the truth thereof. Then Baſilame intended by Nature for the curing, was the cauſing of many wounds, ſuch deadly blows paſſed betwixt them.

§ 29. *Joſhua* took this City with the ſound of Rams horns, whereat the wall fell down to the ground. It troubleth me not to conceive, how the reſt of the wall falling flat, *Rahabs* houſe built thereon ſhould ſtand upright: ſeeing Divine power which miraculoſly gave the Rule, might accordingly make the Exception. A ſolemn curſe was by *Joſhua* impoſed on thoſe who ſhould rebuild the walls of *Jericho*, ſo to obliterate the monument of Divine power and juſtice.

§ 30. But *Jericho* thus diſmantled, maintained the reputation of a City, and though not walled with ſtone for defence, was ſhaded with trees for pleaſure. It is called the *City of Palms* (where *Ehud* killed *Eglon* the corpulent King of *Moab*) growing ſo plentifully round about it. Theſe Palms, or Date-trees had ſcaly barks, and the boughs were generally uſed in all combates of manhood, to crown the Conqueror. For, as *Erasmus* obſerveth, though ſeverall Countries, on ſundry occaſions, had diſtinct Garlands of victory, made of Laurell, Olive, Myrtle, Oak, &c. yet the Palm-tree carried away the Palm from them all, and was univerſally entertained as the Emblem of triumph. The worſt I wiſh theſe trees is, that they may never want ſtore of weight, ſeeing Naturaliſts obſerve, the more they are depreſſed, the more they flouriſh.

§ 31. But to return to *Jericho*; it is ill hollowing in the ears of a ſleeping Lion, and worſe awaking that duſt, which God would have dormant in eternal obſcurity. See this in the walls of *Jericho*, which *Hiel* the *Bethelite* affronting Heaven built again: and according to *Joſhua*'s execration; laid the foundation thereof in *Abiram* his firſt born, and ſet up the gates thereof in *Segub* his youngſt Son; that is, both the one and the other were then deſtroyed by untimely deaths. Strange that ſeeing his firſt Son drop away, he deſiſted not from that deſign; but ſuch the precipice of bad projects, once ſtep in, and ſeldom ſtop in the way of wicked-

wickedneſs. Nor can *Hiel*'s preſumption herein be excuſed, whatſoever is pretended in his behalf, being led to this Act of contempt, by one of theſe conſiderations:

1. He miſtook *Joſhua*'s curſe rather for a patheticall expreſſion, than propheticall prediction.
2. He conceived the virtue thereof worn out and antiquated, after five hundred years continuance.
3. He choſe rather to bottom his memory on ſo famous a ſtructure, than to build it on his poſterity, as ſooner likely to decay.

However *Hiel* got a curſe, and *Jericho* walls thereby, which afterwards grew to be a potent, and populous City.

§ 32. When the twelve Tribes were divided into two Kingdoms, *Jericho* probably pertained to *Israel*, as may appear.

1. By the frequent converſing of *Eliab* and *Elisba* in this City, ſufficiently known to have been ſubjects to the Crown of *Israel*.
2. Becauſe *Hiel* the *Bethelite* (*Beth-el* belonging to *Israel*) built the walls thereof.
3. Becauſe that building bears date in the days of *Abah*, and is not accounted according to the reign of *Jehoſaphat*, the contemporary King of *Judah*.

Afterwards it was in the poſſeſſion of the Kings of *Judah*, becauſe in the reign of *Ahaz*, the Captives of *Judah* are ſaid to be brought back to *Jericho* unto their Brethren. When carried into *Babylon*, no more than three hundred forty five of this City returned home, whoſe zeal was very forward in repairing the walls of *Jeruſalem*.

§ 33. Here Chriſt cured blind *Bartimeus*; and *Zachens* the Publican (one of more ſtate than ſtature) dwelt in this City. Long had he wiſhed for a ſight of Chriſt: and curioſity in this kind may ſometimes open the door for devotion to enter in. But alas, he was ſo low, more likely in the crowd to loſe himſelf, than find his Saviour, till on a ſudden he grows a proper man, by getting up into a *Sycamore* tree. Who dares ſay *Sycamores* are always barren? See one here laden with good fruit. Chriſt ſeeing him invites himſelf to his houſe, and down he comes (with more ſpeed no doubt than he gat up) to welcom his Gueſt with good cheer, though the laſt courſe he brought in, was the beſt; proteſting a fourfold reſtitution of what he had wrongfully gotten, and giving the half of his remaining eſtate unto the poor.

§ 34. *Jericho* was ſurrounded with plains on every ſide. Hither King *Zedekiah* fled, and here was taken by the forces of *Babylon*. The high-way betwixt *Jericho* and *Jeruſalem* is infamous for thieving, becauſe of the covert the neighbouring wilderneſs affords; and great Roads are the beſt Rivers for Robbers to fiſh in. Wonder not, that ſo ſhort a way betwixt two ſuch eminent Cities was no better ſecured, ſeeing ſome hundred years ſince, little ſafer was the Road betwixt *London* and

Saint

*Jericho* firſt belonging to *Israel*, afterwards to *Judah*.

21 Kin. 16. 34.

2 Chr. 28. 15.  
Ezra 2. 34.  
Neh. 3. 2.

*Zachens* con-  
tained at  
*Jericho*

d Luke 19. 4.

Plains of  
*Jericho*.  
e 2 Kin. 25. 5.

Saint *Albans*: till an Abbot of that place, cut down the woods, that afforded them shelter. Reader, if thy occasion should call thee to go from *Iericho* to *Ierusalem*, I with thee well guarded; but if it be thy hard hap, with the man in the Gospel (be it history or parable) to be robbed and wounded with Thieves, mayst thou meet with some good Samaritan, to convey thee to the Inne, and provide necessaries for thee.

§ 35. West of the waters of *Iericho* stood *Ai*, a small City, but great enough to give a check to the full speed of *Israels* victories. Their loss here was inconsiderable<sup>h</sup> in it self (no more than thirty six men) but dangerous in the consequence thereof. Such a flaw in their orient success, made them cheap in the worlds valuation; and the *Canaanites* (who hitherto had characterized them invincible in their apprehension) began hence to collect, and conclude a possibility of conquering them. Yet not valour too little, in such as fought, but sin too much in some who staid at home, caused this defeat. *Achan* was the man, who in fine proved no whit richer for the gold, or warmer for the garment he had stolen. Detected by lot, accused by his conscience, convicted by his own confession, condemned by *Josbua* he (with his children and cattle) is stoned by the *Israelites*. The place of his execution was called, *the Vale of Achor*, or *the Vale of trouble*, both because *Achan* actively had troubled *Israel* with his sin, and because here he was justly troubled by them in his punishment. As for the promise of the Prophet in after ages, that the *Vale of Achor* should be a door of hope, understand it mystically, that the most deplorable, and seemingly desperate estate of the Church, is capable of comfort, and may in Gods due time be changed into a prosperous condition. *Achan* thus punished, how active are the Arms of the *Israelites*, when freed from the fetters of Sacrilege! *Ai* is quickly conquered, the inhabitants thereof being trained by a dissembling sight of their foes into their own destruction. Now although such ambushes are now adays unambushed, by the generall suspicion all have of them, yet in the infancy of the world, when battels were meerly managed by main might, and down-right blows (men bringing all their forces above board) such lying in wait was an ununsual stratagem, and perchance may justly be referred to *Josbua*, as the first inventor thereof.

§ 36. West of *Ai*, betwixt *Bethel* and *Ai*, was the *Mountain*, where *Abraham* and *Lot* long lived lovingly together, untill the contest betwixt their heardsmen, when the Land was grown too little for their subsistence. Poverty preserveth amity, when riches oft-times make rent among friends. Hard by was the City and Wilderness of *Beth-aven*, which signifies *the house of vanity*. Strange, that any should impose on a place (except in derision) so ill, and unlucky a name. Yet, hath not *Salomon* in effect set the same on the whole world? *Vanity of vanities, all is vanity*. But *Beth-aven* seems emphatically so called, for some eminent

Idolatory

Idolatory committed therein. Neer this place<sup>o</sup> was the wood, wherein when it rained honey from Heaven, the *Israelites* being in pursuit of the *Philistines*, wanted hands to receive it, having them bound up by *Sauls* adjuration, not to eat before night. I see neither piety, nor policy, but humour and headiness in *Sauls* resolution, the way to encrease their stomach, and not their valour. Might not a cursory meal been allowed them, in a running march, a snatch and away? Here *Jonathans* eyes were opened with tasting a little honey, and presently his eyes were opened again in a sadder sense, seeing himself liable to death for breaking his Fathers command. Nor was it his own innocence, and invincible ignorance of the law, but the peoples<sup>p</sup> interposing, which preserved him alive. Yet will not this one good act of popular violence, make amends for those many mischiefs, which their impetuous exorbitances in other cases have produced.

§ 37. Still Westward of *Beah-aven* stood *Gibeon*, termed a<sup>q</sup> royall City in Scripture, that is, a fair and princely place; otherwise, in all the transactions, betwixt this City and the *Israelites*, we meet with no King thereof, which may almost persuade us to believe it a popular State. The inhabitants thereof with clouted old shoes, mouldy bread, and a lie farther fetched than their journey, (pretending their dwellings at great distance) deceived the Congregation of *Israel*, then camped at *Gilgal*. For the smoke of those Ovens, wherein their bread was baked, might almost be perceived from *Gibeon* to *Gilgal*, which space *Josbua* marched over with his foot-army in one<sup>r</sup> night. However, hereby they saved their lives, only for their cheat were condemned to be *Nethinims* or *Deondands*, that is, people given to God, to hew wood, draw water, and do the drudgery of the Tabernacle and Temple, a condition which they gladly accepted of; so sweet is life in it self, though sawced with servitude.

§ 38. Afterwards *Josbua* with a miraculous victory here conquered the five Kings of *Canaan*, which assembled themselves to besiege *Gibeon*, in revenge of their defection to the *Israelites*. Never had battel more of God therein; for, he himself brought up, or rather let down the train of Artillery, killing the *Canaanites* with hail-stones from heaven, as they<sup>t</sup> fled in the going down to *Bethoron* unto *Azekab*. Here *Josbua* by his faithful prayer stopt a Giant in his full carrear, as he was running his race, staying the Sun in *Gibeon* to attend his execution on his enemies. This was (as I may say) the *Barnaby* day of the whole world, the very longest, which that climate ever did, or shal behold, when time was delivered of twins, two days joined together without any night interposed. How the heavens (this extraordinary accident notwithstanding) were afterwards reconciled to their regular motions, and how the expence of so much delay, was repaired by future thrift, (I mean this staying of the Sun made up in the years account, by his swifter moving afterwards) I leave to be audited,

D d

and

o Sam. 14. 23

p Sam. 14. 45

Gibeonites overreach the Israelites, q Josh. 10. c.

r Josh. 10. 9.

t Josh. 9. 27.

t Josh. 10. 11.

u Josh. 10. 12.

g Luke 10. 33.

Ai at last taken by Josbua.

h Josh 7. 5.

i Josh. 7. 24.

k Hosea 2. 15.

The mellissus wood near Beth-aven. 1 Gen. 12. 8. m Gen. 13. 9.

n Eccles. 1. 2.

w Joh. 10. 16 and cast up even by Astronomers. Mean time, the foresaid five Kings; were first hid, then stopt in the cave of *Makkedah*, till *Joshua* commanded them to be brought forth, and his Souldiers to set their feet on their necks; and *David* in his expression many years after, reflecteth hereon, *Thou hast given me the necks of mine enemies, &c.* Then were those five Kings hanged by *Makkedah* a regall City of the *Canaanites*, which at that time was taken, and the King thereof destroyed by *Joshua*.

y Joh. 10. 28 § 39. To return to *Gibeon*, it was afterwards one of the four Cities in this Tribe, which were allotted to the *Levites*, and yet we finde it the Theatre chiefly of martial atchievements, for, by the great pool in *Gibeon*, in *Helkath-hazurim*, or, the field of strong men, was *Abner* with the host of *Israel* worsted by *Joab* Generall for *David*; when *Asabel* like a wild *Roe* (wild for his rashness, *Roe* for his swiftness) would not be perswaded from pursuing of *Abner*, untill night the bill *Amna* which lieth before *Giah*, he taught *Asabel* the great difference between a nimble leg, and vigorous arm, smiting him with his spear under the fifth rib.

a 2 Sam. 2. 24. § 40. Under the same rib, at the great stone<sup>b</sup> which is in *Gibeon*, *Joab* jealous of *Amasa* his Cousin-german (Ambition owns no alliance, and is only of kin to it self) basely murdered him in this manner. *Joab* had a sword hanging on his loins, and as he went it used to fall out, as if it fought for another sheath, besides what it had already. Surely he had put his sword in this careless posture, thus to play at in and out, to cover his intended murder, under some pretence of casualty, as if in his embraces his weapon had hurt *Amasa* by unhappy accident. Vain excuse, for certainly his sword could not of its own accord have gone so quickly, and so deeply to *Amasa's* fifth rib, had not *Joab's* steddly aim, both dispatched it on that errand, and directed it to that place. *Amasa* thus slain, all the people passing by make an halt at his corps, and every one that came by him stood still, untill his body was removed. Where amongst so many gazing on his corps, it is hard, if the active thoughts of some did not light on this observation of divine justice, that he now was treacherously slain, who so lately had been the Generall to a Traitor.

d 2 Sam. 20. 12 § 41. In the beginning of the reign of King *Solomon*, *Gibeon* was a publick place of divine worship, where part of the Tabernacle resided. Here two things are carefully to be observed:

f 1 Sam. 4. 4. 1. The Ark it self. This being taken out of the Tabernacle at *Shiloh*, by *Hophni* and *Phinehas*, never returned thither again. But from the land of the *Philistines* was brought back, first to *Bethshemesb*, thence to *Kiriath-jearim*, thence to the house of *Obed-Edom*, and at last fixed and settled by *David* in *Zion* under the cover of a Tent<sup>k</sup> which he had pitched for that purpose.

g 1 Sam. 6. 18. 2. The Tabernacle of the Congregation, made by *Moses* in the wilderness, wherein the Priests attended about their publick sacrifices. This about *Solomons* time was translated from *Shiloh* to *Gibeon* as a place

place of more eminency, and conveniency for divine service, because a City of the *Levites*:

Herein on the high place in *Gibeon*, *Solomon* offered to God a Thousand burnt offerings, and (which was most acceptable) a zealous prayer requesting wisdom of God, who bestowed both it, and wealth, and honour upon him. Thus those who chiefly desire grace, receive it, the jewell, and at least a competency of outward provisions, for a Cabinet to keep it in. Some hundred years after, by the great waters which were in *Gibeon*, *Johanan* the Son of *Kareab*, recovered the remnant of the poor *Israelites* (left in the land after the captivity of *Babylon*) from *Ismael*, Prince of the blood Royall, who had a design to carry them away captive unto the *Ammonites*.

§ 42. Next *Gibeon*, we take the City of *Gibeon* into our serious consideration, not as nearest in situation, but in sound of like name; inasmuch that some have unwarily confounded them; as the same place. *Gibeon* lay in the South-west part of this Tribe; whose inhabitants were bad men, but good<sup>m</sup> marks-men right shooters (at an hairs breadth and fail not) but unrighteous liverers. A *Levite* coming with his Concubine, and servant from *Bethlehem*, declined to lie at *Jerusalem*, because then an heathen City, and (though late) recovered this *Gibeon* for his lodging place. Alas, what was this; but from the fire into the furnace? so excessive hot was the lust of the people of this City. But charity therein was as cold, none inviting this *Levite* to his house, untill an old man (and he also no inhabitant, but a stranger of mount *Ephraim*) coming from his work<sup>o</sup> out of the field at even, (Industry is the fowell of hospitality) kindly entertained him in his house. In fine, the *Levites* Concubine was by violence, and variety of lust of the men of this City abused to death. Oh the justice of divine proceedings! She had formerly been false to her husband.

Culpa libido fuit, pona libido fuit. By lust she sinned, and 'twas lust She should be punished by lust. This villany being declared to all *Israel*, a consultation thereon, and first in a fair way the offenders are demanded to justice, which denied, and all the Tribe of *Benjamin* engaging themselves to defend the damnable deed of those of *Gibeon*, all *Israel* resolves in a nationall war to revenge so foul a murder.

§ 43. Here let us stand still and wonder, that an army united amongst themselves as one man, most in number, best in cause, wisest in counsell (as who had asked; and obtained the advice of God himselfe, to go on in this war) should once and again be defeated, by those who were weaker, and wickedder than themselves. I cannot challenge the army of *Israel*, for any eminent sin at this time, yet it is very suspicious, they were carnally confident of the conquest, as accounting the victory eleven to one on their side. However the next battel made amends for all, wherein all the ravenous Wolves of *Benjamin*, with their Dams

*Gibeon* distinct from *Gibeon*, at wicked City.

m Judg. 20. 15

n Judg. 19. 12

o Judg. 19. 16

p Judg. 19. 2

*Israel* twice worsted by *Benjamin*.

q Judg. 20.

r Judg. 30. 47.

r Gen. 41. 13.

r Description  
of Ephraim.r Gibeab why  
surnamed of  
Saul.  
u 1 Sam. 11. 4.  
w 2 Sam. 21. 6

x 1 Sam. 15. 9

r Saul buried by  
David in  
Gibeab.  
y 2 Sam. 21. 11

z 1 Sam. 31. 10

r Migron and  
Ramah.  
a 1 Sam. 14. 3.

b Lib. a. cap. 2.

c Cand. Brit.  
fol. 435.d 1 King. 15.  
17.

e 1 King. 15. 22

and whelps at home, were utterly destroyed, except fix<sup>r</sup> hundred, and those cooped up in a grate, and hid in the Rock of Rimmon. Thus, what once was sadly said of Joseph, was now more true of Benjamin, *One is not*. And the whole Tribe had finally been extinguished, had not provision been made to supply them with Wives, as formerly hath been observed.

§ 44. Afterwards this Gibeab got the surname of "Saul", because he was born, lived, and buried here. In this Gibeab<sup>w</sup> of Saul, five of his Sons (amongst whom a Mephibosheth, but not the Mephibosheth) were in Davids reign hanged up on the hill before the Lord, to expiate Sauls murdering of the Gibeonites. How strangely was his zeal transposed, turning the back of his sword towards the *Amalekites*, whom God commanded him to destroy, and using the edge thereof against the Gibeonites, whom by oath he was bound to preserve? Here *Rizpah* Sauls Concubine, covered the corps of such as were executed, with sackcloth, to keep birds and beasts, from feeding upon them.

§ 45. Her kindness to the dead is<sup>r</sup> told to King David, who not only gave the hearing, but the practising of so good an example, and thereby is put in mind, to show mercy to the bones of Saul and Jonathan, which he fetched from Jabez-Gilead, and buried hard by in Zelab, in the sepulchre of Kish his Father. Shewing thereby, that his former severity to Sauls Sons, proceeded from a publick desire of his subjects good, no private design of revenge upon Saul, whose corps he so solemnly interred. Corpses, which were but wanderers whilst hung up by the Philistines in their City of Bethshan, were but sojourners when buried by the Gileadites in the Land of Gad; but now became House-keepers when brought home to the proper place of the sepulchre of their Fathers.

§ 46. Hard by Gibeab was Migron, a small City, where Saul for some time abode with his men under a Pomegranate-tree. Say not, that such a tree was a simple Palace for a Prince, for in those hot Countries, pleasant was the residence for some short time under the shadow thereof. Yea, our Country-man<sup>b</sup> Bede can tell you, how in our cold climate Anno Domini 601. Augustine the Monk held a Synod under an Oak (called AUGUSTINES AKE in old English) which tree our learned Antiquary placeth in the Confines of Worcester-shire. Nor far from Migron is Ramah, a City built by Baasba (jealous that Israel would revolt to Judah, on Asas reformation of Religion)<sup>d</sup> to stop all intercourse betwixt the two Kingdoms. Not that the arms of so small a City could reach seventy miles from the Sea to Jordan, but because Ramah was greater in command than compals, as advantageously seated on some Roade, or pass of importance. But Baasba diverted by the invasion of Benhadad King of Assyria, desisted from the building; for which he had made so large preparation, that Asa afterwards repaired the neighbouring cities of Geba and Mizpah, with the stones provided for the fortifying of Ramah.

§ 47. Mizpah

§ 47. Mizpah now mentioned lay some eight miles hence, full North. When in the days of Samuel, the seat of justice was annual for the time, & tripartite for the place, Mizpah had a fair share thereof, *Samuel went from year to year, in circuit to Bethel, & Gilgal, & Mizpah*, lying in a kind of triangle, & judged Israel in all those places, & his return was to Ramah, for there was his house. State-affairs made not the good man to forget his family, spending three Terms abroad on the publick, and the Vacation at home, on his private occasions. At Mizpah was a general reformation of the people, when conscious of their sins, and sensible of Gods anger, they drew<sup>\*</sup> water, that is, plentifully powdered forth tears before the Lord. Say not, that their weeping was a labour in vain, and such drawing of water (like the bottomless buckets of the Belides never to be filled) ineffectual for the expiation of sin, because no sorrow for the same is sufficient, seeing not the intrinsical worth of their tears, but Gods gracious appreciation of the sincerity thereof, gave the value to their weeping. Afterwards at Mizpah, Saul out of modesty, or policy, was hid among the stuff; when found there, fetched thence, and presented to the people for their King, appearing so proper a person, that nature might seem to design him for supremacy, and mark him out to be the<sup>b</sup> Overseer of Israel, who was higher than any of the people, from the shoulders and upwards.

§ 48. In the days of King Baasba, Asa King of Judah frighted with fear, made a pit in Mizpah for his retreating place. No doubt though the entrance, and orifice thereof, did promise no more than a plain pit, yet it was<sup>m</sup> contrived into rooms, and fortified with substructions therein, fit for the receipt of a Prince. Wonder not, that he would prefer to trust his person here, rather than within the walls of his Royall City Jerusalem; for surely this was not provided for a place of long residence, but for present privacy, and sudden safety, if extremity required it. After the Babylonish captivity, when Gedaliah was made Governour of those poor Jews, which were left to till the land, he made<sup>n</sup> Mizpah the seat of his short government. Thus have I often seen fishermen, when they have caught store of fish, cast the young fry (worth neither the keeping nor killing) into the River again, to be breeders, in which consideration the King of Babylon preserved these poor Jews from destruction. Slight not Gedaliahs place, as disgracefull to be Prince of beggars, for they were in a thriving way, and probable to improve themselves to a considerable condition, had not Ismael (an unhappy name to persecute Gods children) a Prince of the blood killed him, with his followers, casting them into the midst<sup>o</sup> of the pit that Asa made, now employed to bury the dead, but first intended to preserve the living. In the days of the Maccabees, whilst Jerusalem was possessed, and profaned by the heathens, they repaired to Mizpah, as a place formerly fortunate for that purpose, to fast, pray, and beg Gods blessing on their undertakings against their enemies.

§ 49. South of Mizpah lay the place called Eben-ezer, that is, the stone of help,

Mizpah for a long time the seat of justice.  
r 1 Sam. 7. 16.

\* 1 Sam. 7. 6.

g 1 Sam. 10. 17

h 2 Chr. 2. 18.

i 1 Sam. 10. 23.

Asa his pit in Mizpah employed other-  
wise than it was intended.  
j Jer. 41. 9.  
m See our description of  
Aber. Sect. 3.

n Jer. 40. 6.

o Jer. 41. 9.

p 1 Mac. 3. 46

Different succ-  
cess of the Is-  
raelites at E-  
ben-Ezer.



help, so named, by way of Prolepsis in Scripture, 1. *Sam.* 4. 1. for otherwise for the present, this place was no help, but an hindrance to the *Israelites*, who here were twice beaten in battell by the *Philistines*. At the second time they brought their *Reserve*, I mean the *Ark*, into the field, & carnally conceited, that victory would fly along with them, on the wings of the Cherubims over the Mercy-seat. But the sanctity of the *Ark* did not so much invite, as the profaneness of the managers (*Hophni* and *Phinehas*) did repell Gods gracious presence from going along therewith; in so much as the *Ark* it self was taken captive, and carried into the Land of the *Philistines*. Some years after the *Philistines* again charge the *Israelites* in the same place, presuming on their former victories, that in so fortunate a place they might prescribe for conquest, but God turned the tide of their success: At the importunate suit of *Samuel* (whose prayers were more potent, than formerly the presence of the *Ark*, to obtain victory) the *Philistines* were routed, and smitten untill they came under *Bethear*. Whereupon *Samuel* set up a stone, between *Mizpah* and *Shen*, and called it *Eben-ezer*, the stone of help, to perpetuate so memorable a conquest.

§ 50. Hard by is *Beeroth*, once a City of the *Gibeonites* (with *Chephirah* not far off) afterwards the birth-place of *Baanah* and *Rechab*, the murderers of *Ishboseth*. *Gittaim*, whither those of *Beeroth* fled for fear of the *Philistines* (saith *Tremelius* when *Saul* was slain) and west thereof *Boxer* & *Weneh* two famous rocks; which *Jonathan* and his Armour-bearer clambered up upon their hands and feet. They found it more hard to come at, than to conquer their enemies, & yet when on the top of the rock, they were but at the bottom, and beginning of their work. They lay about them, and kill many in a little space: so that they climbed not up the hill so slowly, but their enemies more swiftly ran down the same. Yet such as will justify *Jonathans* act herein for pious and prudent, must trait to *Divine inspiration*, and plead, that his undertaking, as his success, was extraordinary; otherwise, his tempting of God, had been higher than the rock he climbed up, to adventure himself on such visible disadvantages.

§ 51. *Anathoth* remains, lying hence South-east; a City of the *Levites*, yea of the Priests, yea of the High-priests, as a Country-house, or retiring place for them out of the populous City of *Jerusalem*. *Abiathar* being deprived of the priest-hood, for practising with *Joab*, without the privy of *David*, to promote *Adonijah* to the Crown, was sent hither by *Solomon*, and confined to live privately on his own lands. Hence plainly appears the power of the Kings of *Israel* over the Priests, which on their misdemeanour in civil matters were subject to secular punishment. But *Jeremy* the Prophet was the honour of *Anathoth*, that man of mourning, famous for his book *De Tristibus*, or most poetical *Lamentations*, (though therein not bemoaning his own; but the public calamities) born in this City. As here he drew his first; so he was likely to have drawn his last breath, by the conspiracy of the people against him, had not God frustrated their wicked designe.

Herein

Herein the observation of our Saviour was verified, *A Prophet is not without honour, save in his own country, and his own house*. Afterwards, *Jeremy* at *Anathoth* bought the ground of his uncle *Hanamel*, with all the formalities of bargain and sale, most solemnly passed betwixt them. Is a Prophet amongst the purchasers? commonly they are as clear from money, as the Apostles were: but this was really, yet mystically done, to foretell the future felicity of *Israel*, after the captivity of *Babylon*, that men should have settled estates, with good title to, and tenure of their land therein.

§ 52. *Michmas* is still behinde, which we name last, because not entirely in this Tribe, but in the confines of *Benjamin* and *Ephraim*. It lay east from *Beth-aven*, often mentioned in Scripture as the Rendezvous, sometimes of the *Israelites* in the reign of *Saul*, and sometimes of the *Philistines*. The latter marched hence three severall ways, on design to extirpate all the smiths in *Israel*. Mark their motions,

- 1 One party went the way that leadeth to *Ophrah*, to the land of *Shual*, that is North-east,
- 2 Another turned the way to *Bethoron*, that is, full west.
- 3 The third to the border that looketh to the valley of *Zeboim*, that is, South-east.

Thus dividing themselves they compals their ends, and destroyed that necessary profession in all the land. For the musick of the harp may better be spared in a common-wealth, than the noise of an hammer. Indeed, I have heard, that there is an house on *London-bridge*, built entirely of wood, without any mixture of iron-nailes therein, therefore commonly called *None-such*, for the rarity of the structure thereof: but if any could shew a civilized State extant on earth, without the use of smiths therein, it deserveth the name of *None-such* indeed. Yea, the very *Philistines* themselves, (though they suppressed the military use of smiths, for matter of Arms) permitted by way of lone their use to sharpen instruments of husbandry. This not their bounty, but policy suffered, as being confident, when the *Israelites* had ploughed, harrowed, and sown their ground, reaped, housed, and threshed their grain, then they at pleasure could come up, to take, bake, and eat it themselves.

§ 53. So much for the cities in *Benjamin*, of whose situation we have any certainty. A second sort succeeds, known by their conjecturall flags to be of doubtful position. Amongst these *Nob* justly claimeth the precedency (made by us within the compas of *Anathoth*) a City of the Priests, where *Abimelech* victualled *David* and his men, with *shew-bread* and armed him with the sword of *Goliath*, there kept for a monument. Let others enquire, why *David*'s sling was not rather preserved for that purpose, seeing it overcame the other. A false brother was present, by name *Doeg*; nation, an *Edomite*; office, Master of the Kings heard men who told, and more than all to *Saul*, adding of his own head, that *Abimelech* enquired counsel of the Lord for him. Sure I am, *Doeg* enquired not of the Lord, when

q1 Sam. 4. 4. & cap. 5. ver. 1.

r1 Sam. 7. 11.

Jonathan Soly and Chery.

1 John. 9. 17. r2 Sam. 4. 2. u2 Sam. 4. 3.

w1 Sam. 14. 4.

x1 Sam. 14. 13.

Anathoth the Country-house of the High-priests.

y1 King. 2. 26

z Jer. 1. 1.

a Jer. 11. 21.

b Mat. 13. 57

c Jer. 32. 10.

d Jer. 3. 6.

The Philistines design to destroy smiths in Israel. d1 Sam. 13. 52

f1 Sam. 13. 17

g1 Sam. 13. 20

The massacre of the Priests at Nob by Doeg.

h1 Sam. 21. 4

i1 Sam. 21. 9.

k1 Sam. 22. 18

when he told so damnable an untruth. Hereupon, *Saul* condemned the Priest to death, and others declining so savage a service, *Doeg* undertook it, killing *forty* core and *five* persons, which wore a *linen Ephod*, besides women, Children, sucklings, and cattel: so voracious was the appetite of his sword, and so active his cruelty, when *in commission*, and armed with authority.

§ 54. The Readers eye may easily discover such places of uncertain position, as remain; and amongst them *Zemaraim*, so named in Hebrew, for plenty of wooll thereabouts, as *Woolton* in *Dorset-shire* is so called, upon the same occasion. We set *Zemaraim*, next *Bethel* because named next unto it, where some place the *Zemarites* ancient inhabitants of *Canaan*, as we have formerly observed. Nigh this City was an hill of the same name, whereon King *Abijah* stood and made his excellent oration (wanting nothing but a better man to utter it) immediately before his miraculous victory, over the Army of *Jeroboam*. The *Valley of Craftsmen* which though it sounds like a Country, yet because going in *Pequippage* with other Cities, may be concluded a City it selfe. And what are *Valladolid*, or *Vallis Olitana* in *Spain* and *Vale-royall* in *Cheshire*, but the former a fair City and the latter (lately an Abby) now a village? I am almost of opinion, that this *Valley of craftsmen*, took its denomination from *Solomon* work-men, of whom we read, that in the plain of *Jordan* in the clay ground, they cast all the brazen vessels of the Temple, did not the position of that place, (whereof before) lie a little more North-ward. We conclude with *Zebaim*, not the same with that City, first burnt, then drowned in the Dead-sea, but another probably built not far thence, near the influx of *Jordan* into the dead-sea.

§ 55. *Shimei* the Son of *Elah* was *Solomon* Purveyor in *Benjamin*: The Armes of *Benjamin* were *Gules*, a *Wolfe* salient *argent*, in allusion to *Jacob* words, *He shall ravin as a Wolfe*, in the morning he shall devour the prey, and at night he shall divide the spoil. Surely the conformity hereof was not found in the person of *Benjamin*, who appears rather lamb-like, than wolfish, in that little left of him in Scripture. Some conceive, they have found the resemblance in the two *Sauls* of this Tribe, the one persecuting *David*, the other the Son of *David* (Christ in his members) with raging cruelty. But to wave the various Rabbinical conceits hereof, certainly, this (as all other similitudes of this nature) is not to be sought in the disgraceful, but commendable qualities of a Wolfe. Thus, when God saith of himself, *Behold I come as a thief*, it is not meant, injuriously, fraudulently, mischievously; but secretly, suddenly, irresistibly. This premised, though wolvies and foxes generally hear ill in Scripture, yet the former excell in fight, despoiling things at great distance; in sleight, of excessive agility of body; & in might, very strong, in proportion to the bulk thereof. All which properties discover themselves in the *Benjamites*, quicksighted, steady handed (witness their good mark-men) and stout-hearted; in a word *valiant*, so that both their valour and succels are foretold, in this blessing bestowed upon them.

Here the Map of Judah is to be inserted.

*Zemaraim*, the  
wall of Cisti-  
men, and Ze-  
baim.

1 Josh. 18. 22.  
m Gen. 10. 18.  
n Lib. 1. cap.  
6 2 Chr. 13. 4

p Neh. 11. 35

q 1 Kin. 7. 46

r Deut. 29. 23

A Wolf Benja-  
mini Arms.  
1 Kin. 4. 18  
2 Gen. 49. 27.

u Rev. 16. 15.

w Jud. 20. 16







## THE TRIBE OF JUDAH.

### CHAP. XIII.

§ 1. **J**UDAH, fourth son of *Jacob* by *Leah* his wife, was generally a well-natured man, <sup>a</sup> endeavouring the preservation of his brother *Joseph*, and an excellent speaker, being the <sup>b</sup> mouth for the rest of his brethren, in his eloquent oration to *Joseph*. Nor that these his good qualities (which otherwhiles were allayed with lust <sup>c</sup> and cruelty) were the causes, but rather the effects of Gods preferring him above the rest of his brethren. Of this Tribe, threescore <sup>d</sup> and fourteen thousand and six hundred came out of *Egypt*; all which deservedly dying in the wilderness for their disobedience, the next generation descended from them, being threescore and sixteen thousand and five hundred, possessed the land of *Canaan*.

§ 2. *Judah* (saith the <sup>e</sup> Scripture) prevailed above his brethren, and of him came the chief Rulers, so that he may be traced all along by the footsteps of his sovereignty. Whilst they were in the Wilderness, God ordered, that the standard of *Judah* should pitch first on the <sup>f</sup> east-side of the Tabernacle towards the rising of the Sun. Perchance, to denote that the <sup>g</sup> Sun of righteousness arising with healing in his wings, should be extracted from that Tribe. When *Josbna* was dead, and the children of *Israel* asked of the Lord, *Who shall go up first for us to fight against the Canaanites?* It was answered, <sup>h</sup> *Judah shall go up*. *Othniel* the first Judge was hence descended, and *David*, in whose royall line the Crown lasted for above four hundred years: and after the return from captivity, *Zorobabel* of the Tribe of *Judah* is honoured with the stile of <sup>i</sup> Governour, which office for some time continued in his family. In a word (besides Princes) so puissant was the Tribe in Generals, *Joab*, *Abisbail*, *Amasa*, &c. State-men, *Caleb*, *Abithophel*; and Prophets, *Nathan*, *Amos*, *Micah*, that in dignity, as in strength and

E c number

*Judah* and his good qualities  
a Gen. 37. 26.

b Gen. 44. 18.

c Gen. 38. 16. & 24.

d Numb. 2. 4.

The Sovereignty of this Tribe.  
e 2 Chron. 5. 2.

f Numb. 2. 3.

g Mal. 4. 2.

h Judg. 1. 2.

i Hagg. 1. 1.

number it surmounted all the rest. Yea, *Naphthali's* fearfull Hinde durst not bellow; nor *Issachars* patient Als bray; nor *Ephraims* strong Ox low; nor *Benjamins* cruell Wolfe howl; *Dans* cunning Serpent hiss, if *Judah's* Princely Lion was pleased to roar, as Commander of all the beafts of the field and forest.

§ 3. However, I dare not (with some) interpret *Jacobs* solemn prophecy, the Scepter<sup>h</sup> shall not depart from *Judab*, nor the law-giver from between his feet, untill *Shiloh* come, of a constant Sovereignty immoveably fixed in this Tribe till the birth of our Saviour: a Tener untenable with truth, seeing of the many Judges in *Israel*, but two of this Tribe; *Saul*, the first King, of *Benjamin*, and the *Maccabees* of the Tribe of *Levi*, who after the captivity attained to Kingly honour amongst the *Jews*. Rather we understand *Jacobs* words of the whole Nation, (whom he in the Spirit foresaw, should in process of time be called *Jews*, as the land *Judea*, from *Judah*) and expound them to be a prediction, that the *Jews* should never rotally and finally lose the visible being of a kingdom, or commonwealth, with a form of government amongst themselves, (though often changed and altered in the manner, obliured and eclipsed in the lustre, confined empaired in the power thereof) untill *Messiah* should be manifested in the flesh. Which came to pass accordingly, when the *Jews* at our Saviours birth (and more completely at, and after his death) had lost all shadows of a free State, totally enslaved to the Roman Emperour. To whom alone belonged,

1. The Militia with the Castle, giving martial-law to the Temple it self.
2. Coin, stamped with the image and superscription of <sup>1</sup> *Cesar*.
3. Customs, collected, yea extorted by his Publicanes.
4. Power in causes capitall, by the Priests own confession, <sup>m</sup> *It is not lawfull for us to put any man to death*.

And the prophecy of *Jacob* thus expounded, is both clear in it self, and according to the interpretation of the<sup>a</sup> Ancient.

§ 4. This Tribe had *Dan* and *Simeon* on the West, *Benjamin* on the North, the *Wilderneß* of *Paran* on the South, and the *Dead-sea* on the East. Extending East and West, welnigh fourty miles; but from *Cadesbarn* to *Jerusalem* was about sixty six. Where in this country was contained a mountainous land, but fruitfull with all commodities for pleasure and profit. We begin with the *Dead-sea*, *Judah's* eastern boundary, and so shall proceed to surround it in our description.

§ 5. This was<sup>o</sup> once a fruitfull country, called the *vale of Siddim*, even <sup>p</sup> as the garden of the Lord, Paradise it self. Too like indeed thereto, both for the pleasure thereof, and Serpent therein, the spreading wickedness of the vicious *Sodomites*. Lot chose to live here, not because the people were well nurtured, but the place well watered; though better watered (no doubt) during his living there, with his tears, from a soul<sup>q</sup> vexed with

How the Scepter departed not from <sup>1</sup> *Judah*.  
k Gen. 49. 10.

l Mat. 22. 2.

m John. 18. 31

n Iustin. Martyr in dialogo cum Triplicone I. 4. deo.  
The limits of the Land of *Judea*.

The *Dead-sea* once a fruitfull Country.  
o Gen. 14. 3.  
p Gen. 13. 10.

q 2 Pet. 2. 8.

with their filthy conversation. He lost by his dwelling among them, for whose sins he was carried<sup>r</sup> captive by *Chedorlaomer*; They gained by their dwelling so near him, for whose sake they were rescued by his uncle *Abraham*. Yea, afterwards *Abraham* endeavoured to save the whole City of *Sodom*, beating down the price of Gods justice as low, as possibly it might consist with his honour, to <sup>t</sup> ten righteous men: and yet that too high a rate for the piety of *Sodom* to reach, so general was the wickedness therein. Hereupon, *Sodom*, with three neighbouring Cities, <sup>t</sup> *Gomorrhab*, *Admah*, and *Zebaim*, was destroyed with fire and brimstone from heaven, and thereby the whole Country turned into a standing stinking lake.

§ 6. Some will say, it was strange, that fire should beget water, a combustion produce an inundation. More proper it had been, that such an inflammation should have left an *Etna*, *Hecla* or *Vesuvius* behind it, fuming, if not burning always. The rather, because next morning this place presented it self to the eyes of *Abraham*, as the <sup>u</sup> smoke of a "furnace". But such must know, that when the fire was once out,

1. The Country by nature was low and levell, being a depressed plain, and so more subject to drowning.
2. *Jordan* (running though this vale, and there sinking into the ground) had a quality in the first month to <sup>w</sup> overflow his banks, and so prone to occasion a deluge.
3. Probably, the River was formerly bridled with artificiall banks, which either were then broken down with that tempest, or afterwards decayed by degrees, when the people were destroyed.
4. *Jordan*, in the vacancy of the inhabitants, having got violent possession, fenced and fortified himself in the <sup>x</sup> slime-pits, (as in so many castles) whereof great<sup>a</sup> plenty in that place, and could not afterwards be ejected.

Thus his title to this plain, though at first an unjust usurpation and incroachment, is made lawfull by the prescription of three thousand years possession.

§ 7. This Sea is known by severall names. 1. The *Dead-sea*, either because the Charnel-house of so many dead carcases then destroyed therein; or, because it kills all creatures coming into it; or lastly, because dull and dead, not enlivened with a tide, or quickened with any visible motion, one main cause of the offensive savour thereof, laziness disposing men to lewdness, and waters to putrefaction. 2. The <sup>y</sup> *Salt-sea*, salt indeed, from the sulphurous combustions first occasioning it. 3. By Greek Writers it is termed the *Asphaltite-lake* from <sup>z</sup> *Asphaltos*, or *Bitumen*, growing plentifully thereabouts. This *Bitumen* (we are fain to retain the Latine word, our land neither affording the thing, nor our language the name to signifie it) is a clammy, glutinous substance, usefull in Physick to astringe, in Surgery to consolidate. Used by the rich as mortar to build, (as in the Tower of <sup>z</sup> *Babel*) by the poor as oil to burn,

E e 2 therefore

r Gen. 14. 12.

t Gen. 18. 32.

t Deut. 29. 23.

How fire left water behind it.

u Gen. 19. 28

w Joh. 3. 15.  
& i Chr. 12. 15  
& Ecclef. 24. 30

x Gen. 14. 10.

Several names of this sea.

y Gen 14. 3.

z Gen. 11. 3.

therefore called ~~in~~ in hebrew; quickly kindled, hardly quenched, flaming far and long, as partaking much of pitch, and more of brimstone in the nature thereof. And such as could not go to the cost of richer spices, used it for embalming their dead, being a great drier, and so preserver from corruption.

¶ 8. This *Salt-sea* was fullen and churlish, differing from all other in the conditions thereof. *David* speaking of other seas, saith, *there go the ships,* and there is that *Leviathan* which thou hast made to play therein: so instancing in the double use of the sea, for ships to sail, and fishes to swim in. But this is serviceable for neither of these intents, no vessels sailing thereon, the clammy water being a real *Remora* to obstruct their passage; and the most sportfull fishes dare not jest with the edged-tools of this *Dead-sea*; which if unwillingly hurried thereinto by the force of the stream of *Jordan*, they presently expire. Yea, it would kill that *Apocrypha-Dragon*, which *Daniel* is said to have choaked with lumps of pitch, fat, and hair, if he should be so adventurous to drink of the waters thereof; so stifling and suffocating is the nature of it. In a word, this sea hath but one good quality, namely, that it entertains intercourse with no other seas; which may be imputed to the providence of nature, debarring it from communion with the Ocean, lest otherwise it should infect other waters with its malignity. Nor doth any healthfull thing grow thereon, save only this wholesome counsell, which may be collected from this pestiferous lake, for men to beware how they provoke divine justice, by their lustfull and unnaturall enormities.

¶ 9. Heathen Writers, *Tacitus* & *Pliny*, take notice of this lake, with the qualities thereof, but especially *Solinus*, whose testimony (but with some variations from Scripture) we thought fit to insert, and translate, though the latter will scarcely be done, without some abatement of the native elegancy, & expressiveness thereof. *Longo ab Hierosolymis recessu tristis finis panditur, quem de caelo tactum testatur humus nigra, & in cinerem soluta. Duo ibi oppida, Sodomum nominatum alterum, alterum Gomorrhbum. Apud quae pomum gignitur, quod habeat speciem licet maturitatis, manditamen non potest. Nam fuliginem intrinsecus favillaceam ambitio tantum extime cutis cohibet: quae vellevi tactu pressafumum exhalat, & fatiscit in vagum pulverem. A good way side of Jerusalem lies ope a melancholy Bay, which the black soil being also turned into ashes, witnesseth to have been blasted from heaven. In it are two towns, the one called Sodom, the other Gomorrhbah. Wherein grows an apple, which though it seem fair and ripe, yet cannot be eaten. For, the compass of the outward rinde only, holds within it an ember-like foot: which being but lightly pressed, evaporates into smoke, and becomes sithering dust.*

¶ 10. But *Lot* was preserved, and God is said therein to have <sup>a</sup>remembered *Abraham*, though he might have seemed to have forgotten him, in refusing to grant to spare *Sodome* at his request. Thus, though divine providence

Neither ships  
nor fish in the  
Salt-sea.

a Psa. 104. 25

b Histor. of the  
Dragon ver. 27

Solinus his  
testimony of  
the Dead-sea.

c Solin. Poly-  
hist. cap. 38.

Lot's wife  
turned into a  
Pillar of salt.  
d Gen. 19. 29.

providence may denie good mens prayers in the full latitude of their desires, he always grants them such a competent proportion thereof, as is most for his glory, and their good. *Lot* with his Wife are enjoined only not to look back, wherein she disobeyed the commandment, either out of

1. High contempt: Yet seeing for the main she had been a good woman, accompanying her husband many miles from his native to a strange Country, meerly depending on Gods providence, our charity believes her fact proceeded rather from
2. Carelessness, or incogitancy, having for that instant forgotten the command; or
3. Curiosity, to behold the manner of so strange, and suddain a destruction; or
4. Infidelity, not conceiving it possible, so great a City could be so soon overthrow; or
5. Covetousness, when she thought on the wealth she had left behind her; or
6. Compassion, hearing the whining of swine, braying of Asses, bleating of sheep, lowing of kine, crying of children, shrieking of women, roaring of men, and some of them of her own flesh and blood.

Were they any or all of these, back she looked, and was turned into a Pillar of salt, which, *Saint Hierom* saith, was extant in his age. Mean time, how sad a case was *Lot* in, bearing about him life and death? one half of him quick, lively, and active; the other half, (his Wife, both making but one flesh) so strangely, and suddainly, senseless, dead, and immoveable.

¶ 11. Not far off is the City of *Zoar* (*Littleton* in English) so named by *Lot*, whereas formerly it was called *Belah*. I say by *Lot*, who was the best benefactor to this place, which otherwise had been sent the same way of destruction, with the other four Cities, had not his importunity prevailed with God, for the sparing thereof. Yet I find not any monument of gratitude made by the men of *Zoar*, to the memory of *Lot* their preserver; yea they would not afford him a quiet and comfortable being amongst them, insomuch that he feared to dwell in *Zoar*. Either suspecting that they would offer violence to his person, or infect his soul with their bad example, or that he might be involved in their suddain destruction, as a wicked place spared, not pardoned by God, and allowed to himself for his present refuge, not constant habitation. Their ill usage of so good a man, mindes me of *Solomons* observation, <sup>b</sup> *There was a little City and few men within it, and there came a great King against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the City, yet no man remembered the same poor man.* No more than

c Gen. 19. 25.

Zoar spared at  
Lot's request

f Gen. 19. 21.

g Gen. 19. 30.

h Eccles. 9. 14, 15.

than Lot was remembred in Zoar, though the tutelar Saint thereof. But his clear conscience, in free doing this courtesie, rewarded it self in doing it; whilst mercenary souls, working only for the wages of thanks, often lose their labour, especially in this ungratefull age.

§ 12. From Zoar, Lot removed to a neighbouring<sup>i</sup> Mountain, and dwelt in a cave therein, which is shown to Travellers at this day. Now, an hole in an hill could hold him, and all his family, whose substance formerly was so great, the whole Country could not afford room for his flocks and heard-men, without<sup>k</sup> striving with those of his uncle Abraham. Here made drunken by his daughters practice upon him, with them he committed incest. It is grace, not the place, can secure mens souls from sin, seeing Lot fasting from lust in wanton and populous Sodom, surfeited thereof in a solitary cave; and whilst he carefully fenced the castle of chastity, even to make it impregnable against the battery of foreign force, he never suspected to be surpris'd by the treachery of his own family.

§ 13. So much for Pentopolis, once a Country of five Cities, now all turned into one lake. Come we now to survey the particular limits of this Tribe. That Maxime, *Qui bene distinguit, bene docet*, holds most true herein: the well distinguishing of bounds, conduceth much to the true knowledge of this Country; especially, seeing the Holy Spirit hath been so exact in aligning them. Where God is pleased to point, for man not to vouchsafe a look, sheweth, that proud earth valueth his eyes, as more worth than the band of heaven.

§ 14. The borders of Judah with all their particular flexure are thus describ'd in *Joshua*.

	East.	South.	North.	West.
The Salt-Sea.	1. From the south-side of the salt-sea, to the going up of Acrablin.	1. From the end of Jordan at the salt-sea to Beth-hoglah	1. From Kiriath-jearim westward it compasseth unto mount Seir.	
	2. Thence to the wilderness of Zin.	2. Thence by the north of Beth-araba.	2. Thence it passeth along to the side of mount Jerim, or Chesalon.	
	3. Thence to the south-side unto Kadesh-Barnea.	3. Thence it went up to the stone of Bohan the son of Reuben.	3. Thence went down to Bethshemesh.	
	4. Thence to Hebron.	4. Thence towards Debir from the valley of Achor.	4. Thence passed on to Timnah.	
	5. Thence it went up to Asar.	5. So northwards looking to Gilgal, before the going up to Adummim, on the south-side of the River.	5. Thence unto the side of Ekron northward.	
	6. Thence fetched a compass to Karkaa.	6. Thence towards the water of Enshebesh.	6. Thence passed on to Shicron.	
	7. Thence it passed to Azmon.	7. Thence to Enrogel. Thence by the valley of Benbinnon unto the south of Jerusalem.	7. Thence passed along to mount Baalab.	
	8. Thence unto the River of Egypt.	8. Thence to the top of the mountain at the end of the valley of Rephaim.	8. Thence went out unto Jabneel.	
	9. Thence went out at the Sea.	9. Thence to the fountain of Nephtah.	9. Thence the west border ended at the great Sea.	
	Observe we, that these south bounds of Judah, are for the main the same with the south limits of the whole land, assigned Numbers 34.	10. Thence to the Cities of mount Ephron	These west bounds of Judah, were afterwards altered, falling into the midst of the Tribe of Dan.	
		11. Thence to Kiriath-jearim.		

Now.

Lot incest with his daughters.  
i Gen 19.30.

k Gen. 13. 7.

The utility of criticism in boundaries.

The borders of Judah.  
i Josh. 15. 3. &c

Now, as in the body of a man, if an inspection might be made into it whilst he is alive, every nerve, and artery therein (then flushed up with the spirit) is easily to be discerned, which after death shrink almost invisible, past discovering: so each small angle, and turning of Judah's bounds in Joshua's time, was then plainly to be perceived, which now adays (the land long since, being in a manner dead, and desolate) are not at all conspicuous, nor fall they under any accurate observation.

§ 15. Amongst all these liminary places, Kadesh-Barnea is only of eminency, whither the Children of Israel<sup>m</sup> came, and where they stayed some time, after their coming out of Egypt, in the very edge and entrance of the Land of Canaan. Thus that land was like a rich robe, whose utmost hem the Jews were permitted to touch (only that their fingers might feel the fineness thereof) but were denied to wear it, and remanded to wander another way many years, for the punishment of their infidelity. And thus many come to the Kadesh-Barnea of common illumination, who never attain to the true Canaan of holiness here, or happiness hereafter.

§ 16. In describing this spacious Tribe, we will begin with the eleven royall Cities therein, whose Kings were destroyed by<sup>n</sup> Joshua. These according to their dignities may thus be reckoned up:

1 Jerusalem, whereof largely hereafter.

2 Hebron. 4. Libnah. 6. Adullam. 8. Farmuth. 10. Arad.

3 Debir. 5. Lachish. 7. Geder. 9. Eglon. 11. Hebron.

These royall Cities, though scattered here and therein this Tribe, need no other Herald in our map, to proclaim them to the Readers notice, being quickly found out by their coronets graven upon them. From these we shall proceed to other towns of eminency, reserving the rivolets, and wildernesses, to close this our description.

§ 17. Hebron was the principall royall City belonging to Judah, seven years<sup>o</sup> senior in its building to Zoan a City in Egypt; more anciently it was called Kiriath-Arba, that is (say<sup>p</sup> some) the City of four men, because of four Patriarchs (as they reckon them up) Adam, Abraham, Isaac, and Jacob buried therein. But, I wonder any should delight in their own wild conjectures, when the text tendereth us a certainty herein, assuring us that this Arba (from whom Kiriath-Arba, or Hebron was named) was<sup>q</sup> a great man among the Anakims. This City stood in the vale of Mamre, so called from<sup>r</sup> Mamre a person of quality in this place, who with Aner and Eshcol were Abrahams loving associates, and valiant assistants, in conquering Chedor-laomer, and rescuing the captive Sodomites. Abraham, Isaac, and Jacob lived here successively, and from the vale of Hebron, Joseph was sent on a loving visit to his brethren, when for his good will they sold him to the Ishmaelites.

§ 18. Hereabouts was that great entertainment made, wherein the covert of a tree was the dining-room, the ground (probable) the board,

Kadesh-Barnea in the edge of Canaan.  
m Num. 32.8.

Method proposed.  
n Josh 10. 12, &c.

Hebron anciently Kiriath-Arba.  
o Num. 13. 22  
p Josh. 15. 18  
q Josh. 14. 15.  
r Gen. 14. 24.

i Gen. 37. 14.

Entertainment of Angels.  
s Gen. 18.8.

board, *Abraham* the Caterer, *Sarah* the Cook, veal and welcome their cheer, Angels in the shape of men, Christ in the notion of an Angel, the Guests, and the last promise of *Isaac*, the free-offering they gave for their entertainment. Yea, in *Hebron Isaac* was born, suckled, weaned, persecuted by *Ismael*, till at last he mocked both himself, and his mother *Hagar* quite out of his Fathers family.

§ 19. Near *Hebron* was the Cave of *Machpelah*, purchased by *Abraham* of *Ephron* the Hittite (with the field about it, and all the trees therein) at the price of four <sup>w</sup> hundred shekles of silver, for the burying of *Sarah*, himself, and his family. For, here,

<sup>x Gen. 23.9.</sup> { *Isaac* x } the one persecuted the other  
<sup>y Gen. 35.29.</sup> { *Ismael* y } } though  
<sup>z Gen. 50.13.</sup> { *Jacob* z } } formerly  
{ *Isau* } } the one designed the others death  
{ *Joseph* z, and } } lovingly agreed to bury  
{ his brethren } } } } *Isaac* } their Father.  
{ } } } } *Abraham*  
{ } } } } *Jacob*  
{ } } } } they envied and sold him,

And thus, though branglings and brawlings may happen betwixt brethren when young; all animosities ought to be buried in the grave of their Fathers.

§ 20. In the time of *Josbua* <sup>a</sup> *Hebron* had a King, whom he conquered, and subdued; and afterwards this place was made a City <sup>b</sup> of Refuge, and assigned (with twelve moe in this Tribe, and *Benjamin*) unto the <sup>c</sup> Priests, the sons of *Aaron*, who were above common *Levites*, as employed in ordinary attendance about the Tabernacle. Herein God provided not only for their conveniency, accommodating them with habitations near *Jerusalem* (as the place hereafter intended for his publick service) but chiefly for their conscience, placing them in these two Tribes, whom he foresaw would alone persevere in, when the others would apostate from the true Religion. Yea the Priests had the best and biggest places in *Judah*, as *Hebron*, *Debir*, *Libnah*, formerly Royal, afterwards Sacerdotal Cities: God allowing his Ministers large maintenance; and indeed a beggarly Clergy, is the forerunner of a bankrupt Religion.

§ 21. But although the City of *Hebron* pertained to the Priests, the suburbs thereof by Gods appointment belonging to <sup>d</sup> *Caleb* and his posterity. This *Caleb* was that young-old man, whose strength contradicted his years, so able and active at <sup>e</sup> fourscore and five, either for advice, or execution. But here he eat not the bread of idleness, being first to clear and conquer *Hebron* (before he could possess it) from the *Giant-Amorite-Anakims* dwelling therein. These *Amorites*, though (as the Prophet describes them) <sup>f</sup> high as the Cedars, and strong as the Oaks, had notwithstanding (to follow this Metaphor) much wastfull sap in their mighty big bodies: whilst *Caleb* (all heart, as his name imports) though less and lower, by Gods assistance easily overcame them. If any demand, How came *Anakims* hither, seeing *Hebron* so lately was smitten by *Josbua*? A learned <sup>g</sup> Author answers, that it is probable, whilst *Josbua* after-

wards

wards was employed in the North in conquering the <sup>h</sup> *Canaanites*, some remnant of the *Anakims* which escaped his hand, did in his absence return, possess *Hebron*, and put *Caleb* to a new task of a second subduing them.

§ 22. *David* afterwards made *Hebron* the Metropolis of this Kingdom (as being the most eminent City of his own Tribe of *Judah*) and reigned almost seven years therein. In the third year of his reign *Abner* repaired hither, with full intent to reduce all *Israel* to his obedience, had not *Joabs* suddain murdering him frustrated his design. Probably some mixture of jealousy might put *Joab* on this foul action, fearing to be outed of his office, that if *Abner* made *David* King, *David* would make *Abner* General over all *Israel*. Certainly, revenge of his brother *Asahels* blood prompted him thereunto. *Joab* sending messengers to fetch *Abner* back from the well of *Siviah*, slew him treacherously as he was entering the <sup>i</sup> Gates of *Hebron*.

§ 23. Forget we not that *Hebron*, in the Gate whereof *Joab* so basely and barbarously murdered him, was a City of Refuge, <sup>k</sup> appointed by God for the saving of such, as had killed one unawares. Did not *Joab* therefore, in such a place acting wilful murder, in an high hand relie on his own greatness to bear him out in so bloudy a deed, as if he neither feared the justice of man, nor needed the mercy of God? No wonder then if many years after he <sup>l</sup> flying to the horns of the Altar, was denied the protection of that place, who formerly so cruelly, despitfully, and presumptuously had defiled the City of Refuge with innocent blood.

§ 24. Thus died *Abner*, very loyal to *Saul*, whilst *Saul* was living, and too loving to his <sup>m</sup> Concubine, when he was dead. Never man was killed more cowardly, or buried more honourably: *David* himself <sup>n</sup> following the bier, weeping as chief mourner at his funerall. In the same Sepulchre the <sup>o</sup> head of *Ishbosheth* was afterwards interred. Though some jars were betwixt them whilst living, their dust well agreed in the same Grave. Nor durst the ashes of *Ishbosheth* cross the others, who when alive (though checked, and chidden by him) <sup>p</sup> could not answer *Abner* a word again, because he feared him. As for the bodies of *Baanab* and *Rechab* the murderers of *Ishbosheth*, they had, by order from *David*, their hands and feet cut off, and they hanged up over the <sup>q</sup> pool in *Hebron*.

§ 25. After the death of *Ishbosheth*, all *Israel* repaired to *Hebron* to make *David* their King, whose severall numbers deserve our observation:

- |   |   |  |  |
|---|---|--|--|
| 1. Out of <i>Judah</i> six thousand, and eight hundred                    | 2. <i>Simeon</i> , seven thousand & one hundred.                                | 3. <i>Levi</i> , eight thousand & three hundred twenty two.                            | 4. <i>Benjamin</i> , three thousand.   |
| 5. <i>Ephraim</i> , twenty thousand and eight hundred.                    | 6. Half Tribe of <i>Manasse</i> on this side <i>Jordan</i> , eighteen thousand. | 7. <i>Isachar</i> , two hundred Officers, and all their brethren at their commandment. | 8. <i>Zebulun</i> , fifty thousand.  |
| 9. <i>Nephthali</i> , thirty seven thousand, besides a thousand Captains. | 10. <i>Dan</i> , twenty eight thousand and six hundred.                         | 11. <i>Asher</i> , forty thousand.   | 12. <i>Reuben</i> , <i>Gad</i> , and <i>Manasse</i> beyond <i>Jordan</i> , an hundred and twenty thousand. |

F f

Behold

a Josh. 11.7.

Joabs cruel killing of Abner.

i 2 Sam. 3.27.

Aggravation of Joabs murder. \* Josh. 20.7.

k 1 King 2.31

Abner and Ishbosheth buried together. l 2 Sam. 3.7. m Ibid. v. 31.

n 2 Sam. 4.12.

o 2 Sam. 3.11.

p 2 Sam. 4.12

Numbers repairing to David in Hebron. q 1 Chr. 12.24

Royall turned into Sacerdotal Cities. a Josh. 10.37. b Josh. 20.7. c Josh. 21.13.

The suburbs of Hebron given to Caleb. d Josh. 14.13. e Josh. 14.11.

f Amos 2.9.

g Benjerimus in Itecam Ighnae.



Behold here those Tribes which lived farthest from Hebron, appearing in the highest equipage; as if they endeavouring to be revenged on the distance of their habitation, purposely advanced with the greatest number. Here it will be enquired, why Judah largest in dominion, next in position, nearest in relation, (as Davids native Tribe) made here the slenderest appearance of all the rest, Benjamin alone excepted; the thinness of whose numbers are excused in the Text, because *hitherto the greatest part of them kept the ward of the house of Saul*. What! doth it fare with Princes, as with Prophets, that they are not *without honour save in their own Country, and in their own house*, that David found fewest attendants from his own Tribe? Oh no, he was abundantly loved, and honoured therein. But,

1<sup>st</sup> Ibid. v. 29.

[Mat. 13. 57.]

So saith the text (1<sup>st</sup> Chr. 12. 39.) For their brethren (meaning Judah) had prepared for them.

Tostatus answers

Add hereunto

1. Davids daily attendance (both civil in his Court, and military in his camp, and Garrison) hitherto chiefly consisted of the Tribe of Judah.
2. The rest of Judah remained at home, to make provision, and give entertainment to this confluence of people from all parts.
1. Six thousand eight hundred were a sufficient representation of Judah, and more not only needless, but burdensome for the present, to pester Hebron too populous already. The rest keeping home, and living hard by, were ready (no doubt) on competent warning, to come quickly, if need required, or David commanded their attendance.
2. Judahs main work was done two years before, when David was solemnly made their King. And they now, rather spectators, than actors at his second Coronation over all Israel.

Now no less politick than thrifty were the other Tribes in bringing their victuals along with them, lest otherwise they should be held as occasions of scarcity in Judah, and enhancers of the prices of provisions.

§ 26. Afterwards Absalom, when he intended a rebellion against his Father, chose Hebron as the fittest City, from whence he meant to mount into the Throne. Hither he came under pretence to do sacrifice, with his chariots, and horses, and fifty men running before him: but, which was most to be pitied, he brought with him from Jerusalem two hundred men, which were (as one may say) Loyall Traitors, coming in the simplicity of their hearts, and merely drawn-in to treasonable practices. But Hebron proved not a place so successfull to Absalom the son, as formerly fortunate to David his Father. This Traitors sovereignty soon expired, when forsaken of God, Man, and Beast (his own Mule going away from him) he was slain of Joab, as formerly related.

§ 27. Some ten miles south of Hebron lay Debir, anciently called Kiriah-

2<sup>nd</sup> Ibid. v. 40.

Absalom receiveth to Hebron. 2<sup>nd</sup> Sam. 15. 11.

x Ibid. v. 11.

y In our description of Gad. Debir a Canaanitish University.

Kiriah-Sepher, <sup>2</sup> the City of a book, conceived a Canaanitish University. And although the Giant Anakims dwelling hereabouts, may be presumed but little bookish, yet civilised Countries, in all ages have allowed such places for the education of youth, who are better unborn, than unbred. Caleb proffered <sup>a</sup> Asah his daughter in marriage to any one that should conquer this City, which was accordingly performed by Othniel his younger brothers son, and first Judge of Israel. What, were not the glory of God, and good of his Country, enough to set an edge on his valour, but the promise of a Wife needed also to whet his resolution? No doubt the scales of his resolution went down formerly on the right side, before this match was cast in as *overweight*. It is no unlawful Bigamy of the Soul, when wedded to Gods glory in the first place, to embrace also therewith the *recompense of reward*: and grand is the difference betwixt an *hireling* whose mind is merely mercenary, and him that works for his hire; with Othniel taking it (not as the main motive, much less as the end, but) only as a welcome encouragement of his undertakings.

§ 28. Thus all parties were pleased; Israel recovered Debir, Othniel got Asah to Wife, she gained a blessing from her Father, that blessing brought the possession of the upper and nether Springs along with it. Know also, in after ages the fourth part of Judah was called Caleb, probably from the large inheritance Caleb obtained in these parts, and puissance of his posterity therein. Thus the Egyptian giving an account of the passages of the Army of the Amalekites, confessed they had been roving upon the coast that belonged to Judah, and upon the south of <sup>d</sup> Caleb.

§ 29. Libnah is the third in honour, of the nine royall Cities in the days of Joshua, assigned afterwards for the Priests habitation. Long it continued loyall to the Crown of Judah, untill the days of Jehoram (that ungodly, unmercifull, unsuccessfull, unbeloved, unlamented King) Edom revolted from under the hand of Judah unto this day, then Libnah <sup>1</sup> revolted at the same time. Was it casualty, or confederacy (by mutuall intelligence that both their defections bare the same date? Surely, *breach of faith* is a catching disease, yea infectious from one to another. But, how could the inhabitants of Libnah, being Priests, (whose best livelihood depended on their personal officiating in the Temple at Jerusalem) subsist, being cut off from their service, and the salary thereof? Yea, did they not thereby necessarily apostate from their religion to God, desert his Temple and their own profession? Except any will say (easier spoken, than proved) that at this present, not the Priests, but some other persons were possessors of Libnah. We find not this City afterwards reduced to the Kings of Judah, whereupon some <sup>m</sup> conceive, that henceforward it stood on its own bottom, as an absolute Common-wealth.

§ 30. If any object it impossible, that Libnah so small a City, should subsist here as a free State against all the powers of the Kings of Judah; let such look on little Lucca, in Italy, and less Geneva, in France, defended by

2<sup>nd</sup> Judg. 1. 11.2<sup>nd</sup> Num. 1. 12.

b Heb. 11. 26.  
c John 10. 13.

The fourth of Judah called Caleb.

d 1<sup>st</sup> Sam. 30. 14

Libnah a rebellious city.

1<sup>st</sup> 2 King. 8. 22.

m Dr. Heylin Microc. in Palest. p. 591.  
Libnah how it might subsist a free State.

by their foes from their foes; environed with enemies on all sides, yet so, that rather than any one shall subdue them, all the rest will assist them. Such probably, was the position, and politick State-poizing of *Libnah*, seated in the vicinity of the Kings of *Judah*, *Israel*, and the *Philistines*, (not to say, *Egypt*, though far off, might come in as a Protector thereof) that it might make a Cordiall of a self-substance, from the Antidotes of its enemies. Afterwards we find <sup>a</sup> *Sennacherib* fighting against *Libnah* (whence he sent a railing message to *Hezekiah*) but read nothing of the taking thereof; yea, probably here the \* *Angel* by night did that memorable execution, slaying an hundred fourscore and five thousand of his numerous Army.

§ 31. *Lachish* must not be forgotten, whose ° King was destroyed by *Josiah*. King *Amaziah* conspired against by his subjects in *Jerusalem*, fled hither in vain; for, *They sent after him to Lachish, and slew him* <sup>p</sup> there. It was a leading City in Idolatry, infected from *Israel*, and infecting of *Judah*. <sup>q</sup> *Micah* prophesied in particular against this City, warning it to prepare for speedy captivity from its enemies. <sup>r</sup> *O thou Inhabitant of Lachish, bind the chariot to the swift beast; he is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.* And although we find not *Lachish* taken by *Sennacherib* who warred against it, yet it escaped not the fury of *Nebuchadnezzar*, though one of the last Cities by him subdued.

§ 32. But *Adullam*, another regall City in *Judah*, was more ancient; where <sup>u</sup> *Hirah*, *Juda's* fast friend dwelt, though employed by him but as a paidar post factum, to carry *Tamar* the hire of her whoredom. Ina Cave hereabouts repaired to <sup>w</sup> *David*, every one that was in distress, and every one that was in debt, and every one that was discontented, and he became a Captain over them. Was this well done of him to be Protector General of Out-Laws, thereby defying justice, defrauding creditors, defeating Gods command, which provided, that the debtor, if not solveable, should be \* sold for satisfaction? Alas, his need is all that can be alledged in his excuse. Sure I am *David* <sup>x</sup> promised (when in power to make his own choice) that his household, or Court, should consist of persons better qualified. However these men freely resorting to him, were better than those hired of *Abimelech*, <sup>y</sup> vain and light persons, and as far to be preferred before them as want is more excusable than wickedness. Yea, we may charitably believe *David's* comforts impoverish not by their own carelessness, but their creditors cruelty.

§ 33. As for *Gedar* it hath formerly been described in *Simeon*, only we will add, that <sup>a</sup> *Baal-hanan* the *Cederite* was of this place, *David's* Overseer over the Olive trees, and *Sycamore trees* in the low plain. This name of *Baal-hanan* inverted is the same with *Hannibal* that great General of the *Carthaginians*. See here the affinity of the Hebrew, with the *Phœnician*, or *Carthaginian* tongue. Wonder not that *Baal-hanan*, or *Hannibal* was a fashionable name for potent persons in these parts, (we find also a King of

Edom

*Edom* <sup>b</sup> so called) seeing it signifieth a Lord in grace, or, favour; and our Saviour hath told us, *such as exercise authority over others are called Gracious Lords.* As for *Jarmuth*, *Eglon*, and *Arad*, we read nothing of them remarkable, since their severall Kings were destroyed by *Joshua*. Of *Hepher* we shall speak more properly in the close of this Description.

§ 34. And now, what a fall must our Description have, from the Cities of Kings, to the Manor of a clown; the fruitfull *Carmel* not far from the Dead-sea? Here folly and wisdom dwell under the same roof, ate at the same table, slept in the same bed, *Nabal* and *Abigail*. Are matches made in heaven, and was *Abigail* so ill beloved there, to be condemned to such a choice? Surely, God saw it most for his own glory and her good, for the improvement of her patience. This *Nabal* proved himself a perfect Miser, both by his niggardliness to *David*, and prodigality of the <sup>d</sup> King-like dinner he made to his shepherds. But both he and his family had been utterly destroyed by *David*, had not the discreet mediation of *Abigail* been seasonably interposed.

§ 35. After his gluttonous supper *Abigail* next morning serves *Nabal* with a thrifty breakfast, telling him of the great danger he so narrowly had escaped. Hereupon <sup>e</sup> *his heart dyed within him*. Thus some drunkards have been said to have swooned when sober; at the serious review of such perils they so neerly escaped in the fits of their distemper. Probably fear encreased his sadness, suspecting to fall into a relapse of *David's* disfavour, and that his anger might revert to give him another visite hereafter. Thus the wrath <sup>f</sup> of a King (though but in reversion) is as the roaring of a Lion. Yea, *Nabal* became as a stone, and no wonder, being little better than a stock before, such his senseless stupidity. But, though he was a churl in his miserable living, he was bountifull in his seasonable dying, freeing *Abigail* from an unequal yoke, and fitting her with an Husband better suiting with her deserts, even *David* himself.

§ 36. But *Carmel* had not such a fool, but that <sup>g</sup> *Giloh* hard by had as wise a man for the owner thereof, even oraculous *Ahiathophel*. This was he that gave the wholesomest, but *Hushai* the toothsomest counsell to *Absalom*, best pleading the palate of a vainglorious Traitor. *Ahiathophel* advised as a cruel hunter, that *David* should presently be <sup>h</sup> pursued, not giving him any breath, but either running him down outright, or killing him in the form, where they should finde him: *Hushai* <sup>i</sup> counselled to prolong the sport for their greater pleasure; and, seeing all the game was surely in their own hand, to give *David* the larger law, to shift away a while for himself, that so he might be put to death in the greater state, and with more ceremonious magnificence. *Ahiathophel* seeing his counsell neglected at Court, and foreseeing (in the causes) *Absalom's* ruin, and *David* return, to prevent farther shame, and save the executioner the paines, fairly went home, set his house in order, and <sup>k</sup> hanged himself.

§ 37. *Tekoa* is not far off, where a wise woman once lived (the subtlest

b Gen. 36.38.

c Luk. 22.25.

Carmel Nabal's Manor.

d 1 Sam. 25.36

The death of Nabal.

e 1bid. v. 37.

f Prov. 19.12.

Giloh the profession of Ahiathophel. g 2 Sam. 15.12

h 2 Sam. 17.2.

i 1bid. v. 11.

k 1bid. v. 23.

l Tekoa the birth place of Amos.

- 12 Sam. 14-4. subtilest <sup>1</sup> manager of *Joabs* design to *David*, for the bringing back of *Ab-salom* ) and a wiser man <sup>m</sup> *Amos*, called from an hearthman, and a gather-  
 er of wild figs, to be a Prophet. Near *Takob* *Jehosaphat* obtained a me-  
 morable victory against the Children of *Ammon*, *Moab*, and Mount *Seir*,  
 though at the first hearing of their coming, *Jehosaphat* is said to have been  
 n 2 Chr. 20. 2. <sup>n</sup> afraid. Did he not discover much cowardice herein, considering what  
 multitudes of men *Jehosaphat* at that time did command? Namely,  
 o 2 Chr. 17. 14  
 1. Under <sup>o</sup> *Adnah* the chief of *Judah* three hundred thousand mighty  
 men of valour.  
 p Ibid. v. 15. 2. Next to him <sup>p</sup> *Iehobanan* Captain over two hundred and fourscore  
 thousand.  
 q Ibid. v. 15. 3. Next him <sup>q</sup> *Amaziah* with two hundred thousand mighty men of valour.  
 r Ibid. v. 17. 4. And of Benjamin <sup>r</sup> *Eliada* with two hundred thousand armed with  
 bow and shield.  
 s Ibid. v. 18. 5. Next him <sup>s</sup> *Iehobabad* with an hundred and fourscore thousand ready  
 prepared for the war.

What need then *Jehosaphat* fear (except as in *Gideons* case suspected he  
 had too<sup>o</sup> many for God to give victory by) having an Army (if well disci-  
 plined with advantage of time and place ) able to encounter all man-  
 kind, especially on the defensive side, to make good their own Country  
 against any invasion?

§ 38. It is answered, the suddenness of the news might add much to his  
 fright, that an enemy was come into the bowels of his Country " [Behold  
 they be in *Hazron-Tamar*, which is *Engedi* ] before the first intelligence was  
 brought thereof. Secondly, *Jehosaphat* feared not so much his foes, as his  
 faults, guilty to himself of great offences, (good men the less sinfull, the  
 more sensible thereof) and chiefly of his marching at home, and marching  
 abroad with the Idolatrous family of *Ahab*. Lastly, those vast numbers  
 of his Souldiers lately specified, were not all at any <sup>w</sup> one time, but severally,  
 and successively, during the five and twenty years of *Jehosaphat* his  
 reign. Wherefore those words in the list of *Jehosaphat*'s Generalls  
 thrice repeated, Next him, Next him, Next him, imply not a gradation in  
 honour, as if all of them, though subordinately, were extant together, but  
 import a succession of time, the latter entering with his men on the office  
 of a Generall, after the displacing, or death of the former.

§ 39. However, *Jehosaphat* puts his people into a penitent posture,  
 falling to fasting and prayer, and obtains a memorable conquest which  
 was purely heavens *Donative*, *Sine cura*, without mans care, cost, or charge  
 to achieve it. Prince and people stand still, look on, believe God, sing  
 Psalms, accounting their conquest gotten, because promised by the  
 Prophet. Mean time their enemies amazed with <sup>a</sup> ambushments of  
 Gods setting, fall foul one on another, till *Moab* and *Ammon* had de-  
 stroyed, first the *Edomites*, then themselves: Three days are the men of  
*Judah* employed in gathering the spoil, and so return to *Jerusalem* with  
 wealth

wealth in their hands, joy in their hearts, musick in their mouths, having  
 left behind them the name of <sup>y</sup> *Berachab*, or  *blessing*, imposed on the  
 place, where this celestiall victory was bestowed upon them.

§ 40. But now it is high time that we enter on the severall Stages and  
 removals of *David* in or near this Tribe, after that he (having formerly  
 suffered much from *Saul* as a private person) began to *Prince it*, and to *stand*  
 on his guard. The text saith he and his men went <sup>a</sup> *wheresoever they could*  
*go*. *David* herein being like the Son and Lord of *David*, who <sup>b</sup> had not where  
 to lay his head. Indeed *David* confesseth that God made the stony rocks for  
 the <sup>c</sup> *Conies*, but yet he himself was glad to be their *In-mate*, and share with  
 them in their <sup>d</sup> habitations; and yet his soul was never so discomposed in  
 any hole or cave, but that in the darkest of them he could see to make  
*Psalmes*, and praise his Maker. No place came amiss to his pious soul,  
 above or under ground, all alike to him to serve his God therein. Now  
 seeing it is *David*'s expression of himself, that he was hunted as a <sup>e</sup> *Par-*  
*tridge on the mountains*: *Partridge*, a bird innocent whose fine flesh is its  
 greatest guilt, and impotent, (not armed with beak or talons) whose chief  
 might consisteth in the flight thereof: Now whilest *Saul* followed him,  
 we will follow *David*'s Metaphor in our ensuing description. But be  
 it premised, that *Saul* was no fair Faulcorner, who more desiring the prey  
 than the sport, came with his nets and setting dogs, with full intent to  
 kill *David* wherever he might catch him.

§ 41. We begin at the cave of *Adullam* ( which we may call his nest )  
 wherein he composed the fifty seventh, and the hundred fourty second  
*Psalms*. Hence he made <sup>f</sup> wing, taking a long and strong flight to  
*Mizpah* in the Land of *Moab*. Here the *Partridge* shewed much of the  
*Stork* in him, feeding his Parents, and taking order with the King of *Moab*  
 for the maintenance of his <sup>g</sup> Father and Mother.

§ 42. Hence ( by the advice of the Prophets <sup>h</sup> *Gad*, not to trust him-  
 self again in the cave of *Adullam* ) by the forest of <sup>i</sup> *Hareth* to the City of  
*Keilah*. The Inhabitants whereof *David* had lately obliged to himself;  
 by saving them from the *Philistines*, notwithstanding which favour, God  
 assured him of their intentions to <sup>j</sup> betray him to *Saul*. If a skillfull  
 Gardiner can in the depth of winter, by beholding the bare root, and  
 knowing the kind thereof, foretell when and what flowers the same  
 will bring forth many moneths after, well may the God of heaven, the  
 searcher of hearts, know mens <sup>k</sup> thoughts as far off, and infallibly conclude  
 what they will be, before they have any being. Bafe *Keilites*, who had  
 rather pick thanks with *Saul*, than pay thanks to *David* to whom they  
 were due! Thus deliver an ungratefull man from a danger, and he will  
 be the first to bring you into the same condition. This sad occasion did  
 spring the *Partridge* hence.

§ 43. To *Hachilah* hill in a wood in the wilderness of *Ziph*. South of *Iefmon*.  
 Here *Jonathan* came and renewed his amity with *David*. Behold how they

y Ibid. v. 25.

David's sever-  
all removals

a 1 Sam. 23. 13

b Luk. 9. 58.

c Psal. 104. 18.

d 1 Sam. 23. 23

e 1 Sam. 26. 20

From Adullam  
to Mizpah.

f 1 Sam. 22. 3.

To Keilah.  
g 1 Sam. 22. 5.  
h Ibid.

i 1 Sam. 23. 12

k Psal. 139. 4.

To Hachilah  
hill.  
l 1 Sam. 23. 16

two is embracing one another, (Reader my phrase trespasseth on the rules of Grammar, not of friendship) and made a Covenant before the Lord. Nor was it a small comfort to David, (though Saul, and Doeg, and Keilites, and Ziphites were against him) that, besides his own innocence, he had the Prince, the Priest, and the Prophet, Jonathan, Abiathar, and Gad, good mens prayers, and Gods providence on his side. Here the Ziphites, Sauls setters, having winded David; Saul, to catch him, comes with his net, but either made too much noise, or too little speed; for before he came thither the Partridge was flown.

§ 44. To the Wilderness of Maon. Here only a mountain was between David and Saul, and that not long likely to keep them asunder, seeing Sauls men, being many in number, began to compass David round about. But seasonable ill news was brought that the Philistines had invaded the land, which made Saul turn his forces another way against a foreign foe. Commendable his ingenuity, that he preferred rather to oppose an enemy of another Religion, than to dispatch a domestick adversary, whom he now had at advantage. However judicious eyes behold not this as an act of Sauls pity, but Gods providence: hereupon David called the place *Sela-hammaboth*, or the Rock of Division.

§ 45. Hence he fled to the holds at Engedi: Here he had Saul in a cave, and was seemingly courted by Heaven, certainly urged by men to destroy him, and yet he refused. O why is a golden opportunity put into a leaden hand, which wants activity to make use of it? What hard heart could have thrust away so fair an advantage? But oh, (though all things else were here) one thing was wanting, a Lawfull command. A Crown is over bought which costs a sin. David durst not kill him, only he cut off the skirt of his garment, and withall felt a greater gash in his conscience, than he made in Sauls cloaths, for being too bold with Gods Anointed. This courtesie of David in sparing his life, made Saul half a convert, drawing tears from his eyes, fair words from his mouth, but what intentions from his heart, He only knows, that knew the secrets thereof. It is suspicious that Sauls truth therein was not much, because Davids trust therein was none at all; who (notwithstanding the Court-holy-water of Sauls tears) gat him and his men again up into the hold.

§ 46. Hence David took a voluntary flight unto Carmel. Here the Partridge was like to turn Hawk, and become a Bird of prey, to kill all the innocent family of Nabal, (as we have already observed) had not that God who formerly protected him from Sauls, here preserved him from his own sword, and from avenging himself with his own hand.

§ 47. Hence he fled back again to Hachilah hill, which is before Jeshimon. Here the Ziphites bring Saul second tidings of his being there. So boundless was the flock of their malice, no danger of breaking, who though they failed at their first return, would adventure again. Only their

To the rock of Division.

m 1 Sam. 23. 27

To the cave in Engedi. n 1 Sam. 24. 4.

o 1 Sam. 24. 5.

p 1 Sam. 24. 16

q 1 Sam. 24. 22

To Carmel.

r 1 Sam. 25. 12

s 1 Sam. 25. 33

Again to Hachilah-hill.

t 1 Sam. 26. 1

their malice did this good, that it gave David the occasion to make the fifty fourth Psalm. Here he had Saul at a Second advantage, finding him with Abner and his men round about him fast asleep, even as still as the Spear and Cruse of water that stood at his head. These David took away, but with intent truly to restore them after he had kept them a while as monuments of his own integrity. Hereupon Saul, a Second Convert, clears David, chargeth himself, prayeth for pardon, and promiseth amendment, whilest David having had experience of his former fallhood, gives him the hearing, not the believing. For

§ 48. Hence he flew to Gath in the Land of the Philistines, and Saul sought no more again for him, leaving off his pursuit now the Partridge had took Covert in an enemies Country; whence he removed to Ziglag, and thence made many incursions against the Geshurites, Gazrites, and Amalekites, but withall telling King Achish that he marched the clean contrary way against Judah and the friends thereof. Here the Partridge had in him too much of the Lapwing, which by its hypocritical fluttering pretends its nest far distant from the true place thereof. Such dissimulation in David cannot be excused, must not be imitated. From Ziglag he marched along with Achish King of Gath to Apphek in the Tribe of Issachar, where he was dismissed and cashiered by the Philistines from any further service. Returning home he found Ziglag his nest spoiled, yea all his Covie therein (wives and Children) caught in a snare, as hath formerly been described in the Tribe of Simson. After the recovery of his losses, from Ziglag.

§ 49. He flew to Hebron. Here the Partridge turned Eagle, being solemnly made Sovereign first of Judah, then of all Israel. And now being quietly settled in his Throne, he may joyfully sing, Many are the afflictions of the righteous, but the Lord delivereth him out of them all.

§ 50. But besides these eminent and noted Gest of David he had many more which were oblique and intermediate, as appears by the list of the places where he haunted, and to whom he sent part of his spoils taken from the Amalekites, viz.

- |                                    |   |                               |              |
|------------------------------------|---|-------------------------------|--------------|
| 1. Bethel in Benjamin.             | 6. Eshtemoa a Levites City in Judah.  | 10. Hormah                    | } in Simeon. |
| 2. South Ramoth in Simeon.         | 7. Rachal.  | 11. Chorasban                 |              |
| 3. Jattir in Judah a Levites City. | 8. Cities of the Ierah-meelites, (descended from Iarahmeel an eminent man in Judah) | 12. Athach.                   |              |
| 4. Aroer in the Tribe of Gad.      | 9. Cities of the Kenites.   | 13. Hebron, eminent in Judah. |              |
| 5. Siphmoth.                       |   |                               |              |

As for Siphmoth, Rachal, and Athach, because they appear not again in Scripture, their position is unknown, but may be presumed in or near the

G g

To Ziglag. u 1 Sam. 27. 1

w 1 Sam. 27. 1

x 1 Sam. 29. 3

Lastly to Hebron.

y Psal. 24. 19.

David other haunting places.

z 1 Sam. 30. 31

a 1 Chr. 2. 26.

\* Possibly the same with Sibma in the tribe of Reuben.

b Psal. 56. 8.

The total sum  
of Judah's  
Cities.c Josh. 15. 21.  
d Josh. 15. 33.  
e Josh. 15. 41.  
f Josh. 15. 44.  
g Josh. 15. 45.  
h Josh. 15. 51.  
i Josh. 15. 54.  
k Josh. 15. 57.  
l Josh. 15. 59.

\* Josh. 15. 44.

† 2 Chr. 14. 5.

\* Micah 1. 1.

Eleutheropolis  
uncertain in  
situation.  
m In his book  
de locis He-  
braicis.Rivolets in  
Judah.

n 2 Chr. 20. 16.

the Tribe of Judah. The best is, though our tracing of *David's* travels may be imperfect, and we fail in the reckoning thereof, yet Gods Arithmerick is exact, and what is defective in our's, is supplied in his observations: *Thou tellest my wanderings, put my tears into thy bottle, are they not written in thy Book?*

§ 51. Now besides the Cities mentioned in our description many more remain which were obscure, without any memorable act achieved in them: and are thus reckoned up in *Joshua*.

- |  |  |
|--|--|
| 1. Towards the coast of Edom<br>South-ward, <sup>c</sup> twenty nine.  | 3. On the Sea two, <sup>a</sup> Ekron and Asb-<br>dod.   |
| 2. In the vale,<br><div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">Fourteen in<br/>the first,</div> <div style="display: inline-block; vertical-align: middle;">Sixteen in<br/>the second</div> <div style="display: inline-block; vertical-align: middle;">Nine in the<br/>third,</div> </div> <div style="display: inline-block; vertical-align: middle; margin-left: 10px;">Cata-<br/>logue.</div> </div> | 4. In the mountains,<br><div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">Eleven in the first,</div> <div style="display: inline-block; vertical-align: middle;">Nine in the second,</div> <div style="display: inline-block; vertical-align: middle;">Ten in the third,</div> <div style="display: inline-block; vertical-align: middle;">Six in the fourth,</div> </div> <div style="display: inline-block; vertical-align: middle; margin-left: 10px;">Cata-<br/>logue</div> |
|  | 5. Two by themselves, Kiriath-Baal<br>and Rabbah.  |
|  | 6. In the Wilderness, Six.   |

In all an hundred and fourteen.

So that the Tribe of Judah alone had more Cities than all the Island of Crete, which had but just an hundred, and therefore called *Hecatompolis*. But many of these Cities were small, and a good share of them was given to the Tribe of Dan and Simeon, as formerly hath been observed. But amongst such as remained to Judah let not *Maresba* be forgotten, (in the North-west part of this Tribe) both because thereby, in the valley of Zephathab, Asa conquered Zerab the Ethiopian, whose Army consisted of more than a million of men, and because the Prophet *Micah* was born therein.

§ 52. In Saint Hieroms time somewhere in Judah flourished a fair City called *Eleutheropolis*: from which that<sup>m</sup> Father measureth the distance of most Southern places in *Palestine*; as he computeth the Northern from *Legion* a City in *Galilee*. But (the more the pity) that Father hath not acquainted us with the exact location of either of these two places. Whilst *Adrichomius* and others condemn Saint Hieroms carelessness herein, it better befits us to condole our own unhappiness, who cannot read the accurate distance of places in his Book of that subject, because though he have lent us his *Characters*, he hath not left us the true Key thereof.

§ 53. The Tribe of Judah had no great River therein, saving a little piece of gasping *Jordan* now ready to expire in the *Dead-sea*; but with Rivolets it was sufficiently stored, lending the Brooks of *Sorek* and *Bezor* to Dan and Simeon; borrowing *Kedron* from Benjamin, whence it fetcheth its Fountain: and keeping the Brook before the Wilderness of *Jeruel* wholly for its own use, as rising, running and falling entirely in this Tribe. Nor must that Brook be forgotten, which I may call the

Brook

or Sam. 17. 40

Battell be-  
twixt David  
and Goliath.p 1 Sam.  
9. 1.ne.  
p Jos.  
1 Sam.  
11 Sam.  
11 Sam. 24.  
2 Chr. 20. 16.  
1 Sam. 20.  
Judg. 1. 16.  
2 Mark 8. 1.a Joel. 1. 19.  
b Josh. 15. 16.John Baptist  
preaching in  
the wilderness  
c Mark 3. 1.

d Levitic. 11. 22.

et Sam. 14. 26

\* Mat. 11. 18.

*Brook of David*, because being to encounter *Goliath*, he took thence<sup>o</sup> five smooth stones (store is no fore, especially not being sure, but his first might fail) and furnished his scrip therewith.

§ 54. This was that *Goliath* whose strength was equal to his stature, his arms suitable to his strength, but his Pride above all. Betwixt him and *David* first passed a tongue-combate. The one discharging ostentation, and presumption, which the other as quickly returned with faith and confidence in Gods promise. Come they then to encounter: see the lower man had the longer arms, who with his sling could reach death at distance to his adversary. The beaver of *Goliaths* helmet was open: not that he thought his brazen brow sufficiently armed with its own impudent, but either that he might see, breath, and boast the more freely, or because he disdained to buckle himself against so unequal a match: The stone from *David's* sling flies directly to his forehead, whereby the Giant is mortally wounded, and notwithstanding his spear was as great as a Weavers beam, his life was swifter than a Weavers shuttle; so soon passed it away and he was gone, *David* cutting off his head with his own sword.

§ 55. Many were the wildernesses in this Tribe, as those of *Zin*, *Ziph*, *Maon*, *Engedi*, *Jeruel*, *Tekoa*, and *Judab* lying South of *Arad*. Now as once it was the question of the Disciples to our Saviour, from whence can a man satisfy these men with bread here in the wilderness? So here it may materially be demanded, Where did the men of Judah finde food to sustain themselves whose Country seems a heap of wildernesses cast together? Here we must know that the whole land of *Palestine* was drest and kept like a garden plot, and inclosed into Olive-yards, Vine-yards, and arable fields, save some extravagant places which lay common, where wild beasts did harbour in the woods, commonly called *Wildernesses*. Such notwithstanding were full of fruitful pastures, and had fair Towns, though more thinly inhabited than other parts of the Country; so that this Tribe was more frightened than hurt with the multitude of *Wildernesses* therein.

§ 56. Paramount over them all was *The wilderness*, having six Cities therein, and was part of the wilderness of *Judea*, (extending also into *Benjamin*) wherein *John the Baptist* preached: feeding here on *Locusts* (flying insects, whereof four kinds were clean, and permitted the Jews to eat) and wild boney. Either such as fell down in dews from heaven, or was made by wild Bees, not civilized in hives, but nesting on the ground or in hollow trees. In a word, he was content with such coarse fare as the Country afforded, his rough cloaths being suited to his homely diet, and both to his hard doctrine of Repentance. Hereupon scandalous tongues condemned him for having a Devil, as afterwards they belyed our Saviour

G g 2

(using)

(using a more liberal diet) to be a *Winebibber*, so impossible it is to please affected frowardness either *full* or *fasting*.

§ 57. Some make *John Baptist* the first Founder of *Eremites*. But how little his precedent befriended their practice, who, nor out of any impulsion, but meet election, delight to dwell in Desarts, will appear by the ensuing Parallel.

He,

1. By immediate command from God to fulfill the prophecy of *Isaiah*.
2. Went into a wilderness; a place more thinly peopled than the rest of the land.
3. Where he daily busied himself with preaching to multitudes of people repairing unto him.
4. And at last did end his life in a place of greater concourse, even the Court of King *Herod* himself.

They

1. By dictates of their own fancy, following the principles of will-worship.
2. Goe into a wilderness indeed, conversing with solitariness, and shunning all society.
3. Where they bury themselves alive in laziness with the talents God hath bestowed on them.
4. And binde themselves with a vow to live and dye in that solitary condition.

Behold here the large difference betwixt him and monking *Eremites*. Who, if men of parts, ought to help others with their society; if of no parts, need to be helped by the society of others. Yea whatsoever their endowments were, this running into the wilderness was but a *Bank-rupt trick*, to defraud the Church and Commonwealth their Creditors, to both which they stood bound by specialty of Gods command to discharge all Civill and Christian relations to the utmost proportions of their abilities. In a word, though we stedfastly beleave, that *Jabal* was the Father of all such as dwell in tents, because the Scripture<sup>a</sup> affirmeth the same, yet for the reasons aforesaid, we utterly deny *John Baptist* the founder and Author of all those which live wilfully in hills and holes an eremiticall life.

§ 58. The Son of *Heseb* was *Solomons* Purveyor in *\* Araboth*, to him belonged *Sochoth*, and all the land of *Hepher*. A land which lay, as we gather by other proportions, in the North-west part of this Tribe. And indeed we finde a King of *Hepher* amongst those

Nothing befriended the *Eremites*.

112.45.3.

g Mark. 6. 20.

h Gen. 4. 20.

*Judab* for the main fleet from *Solomons* Purveyors.  
\* 1 King. 4. 10

which *Joshua* destroyed, but dare not confidently averr him to have been of the Tribe of *Judab*. However, it appears that for the main, the whole body of the Tribe of *Judab* (with *Simeon* lying therein) fell not under any of *Solomons* Purveyor-ships. The reason whereof, if inquired into, may perchance be reduced into some of these considerations.

1. It was referred to defray extraordinaries, on casuall entertainments, and occasionall solemnities; or
2. It was kept for the expences of the thirteenth, or intercalary moneth (the product of the eleven supernumerary days) which commonly was every third year inserted into the Hebrew *Kalendar*
3. *Judab* might by speciall indulgence be exempted from such taxations; either because *Jerusalem*, the royall City, was principally seated therein; and therefore to prevent scarcity of victualls in so populous a place, the Court-purveyors went farther off, that the City might be better provided; or, because *Solomon* did ease and favour that Tribe, whence he himself was extracted.

This very probably was some cause, why, when the other ten Tribes, grinded with grievous oppression, deserted the house of *David*, *Judab* alone, as having formerly tasted of his Fathers favour, entirely to *Rehoboam*.

§ 59. The arms of *Judab* are *Gules*, a *Lion couchant Or*, according to *Jacobs* predition, *Judab* he stooped down, he couched as a *Lion*, and as an old *Lion*, who shall rouse him up? This is a posture which that princely beast is pleased to accept for his own ease: otherwise no chastisement shall impose it on him, no force but his own free pleasure can make him to crouch. The Analogy is obvious to every eye, the *Lion* being the strongest among *st* beasts, which turneth not away for any. As *Judab* was the chief of Tribes for number, strength and largeness of possessions, and the Tribe of *Chieftes*, so many Kings, yea *Christ* himself according to the flesh deriving his extraction from the same.

i John. 12. 17.  
k See more hereof in our objections against the tribe of *Judab*.

l Vide *Kalendarium Hebraicum* *Munsteri*. pag. 62.

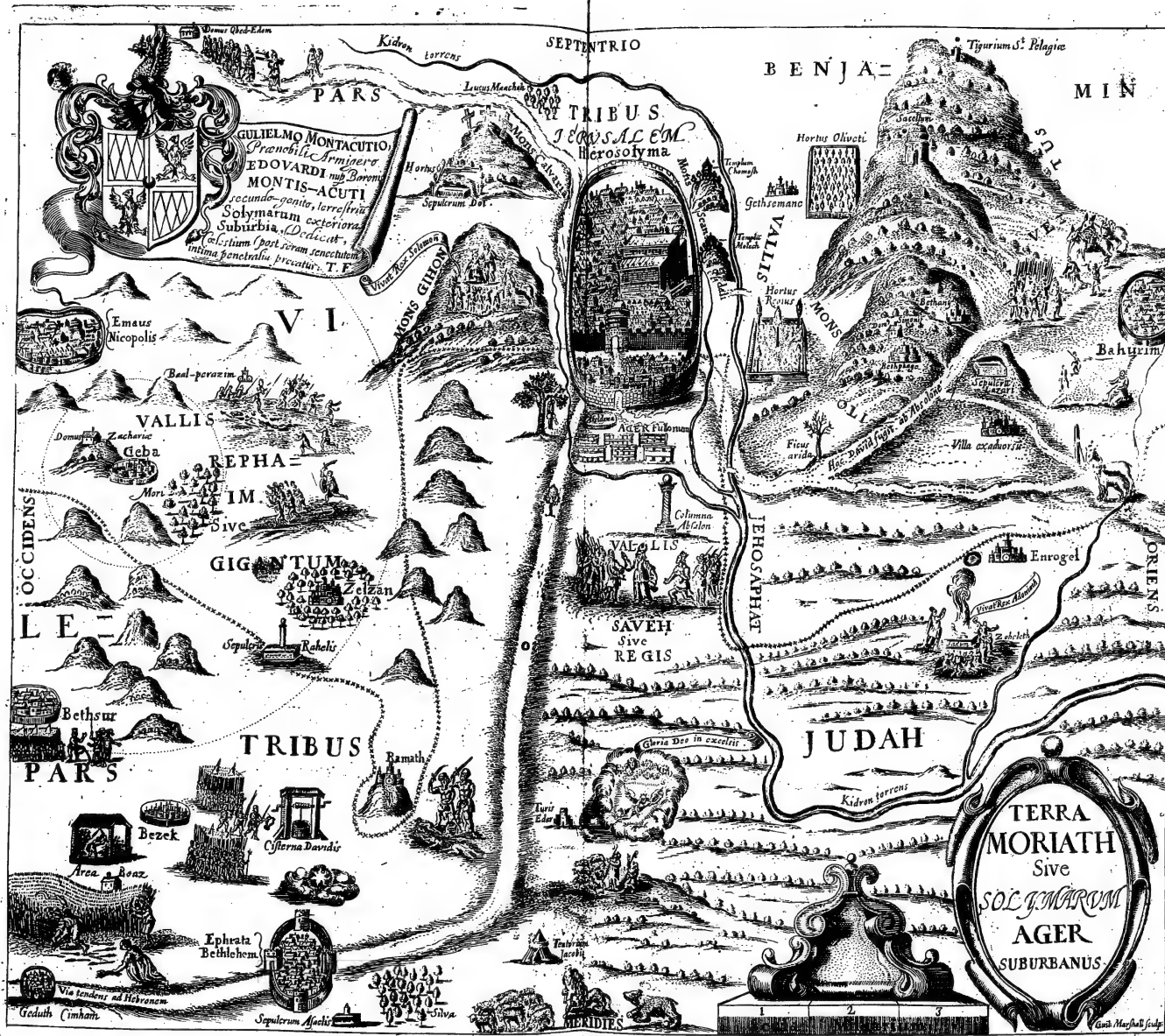
The arms of *Judab*.  
m Gen. 49. 9

n Prov. 30. 30.

THE



*Here the Map of the Land of Moriah is to be inserted.*





## THE LAND OF MORIAH.

### CHAP. XIV.

§ 1. **B**ecause the Country about *Jerusalem* is very fruitfull of observable places, it is therefore here presented in an intire Map. Nor do we meet with a fitter, and more adequate name to express the same, than to style it *The Land of Moriah*, as it is named in Scripture: <sup>a</sup> Herein we shall only insist on signall places of certain truth; otherwise the work would be almost infinite: for what is said of the people of *Israel*, <sup>b</sup> *There shall not one be barren amongst them*, is true of every petty place near *Jerusalem*, not a Hill, Hole, Stick, Stone, Cave, Grave, but is pregnant with some History, and vulgar belief is the Midwife to deliver it; we will therefore confine our selves to Scripture alone in our following Description.

§ 2. We begin with the *Brook of Kidron*: which we may call the *Brook of Reformation*; for often the current thereof carried away the Reliques of Idolatry; once when the Idol of his Grandmother *Maachab* was by King *Asa* <sup>c</sup> burnt by the banks thereof; Again, when <sup>d</sup> in *Hezekiah's* time the people (no doubt by his command) threw the Idolatrous Altars there-in. Thirdly, when the dust of the Altars erected by King *Manasse's*, was by *Josiah*, cast into the channel of <sup>e</sup> *Kidron*. I dare boldly say that the water of this Brook was no whit the less sweet in taste, or clear in colour for washing away these monuments of superstition. However this *Kidron* may be ranked amongst those Rivolets whereof <sup>f</sup> *Job* speaks, *My brethren have dealt deceitfully as a brook and as a stream of brooks which passeth away*; not that the water only slideth away, other succeeding in the room thereof (which is common to the greatest channels) but this very Brook it self slides away in the Summer and is dried up, as having no fountain to feed it, but the waters running down from *Mount Olivet*; Thus *Kidron* is the too lively emblem of our Souls, which having no naturall spring

The adjacent parts to *Jerusalem*.

<sup>a</sup> Gen. 22.

<sup>b</sup> Exod. 23. 26

The brook *Kidron*.

<sup>c</sup> 1 Kin. 15. 13  
<sup>d</sup> Chr. 30. 14.  
<sup>e</sup> 2 Kin. 23. 6.

<sup>f</sup> 1 Kin. 23. 12

<sup>g</sup> Job 5. 15.

The valley of  
Jehosaphat.

g2 Chr. 20. 20

h Joel 3. 2.

i A. G. 1. 11.

k Luke 22. 44.

l Joh. 18. 18.

Christ betray-  
ed in this  
garden.  
m Joh. 18. 3.

of goodness in themselves, flow no longer than they are watered from above, with the infusion of celestia! Grace.

§ 3. This Brook runs through the Valley of *Jehosaphat*, being a hollow dale interposed betwixt *Jerusalem* and *Mount Olivet*, but why so named I find no satisfactory reason alledged; for I cannot agree to what generally is reported, that in this place *Jehosaphat* got his miraculous victory over the *Edomites*, *Moabites* and *Ammonites*: because on serious perusal of the Text, that battel appears fought far off in the Wildernes of *Tekgab*. Many are of opinion, that as *Mount Olivet* shall be the Tribunal, erected for the Judge; so this *Vale of Jehosaphat* shall be the Gaol and Bar where all offenders at the last day shall be arraigned, founding their conceit partly on the words of the Prophet *Joel*, *I will also gather all Nations, and bring them down into the Valley of Jehosaphat, and will plead with them there for my people*; partly on the expression of the Angels to the Disciples after *Christs* ascension, *that in the same manner he should return again*. But these are too low, carnall, and restrictive conceits of Gods glorious judicial proceedings, it being improbable he would appoint the certain particular place, who in his wisdom hath caused the time to be conceald; yea if one day be as a thousand years with God, why may not, according to the same proportion, the whole earth be meant by the Valley of *Jehosaphat*? Wherefore waving curious inquiries about the circumstances belonging only to the Judge to assign, let us carefully provide our selves for those Assises, the proper work for us to perform.

§ 4. In this *Vale of Jehosaphat*, on the other side of *Kidron* stood the village of *Gethsemane*, so called in Hebrew for the plenty of Oil: there was pressed out: But a far more precious liquor was once afforded in this place, which in the Garden hard by fell from our Saviours face in his Agony, *Clods of sweat like blood*: Surely the heat of the weather had no influence on this his distemper: being the open air, in so cold a night, that the stout servants of the high Priest, though housed in a Hall, found need of a fire to warm themselves thereat. It was not then without cause that the *Paschall Lamb* was commanded to be eaten, neither nor sodden with water, but roasted with fire, as *Christ*, the truth of this Type was at this time bathed in his own sweat. Here *Christ* thrice conditionally begged, *that his cup might pass away*, preferring three severall short prayers, before one entire continued petition; partly that in a tripled suit his importunity might be more conspicuous: partly, to get breath, and gain strength in the intervals: and partly, in the same time to visit his Disciples, being never so busie about himself, but he was still at leisure to look how it fared with them.

§ 5. Hither into this Garden repaired *Judas* in the night time with *Lanterns* and *Torches*, (no more light than needed in such a decd of darkness, otherwise it had been superfluous to seek the Sun it self with a *Lantern*) to betray our Saviour; bringing with him a band of Soldiers

(too

(too many to attach *Christ* as meer man, too few to encounter him as God) from the high Priest, gown-men, swordmen, young, old, Jew, Gentile, all contriving his death, as all sorts and conditions of people were afterward to reap benefit thereby: at the first all *fell flat down* at the sound of his voice, demanding of them, *whom seek yee?* If the report of a bare question gave such a blow, O had his mouth been charged with a curse against them, what execution would it have done! Here *Peters* wild love almost had done our Saviour that harm, which the malice of his enemies might despair to effect, by making him guilty not only of the breach of peace, but of a plain Riot, by that dangerous wound he gave unto *Malchus*; whereby no doubt he had invited many swords about his own ears, had not the miracle of *Christs* quick cure restrained them. This was that *Peter* now so forward to draw his weapon, from whom afterward a word could not be drawn in acknowledgement of his Master; so unequally beats the pulse of blind zeal, either too fast, or not at all.

§ 6. From this Garden *Kidron* runs South-ward, and seems loth to behold on his Western bank the hill before *Jerusalem* whereon *Solomon*, befooled in his old age with his Wives, built high places for *Chemosh* and *Molech*, the Idols of *Moab* and *Ammon*; Could not Idolatry be content to whisper in a hole, but she must hollow on a hill, and with a brazen-brow out-face the Temple, yea in a manner challenge, and defie it, to try which of them had the truest worship therein? *Thou shalt have no other Gods before me*, or, *in my sight*, is the first commandment. Now, though all places are in the sight of an omniscient Deity, yet this Idolatry was done in the presence, of the presence of God, who more immediately and particularly is said to dwell in his Temple: *Alas!* what an eye-sore were these high places to all the Godly in *Jerusalem*? It spoiled the East and best prospect of all the windows in the City, for none could see the rising of the Sun, but withall must behold the rising of Idolatry. *Adrichomius* tells us that the hill whereupon these Idols stood, was commonly called the *Rock of offence*, which name the Scripture gives to our Saviour himself, but in different consideration: *Christ* was a Rock of Gods laying; this of mans making: He a Rock of offence unjustly taken at him by the wicked; this too justly given by it to the godly.

§ 7. *Kidron* continueth his course South-ward by the *Vale of Savab*, or *King Vale*: haply so called from two Kings meeting of *Abraham* in this place, namely *Melchisedec*, and the *King of Sodom*; the former with a blessing, the latter with a request in his mouth: yea let *Abraham* at this royall interview pass for the third King, seeing it is more honourable to make than to be a King, who so freely here restored the subjects to the *King of Sodom*. Many hundred years after in this vale *Abraham* then issueless (as being before their birth, or rather after the untimely death of

H h

his

n Joh. 18. 6.  
Luke 22. 52.

o Luke 22. 51

The Rock of  
offence.

p i Kin. 11. 7, 5

q Exod. 20.

r Rom. 9. 33.

Abraham's pil-  
lar in the  
Kings dale.  
s Gen. 14. 17.

2 Sam. 18. 16

his children) erected a Pillar to perpetuate his memory. Pilgrims at this very day passing by the place use every man to cast a stone upon it: and my request to the Reader is, if he should ever go thither, that when he hath first served himself, and satisfied his own revenge, he would then be pleased to cast one stone more upon that heap, in my name, to express my detestation of so damnable a Rebellion.

The stone of Zobeib.

u 1 King. 1. 5.

§ 8. Hence the River Kidron turneth his channel full East, to find our his way to the Dead-sea, and leaveth at some distance on his Northern side the stone Zobeib; whereon Adonijah, who advanced himself to the Kingdom, offered Sacrifices, while the people cried out, God save King Adonijah; but this echo was quickly checkt and countermanded with a louder and greater, shewt forth from Mount Gibon; God save King Solomon. Wonder not that this latter noise was heard hither, at six miles distance, much befriended in the far and speedy conveyance thereof with a hollow Vale of Jehosaphat, reverberated with Mount Olivet, and improved in the sound thereof by the advantage of the waters of Kidron; besides it was mainly lowd in it self, so that (though much of Hyperbole must be allowed in the expression) the earth rent with the sound of it; worse was Adonijah's heart rent at the hearing thereof, who now exchanged the hopes of a Crown, for desire of Life, which he requested and obtained by his submission to Solomon. So ended the short Government of Adonijah never sleeping in his reign, which began after the rising and ended before the setting of the Sun.

w 1 Kin. 1. 40

Three tops on Mount Olivet.

§ 9. Thus taking our farewell of Kidron in this Map, we pass over the current thereof to Mount Olivet, on the Eastern side, so famous in Scripture, consisting of three eminent Tops.

1. The most Northern, hereon the Cell of Saint Pelagia was built, leading there a solitary life, some hundred years after Christ: no doubt a devout woman, especially if her heart was as holy as her house was high.
2. The middlemost, from which Christ made his ascension to heaven, and after ages erected a fair Chappel in memoriall thereof.
3. The most Southern, whereon the villages of Bethany and Bethphage, the house of Simon the Leper, the Grave of beloved Lazarus, with the barren figtree which Christ cursed.

x Mar. 21. 8.

All three over-spread with Olive-trees, (whence it hath its name) and plenty of Palms, of so quick growth, that those who cut down their branches, when our Saviour on an Asses Colt (which with her Colt was tyed hard by in the meeting of two ways) rode to Jerusalem, did no considerable trespass to the owners of those trees, so speedily they sprouted again.

David flying from Absalom.

§ 10. Over the Southern part of Mount Olivet David fled from Absalom, for perceiving that his son by State-felony had stolne away his peoples hearts,

he politickly resolved not to be pent in Jerusalem, (where the land-flood of a popular mutiny might presently drown him) but to retire to the uttermost bounds of his Kingdom, mean time giving his Subjects leisure and liberty to review what they had done, dislike what they reviewed, revoke what they disliked; that so on second debates they might seriously undo, what on first thoughts they had furiously attempted: knowing full well that Rebellion, though running so at hand, is quickly tyred, as having rotten lungs, whilst well breathed Loyalty is best at a long course. As David was flying this way, the Priests proffered their service to carry the Ark along with them; Indeed how could it well stay behind, and what should the Ark and Absalom, Religion and Rebellion do together? Was it not fit that as once it was joyfully brought into Jerusalem with Davids dancing; so now it should dolefully depart hence with Davids weeping? Howsoever he accepted their good will, and on a better reason declined their attendance. Coming a little past the top of the hill, Ziba meets him with a couple of Asses, loaden with bread, Raisons, summer fruits and wine for the refreshment of David and his company. But, O the Bran in that Bread, rottenness in those Raisons, dregs in that Wine he brought, joining with them a false accusation of his Master Mephibosheth to be a Traitor; whilst, alas! all the disloyalty that good man was guilty of, was only his lame legs, his lying servant; and his over credulous Sovereign David did rashly believe this information.

y 2 Sam. 15. 24

z 2 Sam. 6. 14

a 2 Sam. 15. 25

b 2 Sam. 15. 30 &amp; 16. 1.

§ 11. A little farther Eastward was Baburim, where Shimei (Lord of that place) cursed David, casting stones and dust at him. What meant the mad-man thus to rail being within the reach of Davids Armies, except he intended to vent out his venom, and life together? But causeless curses rebound on their Authors, and Ziba's gifts did David more harm than Shimei's curses; for those betrayed him to an act of injustice, whilst these improved his patience. Indeed his railing gave an Alarum to the martiall spirit of Abishai, who desired a Commission to take off the head of this dead dog (blood to let out in the neck vein is the soonest and speediest cure of such a traitorous Phrensie.) But David, who desired not that Shimei should be killed for his words, but rather that his own heart should be mortified by them, by heavenly Logick a majore ad minus, argued his own soul into humility; that seeing his Son had conspired against him, the ill words of an open Enemy ought patiently to be endured. Well! Let Shimei know though he pass unpaid for the present, yet either David himself, or his Executors, Administrators or assigns, shall one day see this debt duly discharged.

Baburim where Shimei rayled on David.

c 2 Sam. 16. 4, 5

d 2 Sam. 16. 9.

e 2 Sam. 16. 11

§ 12. To this place of Baburim Phaltiel the son of Laish followed Michal, his (or rather Davids) Wife, weeping, when David demanded the restitution of her, as unjustly detained from him. Wherefore all Phaltiels tears move no pity of mine; Caveat raptor; let him beware, who violently

Spies at Baburim concealed. f 2 Sam. 3. 16.

takes another mans Wife; seeing shame and sorrow are the issue of such ungodly marriages. Here in a mans Court at *Baburim*, *Jonathan* and *Abimeas*, *Dauids* Intelligencers, were concealed in this manner; an equivocating covering was spread on the ground, pretending nothing but ground Corn laid upon it, but having under it the reservation of a dry well, into which the messengers were put, and by it a woman to manage the fallacy with the less suspicion: she tels the pursuers after them that they were gone over the River, which nigh *Enrogell* falls into *Kidron*; O that I could in the same instant commend her Loyalty, and condemn her Lying; which being impossible, we must be contented, successively first to praise her charity, and then to protest against her falsehood.

§ 13. Come we now to survey the South parts of the Land of Moriah, where we meet some seven miles from *Jerusalem* with the famous City of *Bethlehem-Ephrath*: The first mention of this place we find, was when *Jacob* near to it buried his beloved Wife *Rachel*, dying in child-bed. This was that *Rachel* who said in her fury, Give me children or else *Idie* (as if she would have had them begotten, conceived, bred, and born all in an instant) and now she had not only her fill, but a surfeit of her own with; had children and dyed. It seems dying in child-bed her corpse required speedy interment: otherwise (no doubt) *Jacob* would have conveyed them to the Cave of *Machpelah* the solemn Sepulchre of his Family. She was buried by the high way, the ancient custome both of *Jews*, and *Heathen*, partly to mind passengers of their mortality, and partly to preserve the memory of the dead: the longer, by so making their monument the more publick and visible. *Heathen* used in like manner to inter their dead in high-ways: yea their Sepulchres served to measure the distances of places.

*Hinc adeo media off nobis via: namq; sepulchrum* Hence ev'n mid way it is for us: for near Incipit apparere Bianoris. *Bianor's Tomb* beginneth to appear.

Nor is it amiss to observe that the self same place where *Benjamin* was born, and his mother buried; fell afterwards to the lot of the *Benjaminites*, as if *Rachels* body all the while had but kept possession for her posterity.

§ 14. *Bethlehem* in Hebrew is the house of bread; principally so called in reference to *Christ*, the bread of life, who in fulness of time was here to be born: otherwise time was, when in this house of bread, little bread was to be had; namely when God brake the staff thereof in *Israel* by a ten years famine. This caused *Elimelech* with his Wife *Naomi* and her sons to remove into *Moab*, whence after ten years stay he returned home to *Bethlehem* with *Ruth* her daughter-in-law; who here became an extraordinary Cleaner on the field of *Boaz*. Here Harvest being ended, *Ruth* by the advice of *Naomi*, went afterwards to glean a husband for her self, and came at the night to the threshing floor of *Boaz*, to challenge

venge in him the right of the next kinsman; some herein will censure her carriage, to come at so unseasonable a time, to surprize a man for her husband: so that, *se defendendo*, to vindicate his credit, he must be forced to marry her. But let these dainty dames, which condemn *Ruth* herein, first follow her faithfulness in attending, then imitate her industry in maintaining her mother-in-law, and this done, they will have less wanton thoughts in themselves, and more charitable opinions of *Ruth*. Besides, in the innocence and simplicity of those days, some passages might be harmlessly performed, which in our age (grown ripe in wit, and rise in wickedness) carry with them more than the appearances of evil. She brought forth here *Obed*, the Father of *Jesse*, and Grandfather of *David*.

§ 15. *David* afterwards was born, and kept sheep in *Bethlehem* (therefore called the City of *David*) here he made an experimental syllogism, and from most practical propositions (Major a Lion, Minor a Bear) inferred the direct Conclusion, that God would give him victory over *Goliath*. Hence he was fetched from following the *Ewes* big with young, to go before the people of *Israel*; and God intending to raise *David* high in honourable old age, that the building might be the firmer, laid the foundation thereof very low in his laborious and religious education. Being then better employed, when thirsting after Gods honour, than afterwards when not far from this place, he fondly longed for the water of the well of *Bethlehem*, which is by the gate, the *Philistines* Army then encamping about it. But it shall not be said, that *David* desired what *Dauids* subjects durst not perform; three of his Worthies boldly marched through the midst of their enemies, quickly draw, safely bear back, humbly present to their Sovereign this *Aqua vite*, the procuring whereof cost them the hazard of their lives. But though *Dauids* fancy was above his judgement in desiring, his conscience was above his fancy in refusing to drink of that water, but poured it out unto the Lord.

§ 16. But that that gave the greatest lustre to *Bethlehem*, was that *Jesus Christ* the Prince of peace was born herein of the blessed Virgin *Mary* in a time of peace, to procure and establish a peace betwixt God and Man, Man and Angels, Man and Man; Man and his own Conscience, Man and other Creatures. Publish the place of his birth, an *Inne*, (every mans house for his money) and poor the manner thereof, so defeating the *Jews* towring fancies of a temporall King, who long looking to see their *Messiah* sitting on a throne, would rather stumble at him, than stoop to behold him lying in a manger. The first tydings of the Lamb of God, by intelligence of Angels, is told to poor shepherds watching their flocks by night; whilst the Priests pretended shepherds of *Israel*, were snoring on their beds of security. The place of this apparition not being far from the tower of *Eder* (or, the tower of flocks) where *Jacob* sometime pitched his tent, and

*Dauids* birth and life in *Bethlehem*.

q1 Sam. 17. 54

ra Sam. 23. 15

l2 Sam. 23. 16

*Jesus* born in *Bethlehem*. c. Ely 9. 6.

o Luk. 2. 7.

w Luk. 2. 8.

x Gen. 35. 21. 22

g2 Sam. 17. 12

h 2 Sam. 17. 20

*Rachel* buried nigh *Bethlehem*.

i Gen. 35. 14. & 48. 7. k Gen 30. 1.

l Virg. Eclog.

m 1 Sam. 10. 2.

*Ruth's* gleanings in *Bethlehem*.

u Ruth 1. 4. 6.

o Ruth 2. 8.

p Ruth 3. 6.



and kept cattell, and where *Reuben* defiled his Fathers Concubine.

§ 17. And now the Wife-men of the East make speed to their Saviour, directed unto him by a star, in its progressive motion probably pointing at *Judea*, as if it had been but the bare reflexion of a brighter star which was there to be seen. These Wife-men, well read in the volume of Heaven, perceiving this to be no hypocrite star, or blazing Comet, (usually portending not the Cradle but Coffin of some Prince) yea, no light constantly Leiger in the skies, conclude it an extraordinary Ambassador sent upon some peculiar service, and advantaged with the Prophecy of <sup>2</sup> *Baalam*, current among the Children of the East, hasty to *Jernsalem*, and put it to the question, <sup>a</sup> *where the King of the Jews was to be born?* Here *Gentile* and *Jew* confer their notes, and compare their intelligence together concerning *Christs* birth; the former collecting the time from the star; the latter concluding *Bethlehem* the place from the <sup>b</sup> Scripture. How much knowledge might men attain, if mutually they would lend their light one to another! To *Bethlehem* *Herod* sends the Wife-men to seek this new King, promising to come himself, and worship him; but secretly smiling at their diligent devotion, whilst *God* in heaven laughed at his dissimulation.

§ 18. To *Bethlehem* they come to make enquiry after *Christ*, whom none never sincerely sought but they found him. The star by moving (probably in the low region of the air) shews them their way; by standing still, the end of their journey: coming into the house they finde the royall Babe, and present him with gifts; Then warned by *God* in a dream, they return unto their own Country another way. Say not that they were more wise than honest, in not making good their promise to go back to *Herod*, seeing

1. No such promise made by them appears in Scripture, who being certainly foreigners, and probably free Princes, owed no obedience to *Herods* injunction.
2. Had such promise been made by them, yet being done in consideration of another from *Herod*, to come and worship *Christ*, they were now remitted to their former liberty, his fraudulent intent being revealed unto them by divine information.
3. Suppose their promise to return bound with an oath, yet herein the breach thereof made no forfeiture, because their *Recognition* was taken in *Gods* name, who freely delivered up the bond unto them again.

Homewards they go, whilst *Herod* wonders at their long delay, yet comforts himself, that the slowness of their searching, will at last be recompensed with their fureness of finding what he desired.

§ 19. Weary at last he is with waiting, seeing no King of the *Jews* was found, and they lost which were sent to seek him: But this old Fox had two holes: fraud failing him, he betakes himself to force, and sends

The wifemen  
directed by a  
star to *Bethle-  
hem*.

2 Num. 24. 17  
a Mat. 2. 2.

b Mica. 5. 2.  
Joh. 7. 42.

Return to  
their Country  
another way;

The babes of  
*Bethlehem*  
massacred.

## Chap. 14. THE LAND OF MORIAH.

sends executioners to kill all the Children of *two years old and under* in *Bethlehem*, and the coasts thereof; *Herods* cruelty, being of greater compass, than the City of *Bethlehem*; took in that circuit which the walls thereof left out, so cunning he was to overdo, rather than leave any thing undone. Here no pen can expresse the Mothers sorrows for their Children; whilst one stood amazed, as if he had lost her Son and senses together: another bleeds out sorrow in her eyes, to prevent festering in her heart: a third vents her passions in exclamations, and it gives her some ease, though she could not recall her dead Child, to call him Tyrant that murdered it; All their mourning going severall ways, meet in one common misery, whilst the soules of these Children are charitably conceived by the Primitive Church all marched to heaven, as the *Infantry of the noble Army of Martyrs*. *Herod*, the while, huggs himself, that he had fitted their new King with a short reign, being confident, that burning the *Hive*, he had killed the *Master-Bee*, though *Christ* was all the while safe in *Egypt*, where his Policy could not finde, whence his power could not fetch him.

§ 20. *Bethlehem* is on all sides compassed with places of eminent note. On the North stood *Ramah*, nigh which was the execution of those Infants. In *Ramah* was a voice heard, lamentation, and weeping, and great mourning, <sup>a</sup> *Rachel* weeping for her Children, &c. Some will say *Leah* had more cause of sorrow (to make her eyes watry by nature, worse with her tears) *Bethlehem* belonging to the Tribe of *Judah*. But let such know, that the cruelty of *Herod* extended to all the coasts of *Bethlehem*, and so also reached to *Benjamin*, in whose confines *Bethlehem* was situated. Besides it is the opinion of some learned men, that the land about *Bethlehem* was called *Rachel*, from her sepulchre so eminent in these parts. *Zelzab* is hard by (in Hebrew a place shadowed, and therefore we have presumed to cover it with trees) where *Saul*, according to *Samuels* prediction, first heard tydings, that his Father had found his Asses, and feared the loss of his Son, who had found a Kingdom.

§ 21. South-ward we finde *Asabels* sepulchre buried in the grave of his Father: South-west-ward in the way to *Hebron*, *Geruth Chimham*, the Manor or Mansion of *Chimham*, Son of *Barzillai*, no doubt bestowed on him by *David* according to his Princely promise, to give him whatsoever he should choose or require. Many years after, *Johanan* the Son of *Kareab* with the remnant of the poor *Jews*, which had escaped the *Babylonish* captivity, dwelt at *Geruth-Chimham*, untilt contrary to *Gods* express command, hence they departed into *Egypt*. Almost full west lay *Bezek*, whose King *Adonibezek* was punished according to his own cruelty, who having cut off the Thumbs and Toes of threescore and ten Kings, caused them to gather their meat under his table. Now if *Isaac*'s question to *Jacob* concerning his kid, was of consequence, how he came so quickly by it: The Quere here is more considerable, how came *Adonibezek* by so many Kings,

c Mat. 2. 16.

Ramah nigh  
*Bethlehem*.

d Mat. 2. 18.  
e Gen. 29. 17.

f 1 Sam. 10. 2.

How so many  
Kings in *Be-  
zek*.  
g 2 Sam. 2. 32.  
h 2 Sam. 19. 38

i Jer. 41. 17.

k Judg. 1. 7.

l Gen. 27. 20.

Kings, to have them all at one time? With what Royall drag-net did he fish to catch so many together? Where got he these Kings? and where got they their Kingdoms, *Canaan* being so small a Country? In answer hereunto, in the acception of the word King, we must grind the honour thereof the smaller, to make the number thereof the greater, communicating it to the Sons and Nephews of Toparchicall Princes, as honours in *Germany* equally descended to all in the family, and so the number is quickly made up.

§ 22. North of *Bethlehem* lay the *Vale of Rephaim*, or *Vale of Giants*, men of vast proportions; which the ancient Ages plentifully afforded. Yea, our English Antiquary tells us, that *Risingham* a Village in *Northumberland* in old Saxon, is nothing else than the dwelling place of Giants. In this *Vale of Rephaim*, the *Philistines* (little less than Giants) were twice subdued; once at *Baal-perazim*, where God by the hand of *David* brake forth upon them as the breach of waters: and again, where God not only gave the success, but laid the design how the battell should be managed, namely as soon as he himself had sounded a charge out of the Mulberry trees, *David* was to fetch a compass, and fiercely to fall on his enemies. Well is God styled a man of war, who here ordered the battell himself, and well did *David* confess, *Thou teachest my hands to war, and fingers to fight*, who here received from God particular instructions, how to regulate his Army.

§ 23. Mulberry Trees (pardon a digression) were plentiful in *Palistina*; A tree which may pass for the emblem of prudence; slow in consultation, swift in execution; for it putteth forth its leaves the last of all trees, but then (as it is said) all in one night, as if sensible of, and ashamed for its former neglect, she endeavours to overtake other trees with her double diligence. Men feed on the fruit; Silkworms on the leaves thereof: Creatures contemptible in themselves, admirable in their qualities, appearing *Proteus*-like in sundry shapes in the same year, eggs, worms, flies, finishing for the most part yearly their life and work together. But we leave these mysteries to be discussed by Naturalists, and will only adde, that if the originall of silke were well considered, Gallants had small cause to be proud of gay cloaths, for from worms it came, and to worms shall the wearers thereof return.

§ 24. Store of the best silks were made and used in *Palistina*; amongst other favours bestowed by God on the ungrateful Jews, this was one. *I have girded thee about with fine linen, and covered thee with silk*. King *Saul* was the first, who made bravery frequent, and fashionable in *Israel* (little state and gallantry being used under the Judges) when the Court and costly cloaths began together, according to our Saviours saying, *They that wear soft clothing are in Kings houses*: I say in the reign of King *Saul*, rich rayment began generally to be worn by the Jews: *The daughters of Israel weep over Saul, who clothed you in Scarlet and other delights*: yea by the confession

confession of the heathen Writers, best silks, both for fineness and colour, were in *Palestine*. *Pausanias* writes, *ἡ δὲ Βυβλος ἐν τῇ Ἰερουσαλὴμ ἐστὶν ἀπὸ τῆς ἀφ' ἧς οἱ Ἕλληνες οὐκ ἀποκρίνεται τὴν ἐν τῇ Ἰερουσαλὴμ ἐστὶν ἀπὸ τῆς ἀφ' ἧς οἱ Ἕλληνες οὐκ ἀποκρίνεται*. The silk (saith he) of *Elis* in *Greece* gives not place in point of fineness to silk of the Hebrews, but is not like it in yellowness: whereby it appears, that the Hebrew silk-worms were as good spinners, and better Dyers than those in *Greece*, setting a better gloss and lustre on their work. So much for the silk in *Judea* called *Shesh* in Hebrew, whence haply, that fine linnen or silk is called *Shasheer* worn at this day about the heads of Eastern people.

§ 25. But to return to our description, North-west from the *Vale of Giants* lay the City of *Emaus*, afterwards called *Nicopolis*. Hither the two Disciples were a travelling, being about sixty furlongs from *Jerusalem*, when *Christ* after his resurrection, unknown, joined himself to their company. They tax him for not knowing the news in *Jerusalem*, he reproves them for being ignorant of the sense of the Scriptures, which he began to declare unto them. O excellent expofitor! *Christ* Commenting on his own prophecies, all which he first inspired, afterwards fulfilled, and now interpreted. As he put light into their heads; so also hear into their hearts, which 'burned all the while he communed with them: only their eyes were held that they knew him not. Day, and their Journey drew both to an end, when *Christ* makes as if he would go further; Truth cannot lye, but did simulate, only to try how welcome his company was to them. They constrain him to stay, (such civil violence prevail on heaven it self) and in breaking of Bread, he brake himself unto them: their eyes being opened, he left them full of joy and amazement. Nor have I ought else to observe of *Emaus*, but that many years before, *Judas Macabens* in that place got an eminent conquest, and defeated the voluminous Army of *Lysias*.

§ 26. Hard by *Emaus* even at this day are shown the ruins of *Zachariah* his house, where *John* the Baptist was born, being the voice of a Crier, begot of a dumb Father. This was that *Zachariah* who would not believe God without giving him a sign, and was punished that men could not understand him, without making of signs. To this place (then in a City in the Hill-country of *Judea*) the blessed Virgin *Mary* came with haste to congratulate the pregnancy of *Elizabeth* her Cousin; at the music of whose salutation, the babe danced for joy, and leaped in the womb of *Elizabeth*.

§ 27. Hard by is the City *Gebab* belonging to the Priests; afterwards made a Garrison of the *Philistines*, who therein were smote by *Jonathan*. King *Asa* afterwards built, that is, repaired and enlarged this City, as also *Mizpah*, with the remainder of those materials, which King *Baasha* had provided for the fortifying of *Ramiah*: Cities so neer in situation, that after the captivity, their Inhabitants are counted together in one sum, the men of *Ramah* and *Gebab* six hundred twenty and one, which returned from *Babylon*.

In *Elizac*  
lib. 1.

*Emaus* where  
*Christ* ap-  
peared to the  
two Disciples

Luk. 24. 13.

Luk. 24. 28.

W. Ver. 30.

x. 1. Mac. 4.

*Zachariah* his  
house.

y. Mat. 3.

z. Luk. 1. 41.

*Gebab* a City  
of the *Levites*.  
Josh. 21. 17.  
2 Sam. 13. 3.

c. Nehem. 7. 30.

David dancing  
before the  
Ark.

d 2 Sam. 6. 20

c Ad. 25. 24.

Store of  
Storks in  
Palestine.  
Psalm. 104. 17.

g Levit. 11. 15

h Jer. 8. 7.

§ 28. We have hardly recovered into this Map, the house of *Obed-Edom*, whence *David* in a most solemn procession brought the Ark to *Jerusalem*, dancing himself before it in a linen *Ephod*, which was not so white, but that *Michal* found spots therein, or rather cast dirt thereon, censuring *David* a fool for his indiscretion. But, when holy zeal is arraigned at the bar of profaneness, and condemned either for folly, or *madness*, it may appeal from that sentence, and challenge its right to be tried by its *Peers*; carnal eyes being incompetent judges of spiritual actions. Yea, *God* himself here took the matter in hand, so ordering it, that for the future, *Michal's* daughter should never mock her husband on the like occasion, punishing her with perpetual barrenness.

§ 29. Look on the prospect of this Map, especially the Eastern parts thereof, and behold it overspread with trees of all sorts, *Olive*, *Pine*, *Mulberry*, *Fir*, &c. Of the last saith the Psalmist, *and the Fir-trees are a refuge for the Storks*, breeding here in the greater abundance, because forbidden by the *Leviticall* law to be fed upon. A speckled bird (therefore called *πικύρα* in Greek from *πικρά* *niger*, & *εἰς* *albus*, black and white) and is remarkable for their love to their Parents, feeding them in their old age. Hence called *Chesida* in Hebrew, that is, *the mercifull bird*; and in Dutch *OUDEVAER*, that is, *the carrier of the old one*, because every Stork is an *Aeneas* bearing his *Anchises* on his back, carrying his Parents, when for age it cannot fly of it self. Some have confidently reported, that Storks will not live, save in a Republic; who may with as much truth affirm, that an Eagle the Sovereign of birds, will not breed in a Commonwealth. Not to say, that Storks were named in the Monarchy of *Adam*, preserved in the Ark in the Monarchy of *Noah*. *Jeremy*, who lived in the Kingdom of *Judab*, upbraided the ignorance of the people therein, *Yea the Stork in the heaven knoweth her appointed times*. Which birds had they known their times, and the *Jews* not known the birds, as frequent, and familiar with them, both the Prophets illustration had been obscure, and exprobatation improper for his present purpose.

*Finis Libri secundi.*

TO



To the Right Honourable

JOHN  
Lord Rosse,

Son to the Right Honourable

JOHN  
Earl of Rutland.

MY LORD,

I *hath been charged by Foreigners on our English Gentry, that many of them very knowing beyond the seas, have been strangers in their native Country; as able to give a better account of the Spaw, than our own Bath; the diving of the Spanish Anas under ground, than of our own Rivers (Diverill in Wiltshire, and Mole in Surrey) wherein the same wonders of Nature are set forth in a lesser Edition.*

I i 2

How

*How just this accusation is, for the present I have no leisure to enquire, but am afraid, that too many of our Nation are guilty of a greater Ignorance; That being quicksighted in other Kingdoms, and Countries, they are altogether blind as touching Judea, and the Land of Palestine; the Home for their meditations, who are conversant in all the historicall passages of Scripture.*

*Yet I would not have any wilfully to expose themselves (as Saint Paul was against his will) to<sup>a</sup> perils of waters, perils of Robbers, perils by the Heathen, &c. personally to pace and trace the Land of Canaan: who rather conceive that precept to Abraham,<sup>b</sup> Arise, walk through the Land in the breadth thereof, and in the length thereof, may be performed by us, even whilst we also follow the counsell of Joash to Amaziah, Abide<sup>c</sup> now at home.*

*This may be done by daily and diligent perusing of the Scriptures; and comparing the same with it self; (Diamonds only cut Diamonds) as also consulting with such as have written the Description of that Country. Amongst whom give me leave (though the unworthiest of thousands) to tender these my endeavours to your Honours serious perusal, and patronage, hoping my pains herein may conduce to the better understanding of the History of the Bible.*

*I confess the doctrinall part of the Scripture is in it self most instructive to salvation. But as the rare relation of the woman of Samaria,<sup>\*</sup> first drew her neighbours to the sight of our Saviour, which afterwards believed on him, not for her words, but his own worth, so the delightfull stories in the Bible have allured many (youth especially) to the reading thereof, the light (the historicall part) first inviting their eyes, whose hearts were afterwards inflamed*

a 2 Chr. 11. 26

b Gen. 13. 17.

c 2 Chr. 25. 19

\* John 4. 39.

*inflamed with the heat, the holy fire in the doctrine of Gods Word.*

*Give me leave therefore, my Lord, humbly to commend to your Honour, the constant reading of that, which eminently is termed The Scripture and the Bible or Book, all other being but scribbling and Pamphlets in comparison thereof. They contain what will make you wise unto salvation; and the study thereof will render your Lordship more truly honourable than your outward extraction.*

*Great indeed was the privilege of Ruth, for whom purposely some handfulls were<sup>a</sup> let fall, for her to gather up. But greater the honour done to your Ancestors by our English Kings, above an hundred years since, who scattered some flowers (and other ornaments) out of their own Arms, therewith to deck and adorn those of your Family.*

*Yet know my Lord that the Bereans are<sup>c</sup> pronounced more noble than those of Thessalonica, in that they received the word with all readines of mind, searching the Scriptures daily, whether those things were so: And by the same proportion your exact skill industriously attained in Gods word, shall make your soul increase with the increase<sup>\*</sup> of God; far more honourable than that Augmentation in Heraldry, which was conferred on your Ancestors.*

*Remember I pray what David writes, I<sup>c</sup> have seen an end of all perfection, but thy commandment is exceeding broad. Ob imperfect perfection which hath an end! And indeed David lived in an Age, wherein he saw Goliath<sup>e</sup> the strongest overcome, Asahel the<sup>f</sup> swiftest overtaken, Achitophel<sup>h</sup> the wisest befooled, and Absalom the<sup>g</sup> fairest deformed with a violent death. Yet still the immortall word outlived all casualties, and triumphed in defiance of opposition.*

*Where-*

d Ruth 2. 16.

e Acts 17. 11.

\* Colos. 2. 19.

c Psal. 119. 96.

f 1 Sam. 17. 51

g 2 Sam. 2. 23.

h 2 Sam. 17. 23

i 1 Sam. 14. 25

k Deut. 11. 26.

*Wherefore as the Jews were to provide a chest by the side of the Ark wherein the Law<sup>k</sup> was to be placed and kept, so I wish your Honour a large heart to be a repository for this Broad commandment of God, that therein you may carefully lay up and treasure the same, which when all earthly perfections prove false and fading, will furnish your soul with holiness here, and happiness hereafter: which is the daily prayer of*

Your Honours

most humble servant

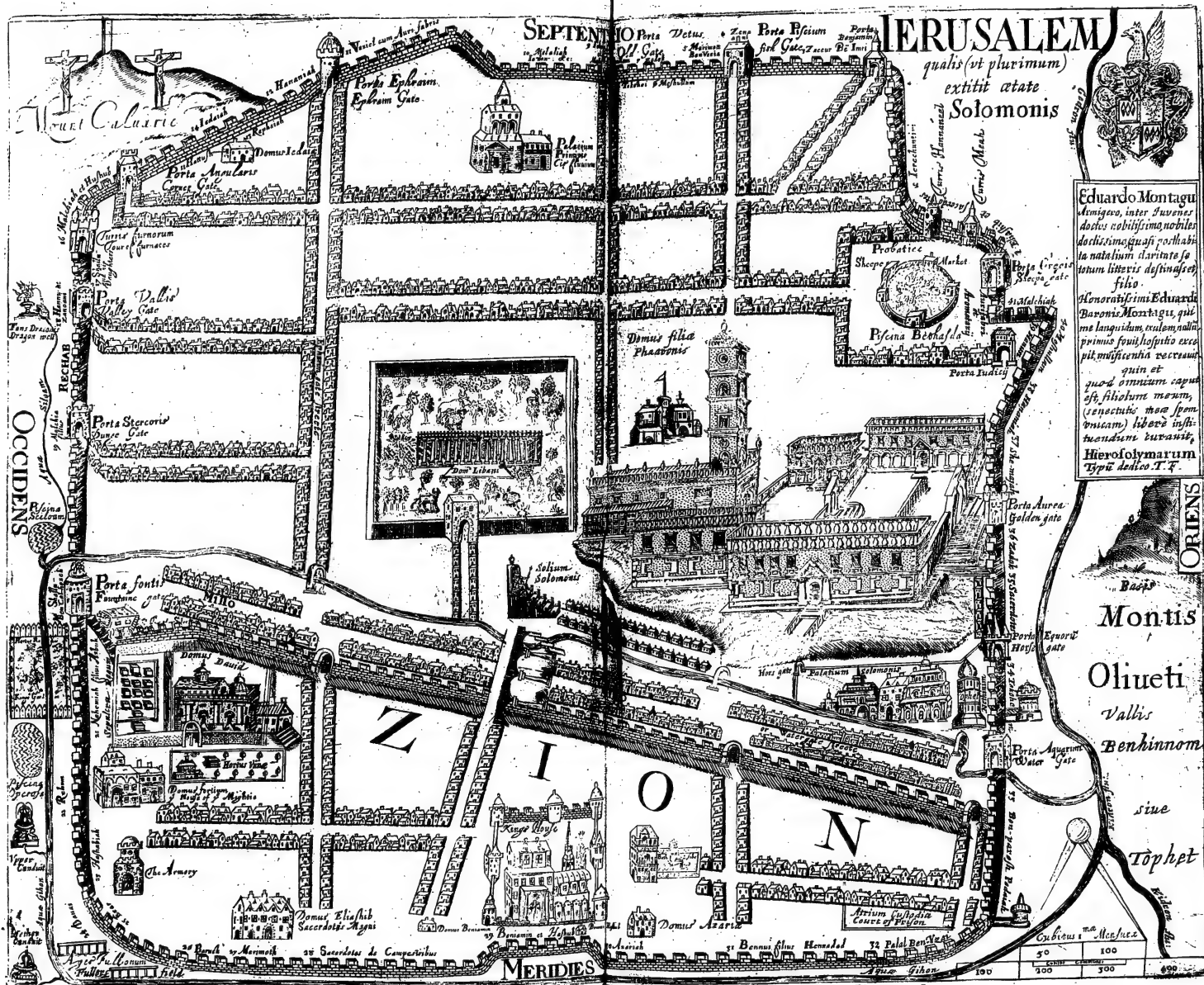
THO. FULLER.

---

*Here followeth the description of Jerusalem.*

---





Eduardo Montagu  
Amicus, inter Juvenes  
doctos nobilissimos  
doctissimosque posthabe  
la natalium claritate so  
lorum literis destinatus  
filius  
Memorabilissimi Eduardi  
Baronis Montagu, qui  
me languidum, vulnem vultu  
primis fuit hospitio exco  
pit, misericordia recreavit  
quin et  
quod omnium caput  
est, filium meum,  
(consecutus non solum  
viam) libere insti  
tuerunt iuvavit,  
Hierosolymarum  
Typi dedico T. F.

ORIENS  
Basis  
Montis  
Oliueti  
Vallis  
Benhinnom  
sive  
Tophet

50	100
200	300
400	






THE  
DESCRIPTION OF  
THE CITY OF  
JERUSALEM.

The third Book.

CHAP. I.

*Of the severall names and generall situation of Jerusalem.*

§ 1.  Hen a woman often altereth her surname, it is a sign she hath been many times married; denominating of his Wife from him, being parcell of the<sup>a</sup> *martiall privilege*. But when a City in divers Ages hath different names, this speaks her successive subjection to severall Lords, new Owners imposing on her new appellations, as in our present subject plainly appears. For the City which we are to describe was called

<sup>a</sup> Isa. 4. 1.

i. <sup>b</sup> *Salem*, in the days of *Abraham*, when *Melchisedec* was King, and probably first founder thereof. Then it was but a small place, (the greatest *Giam* had once the cradle of his infancy) when *Mount Moriah* (afterwards in the midst of the City, and a *Forest of houses*) was as yet but a *thicket of<sup>c</sup> thorns*, wherein the *Ram*, the exchange for *Isaac*, was caught by the horns.

<sup>b</sup> Gen. 14. 18.

<sup>c</sup> Gen. 22. 13.

2. *Jebus*. A name either of the whole or principal part thereof; so we read of the *Levite* \* that he came over against *Jebus*, which is *Jerusalem*.

\* Judg. 19. 10.

\* It is of the dual number in Hebrew, because first consisting of two principal parts, *Zion* and the *Lower City*.

3. *Jerusalem*; \* so called, as the Fathers generally affirm, as the product of the union of *Jebus* and *Salem*, B for sounds sake being

changed

changed

changed into R, which notwithstanding the propriety of the Hebrew tongue will not permit. For though chopping of letters be her common practise, yet, the Jews (as they always married with in their own Tribe, so they) exchanged letters of the same Linage, (same Instrument) Labials for Labials, Gutturals for Gutturals, whereas betwixt Beth, and Resh in Hebrew no such affinity. Besides the turning of a tender melting B into a surly rigid R is not to levigate or mollifie, but to make the name harder in pronunciation. This drives others to seek out the Etymology thereof, as signifying in Hebrew, *The vision of peace*. But seeing Abraham called an eminent place whereon it stood, *ⁱ Jehozab-Jireh The Lord will be seen*; perchance from the echo of the name Jireh added to Salem, (that is, *peace shall be seen or provided*) the City might be called *Ierusalem*; where having the essential Consonants, the most various point-vowels are not so considerable. Forget we not that even in Davids time, when the name of *Ierusalem* was in fashion, the City was sometimes still called *Salem*: For in *ⁱ Salem is his Tabernacle, and his dwelling in Zion*. Thus it is usual in England in common discourse, to cut off the former part of long-named Cities, *Westchester, South-hampton, Kingston on Hull*, whilst the remnant *Chester, Hampton, Hull*, sufficiently express them to ordinary capacities.

4. *Hierosolyma*, which indeed is no new name, but the old name in a new language, translated into Greek. Some Fathers will have it compounded from the Greek word *ⁱ in* a Temple and *ⁱ Solo-* mon, that is, *Solomons Temple*, as if the mixing of these Languages, did promise, if not prophesie, in after ages a joint interest of Jew and Gentile, in the mysteries of Religion. But Saint Hierom is zealous against this Fancy, impatient that in the name of the principall City of the Jews, a Greek word should not only be mingled with, but preferred before the Hebrew. It is safer therefore to say, that *Hierosolyma* is nothing else but *Ierusalem* grecized, or made Greek, and the conceit of the Temple of Solomon rather a witty allusion thereto, than a solid deduction thereof.
5. *Solyma*, being only the half of the former. For whereas *Hierosolyma* being a confluence of six short syllables was unmanagable in ordinary verse, Poets served this name (as the *Ammonites* the cloaths of Davids Ambassadors) cut it off in the middle.

*ⁱ Solymum cinerem Palmæaq; capta subibis? Wilt thou go under Salems dust for sakes, Under the Palm-trees lately captive taken?*

I conceive the name of *Solyma* not used by Authors till after our Saviours suffering, though *Iosephus* (and probably out of him *Tacitus*) writes that *Homer* makes mention thereof, as indeed we find it twice in his Poems, never for this City in *Indea*, but for

for a place and people in *Lycia*. I will not say that the curtling of *Ierusalem* into *Solyma* after our Saviours time, was a sad prognostick that this spacious City should suddenly in the fire of civil war be boiled away to the half, yea afterwards shrink to so unconsiderable a smallness that a monosyllable, yea a bare letter were too long a name for it.

6. *Elia*, so named from *ⁱ Elins Hadrianns* the Emperour, who built some part of it again, and made it a Garrison.
7. *Ierusalem*, recovering the ancient name again, whilst for some hundred of years it was in the possession of the *Christians*.
8. *Cuds*, so called at this day by the *Mahometans* who are the present owners thereof, which signifies *Holy* in their language.

Here we omit those many appellations given *Ierusalem* in Scripture: The *ⁱ faithfull City, the City of the great King, the holy City*, because these are not proper names, but glorious Epithets thereof.

§ 2. Concerning the generall situation of *Ierusalem*, three things herein are remarkable: first it was placed, as *ⁱ Josephus* reports, in the very middle of *Judea*. But herein critical exactness is not to be observed, (the heart it self is not so impartially in the midst of the body, but that if in position, yet in motion it propends to the left side) for *Ierusalem* inclines more to the South of the Country. As *Ierusalem* was the navell of *Judea*, so the Fathers make *Judea* the midst of the world, whereunto they bring (not to say, how) those places of Scripture, *Thou hast wrought salvation in the midst of the earth*. Indeed seeing the whole world is a round Table, and the Gospel the food for mens souls, it was fitting that this great dish should be set in the midst of the Board that all the guests round about might equally reach unto it; and *Ierusalem* was the Centre whence the lines of salvation went out into all lands. Yea *Ptolemy* dividing the (then known) world into 7 Climats, placed *Ierusalem* as the Sun, in the fourth Climat, proportionably to what is said in the *ⁱ Prophet, I have set it in the midst of the Nations, and the Countries that are round about her*.

§ 3. Secondly, it had high mountains under it, and lower about it, which as dutifull servants at distance seemed to attend it. *Ierusalem* had a mountain for her footstool, and her floor was higher than the roof of other Cities: no doubt the Emblem of the strength, stateliness, and stability of Gods Church in glory. High and hard climbing thither, but plain and pleasant dwelling there.

§ 4. Lastly, it was distanced from the Sea welnigh forty miles, having no navigable River near unto it. For God intended not *Ierusalem* for a staple of trade, but for a ROYALL EXCHANGE OF RELIGION, chiefly holding correspondency with Heaven it self, daily receiving blessings thence, duly returning praises thither. Besides, God would not have his virgin people the Jews, wooed with, much less wedded to outlandish fashions. And if *ⁱ Eusebins* may be credited, for the self same

*ⁱ Sands Trav. lib. 3. pag. 155.*

*ⁱ m. lib. 1. 21. n. Mat. 5. 35. o. Mat. 27. 53.*

*ⁱ De bello Iud. lib. 3. cap. 4.*

*ⁱ Ezek. 5. 5.*

*ⁱ Eusebins saith that Ierusalem was called anciently Almagra, that is, The high mountain.*

*ⁱ In peregr. Euseb. lib. 12. cap. 27.*

*d Gen 22. 14.*

*e Psal. 76. 2.*

*f Euseb. li. 9. prepar. evang. Hierosolym. li. 5. cap. 1. Hierosol. Callist. li. 10. cap. 33.*

*g Absurdum esse perigina lingue mixtura demonstrat Hieronimus Evagrius.*

*h 2 Sam. 10. 4.*

*i Strabo lib. 16. 4. in periegesis ad Cassianum.*

*k Hieron. Z. 14. de Obsequ. Beati.*

for

reason, *Plato* in imitation of *Jerusalem*, would have that City, wherein the modell of his imaginary *Common-wealth* should be set up, to be seated some miles from the Sea, lest foreign merchandize should by degrees bring in foreign manners into it.

## СНАР. II.

*The particular Situation, Circuit, Populousness, Beauty  
and strength thereof.*

§ 1. **I**T will be pain-worthy to enquire into the exact situation of *Jerusalem* in what Tribe it was placed, the rather because several testimonies of Scripture entitle both *Judah* and *Benjamin* unto the possession thereof.

For  $\checkmark \mathcal{V} \dot{D} A H.$

Joſh. 15. 63.

And for the Jebusites, the Inhabitants of Jerusalem, the Children of Judah could not drive them out, but the Jebusites dwell with the Children of Judah at Jerusalem unto this day.

Judg. i. 8.

Now the Children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the City on fire.

For BEN<sup>7</sup> AMIN.

Josh. 18. 28.

And Zelah, Eleph, and Iebus, (which is Jerusalem) Gibeah and Kiriath. This is the inheritance of the Children of Benjamin according to their families.

Judg. i. 12.

And the Children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the Children of Benjamin in Jerusalem unto this day

FOR BOTH:

Nehem. 11. 4.

And at Ierusalem dwelt certain of the Children of Iudab, and of the Children of Benjamin.

This fifth and last place is a good Comment on the four former, namely, that this City (though the *Jeſuſites* long diſturbed their quiet poſſeſſion) jointly belonged to both Tribes, neither claiming it totally as *his*, both truly as *theirs*; Nor<sup>was</sup> this any confuſed mixture of their inheritances (flatly forbidden in the law) but methodicall (if not myſticall) meeting thereof, ſo that *Judah* and *Benjamin* (which alone perſiſted loyal to God and their King) had their poſſeſſions lovingly ſhaking hands in *Jeruſalem*, the ſolemn place appointed for Gods publick ſervice.

§ 2. *Jerusalem* was fifty<sup>b</sup> furlongs in circuit, which reduced to our English account amounts to six miles and a quarter. In which compass multitudes of People did inhabit, and three different degrees of the populousness of this place are very remarkable.

1. Ordinary, even in *vacation-time*, when there was no *spring-tyde*,  
OF

or usuall confluence of people more than the proper Citizens thereof, and those no fewer than one hundred and fifty<sup>e</sup> thousand.

2. Extraordinary, at the three annual *Terms*, (as I may call them) I mean the three Feasts general of the *Jews*, Passover, Pentecost, the feast of Tabernacles, when all the able males<sup>d</sup> of *Israel* appeared with an offering before God.

3. Superextraordinary, when this City was sacked by the *Romans*, and when all forts, and sexes (some drawn with devotion, more driven for protection) flocked thither, inasmuch that by fire, famine, sword, civill discord, and foreign force, eleven hundred thousand are said to be slain therein.

Incredible it seems that so many should be pent in this place, except the people therein (as when they crouded about Christ. *ἄλλοι ἐνὶ τῷ ὄρει* *συνέβησαν*) did *throng* and *press* one on another. But we must consider that flying thither for shelter, they had room enough, if they had but room enough, not aiming at any convenient, (much less delightfull habitations) but only a bare lodging in *Jerusalem*, where for the time being, every single *chamber* was made a severall *family*, and every *story* multiplied into a *street* whilest the siege continued.

§ 3. And therefore it is most justly recounted as one of the *ten wonders* (whereof the *Rabbins* take especial notice amongst the *Jews*) that *never\* any man did say to his fellow, I have not found a bed in Jerusalem to lie in; nor did ever any man say to his fellow, My lodging is too strait for me in Jerusalem.* As if the place were of a *Cheverrell* nature, to extend to the proportion of the People therein. Indeed it was part of Gods goodness when he brought *his Vine out of Egypt*, then also to prepare\* room for it, which he performed here accordingly, even to admiration.

§ 4. Now amongst the natives of *Jerusalem*, many no doubt were the eminent Persons born therein, especially, if the Rabbinnicall tradition be true, that *wheresoever the particular place of any Prophets birth is not set down, there it is to be presumed that he was of Jerusalem*. By this observation, *Nathan, Gad, Isaiab, Daniel, Hosea, Joel, Habakkuk, &c.* should be town-born Children of *Jerusalem*. But we leave it uncertain whether this place gave the cradles to these, being too sure that it gave the coffins to too many worthy messengers of God, O *Jerusalem*, *Jerusalem*, thou that killest the Prophets, and stonest them that are sent unto thee.

§ 5. The structure of this City was beautifull and high, of hewed free-stone, very uniform, whether in respect of the houses, or streets, one to another: <sup>a</sup> *Jerusalem is builded as a City which is at unity in it selfe.* Their roofs were flat & fenced with battlements, by speciall <sup>1</sup> command from God, to prevent casualties of people falling thence. These roofs were the *Jews* watchtowers for prospect, galleries for pleasure, and (which was the worst) their *high places* for Idolatry. Which causeth the Prophets complaint more

c Josep. ibid.

d Exod.34.23

e Iosep. Bel. ...  
Inda. ca gr. 45.  
lat. 17.

f Luk.8.45.

\* Abooth. R.  
Nashan per. 34

\* Psal. 80, 9.

g Mac.23.37.

### h Psal .122.3

i Deut.22.8.

a Num. 35.9.

b Iosephus can-  
tra Appian.  
Lib primo.

k Jer. 19. 13. &  
Jer. 32. 39.

more than <sup>k</sup> once, *That thereon they burnt incense unto all the host of Heaven.* Surely the weight of this wickedness did break the strongest beams, and stiffest rafters in the Palaces of Jerusalem. For though Idols be lighter than vanity it self, in point of power and efficacy; they are heavier than lead to press the place down with divine vengeance.

11a. 25. 1.

m Isan. Men  
Picta Mercat.  
pag. 118. in  
Atlante.  
n Zech. 5. 5.

§ 6. As for the strength of Jerusalem, we must in the first place listen to *Iudab* his song, *'We have a strong City, salvation will God appoint for walls and bulwarks.* The Spaniards come off poorly with their brag, that they have *Madrid* a City in *Castile* walled with<sup>m</sup> fire; which at last proves nothing else, but that there be many quarries of flint found round about it. But, most true it is, that God promised Jerusalem, *"he would be unto her a wall of fire round about:* which promise he for his part, would most surely have kept, and performed, had not the sins of the Jews forced him to break it, in vindication of his own justice.

o Toph. lib. 6.  
Brid. Iud. ca. 6.

p Con. App.  
lib. 1.  
q Geogr. li. 16.  
p. 46. 752.

r Idem ibidem.

§ 7. As for the tower fortifications thereof, it was incompassed with a<sup>o</sup> treble wall, save where it was begirt with unpassable vallies, and there one wall did suffice. This wall was fenced with a ditch, cut out of a rock, saith <sup>p</sup> *Josephus*, and <sup>q</sup> *Strabo*, sixty foot deep, and two hundred and fifty foot broad; the former not acquainting us with the author thereof; so prodigious a work may well be conceived a performance of many successive Princes therein. It seems, it was made the deeper because it was dry: *"isbe mis wodtys, isbe n narrows; d'nyr, well watered within, and dry without,* is the character our Author gives of the City. This I dare say, the breadth of this ditch exceeds the proportion of all modern regular fortifications; for in *Breda* it self (the platform wherein, may be the platform for other places) the ditch is no broader than the rampire at the bottome thereof. And now, what *'David* principally intended mystically, comes to our place literally to endeavor, *Walk about Sion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her Palaces, that ye may tell it to the generation following.* And to follow the motion of the Sun, we will begin at the East, and so forward.

r Pal. 48. 12.

### CHAP. III.

#### Of the Gates thereof.

Four sorts of  
Gates in Jeru-  
salem.

§ 1. **B**E it premised, that many difficulties in this subject have been caused by mens unwary confounding of the severall natures of the gates in Jerusalem, which for the clearing of the truth, must carefully be distinguished into four sorts, in sundry places serving for different employments.

Gates

Gates

1. In the out-wall, giving ingress and egress to passengers, the sole subject of our present discourse.
2. In the in-walls, (like Temple-bar opening out of Fleet-street into the Strand) being partitions within Jerusalem. Such the Iron-gate through which <sup>a</sup> Saint Peter went out of prison, to the house of Mary the Mother of John Mark.
3. Leading to the Courts of the Temple: (as Saint Austins-gate into Saint Pauls Church-yard) such the <sup>b</sup> beautiful gate, &c.
4. Of the Kings palace: (like Bulwark-gate, and Iron-gate leading to London tower) as the gate <sup>c</sup> whereby the horses came into the Kings house.

a AR. 12. 10.

b AR. 3. 21

c Chr. 23. 19

Now such as promiscuously make all these to be out-gates of Jerusalem engage themselves in difficulties, and deceive others thereby. For prevention whereof we will only insist on the gates of the first qualification.

§ 2. Begin we with the Sheep-gate on the East of Jerusalem, in <sup>d</sup> *Nehemiabs* time owing the reparation thereof to *Eliashib* the high Priest, and his brethren. Through this Gate the sheep were driven in, and all other cattell designed for sacrifice, as the nearest way to the Temple.

The Sheep-  
gate.  
d Nehem. 3. 1.

§ 3. Next followeth the Golden-gate (not mentioned in Scripture, but merely depending on<sup>e</sup> humane authority,) so called because gilt all over, vulgar beholders (who carry no touchstones in their eyes) accounting all massie gold which is richly gilded. Popish<sup>f</sup> authors adde that when our Saviour in an humble but solemn equipage rode on an Asse colt to the Temple, this Gate opened unto him of its own accord: a pretty proportionable fiction. For, if the <sup>g</sup> Iron-gate opened to Peter a Disciple, no less than a Golden-gate could offer entrance to Christ his Master. Only here's the difference, we receive the one as recorded in Scripture, and refuse the other as not reported therein, especially our Saviour having so fair an occasion to make mention thereof. For when the Pharisees question him for not silencing the Childrens *Hosannas*, and when he returned, that if they <sup>h</sup> should hold their peace, the stones would immediately cry out, how easie had it been for him to adde, that the very walls of the City had already opened their mouths (their Gates) to receive him?

The Golden-  
gate.  
e Bre. 31. 6.  
Salom. 9. c. 6.  
Brid. 14. Jul.  
Palch. d. 18.  
f See Adrich.  
Theatrum Ter-  
rand. pa. 167.

g AR. 12. 9. 10.

h Luk. 19. 40.

§ 4. Thirdly, the Horse-gate by the Kings palace, through which the grooms brought the Kings horses, to water them in the brook of Kidron, yet some erroneously make this the same with the Water-gate. The Prophet points at the exact position thereof towards <sup>i</sup> the East, and we finde the mention, but not the re-edifying of this Gate in <sup>j</sup> *Nehemiabs* a Presumption, that it was not so ruinous as the rest, and not needing much reparation. As for *Atbaliab*, who cried *Treason, Treason, (the fox the finder)* when she was the greatest Traitor her self: on the<sup>k</sup> comparing of Scripture it will appear that the Horse-gate whereat she was killed, was not this City Gate, but another so named leading from the Temple to the Kings Palace.

The Horse-  
gate.

i Jer. 31. 40.

j Nehem. 3. 28.

k Compare 2.  
King. 11. 16.  
with 2 Chr.  
23. 15.

KK

§ 5. Fourthly,

The Water-  
gate  
Neh. 12. 37.

§ 5. Fourthly, the *Water-gate*. In a fall, or declivity of ground, <sup>full</sup> east. So called, because thereat, all the sewers, channels, and water-courses of the City flowed out, and ran into the brook *Cedron*. No mention in *Nehemiah* of the repairing hereof, for the reason aforesaid. Indeed, if in his time the *Jews* had *de novo*, from the very ground begun the building of the walls and Gates thereof, it had been impossible they could have finished that work <sup>m</sup> in two and fifty days. Whereby it appears, they only mended those places which were most in dilapidation. This was the *East-gate*, emphatically so called <sup>u</sup> by the Prophet, and opened into the valley of the *Children of Hinnom*.

m Neh. 5. 15.

n Jer. 19. 2.

Why no Gates  
on the South  
of Jerusalem.

§ 6. Thus far the Gates on the East of *Jerusalem*. On the South thereof, where *Sion* (or the *City of David*) lay, we meet with no Gates at all, the precipice of the Rock affording no passable ascent on that side, so that men must go first through *Jerusalem*, and then into *Sion*. I dare not say that herein *Jerusalem* was a type of the *Militant*, as *Sion* (more mounted) of the *Triumphant Church*, although there be no access for those which are without into the happiness of the latter, but by taking the holiness of the former in their passage thereunto.

The Fountain-  
gate.  
Nehem. 3. 15.

p Neh. 12. 37.

q Nehem. 3. 15.

The Dung-  
gate.

r 1 Chr. 12. 22.

s Nehem. 3. 4.

The Valley-  
gate.

t Psal. 125. 2.

u Neh. 2. 13. 15.

w Neh. 3. 13.

§ 7. Come we now to the West, in the Southermost part where of we light on the *Fountain-gate*, near the pool of *Shiloah*, whence it took its name, nigh to which on the inside, were those <sup>p</sup> stately stairs, whereby men went up to the *City of David*. This Gate was in *Nehemiah's* time repaired by <sup>q</sup> *Shallum* the Son of *Col-hozeh*.

§ 8. Next to this the *Dung-gate*. A gate in greatness, though but a postern for the private use thereof, through which the offal and excrement of the City were conveyed. Applicable to this place is that which the <sup>r</sup> Apostle speaketh, of some parts of the body; *Nay, much more those members of the body which seem to be feeble, are necessary*. This Gate, though of small honour, was of great use, and all *Jerusalem* had been a *Dung-City*, but for the *Dung-gate*. Yea, the noisome soil carried out hereat, and conveyed hence into the Gardens thereabouts, was by nature's Chymistry converted into wholesome herbs, and fragrant flowers growing there. The *Dung-gate* in the days of *Nehemiah*, was set up, with the doors, locks, and bars thereof, by <sup>s</sup> *Malchiah* the son of *Rechab*.

§ 9. Next follows the *Valley-gate*, commonly, but wrongfully placed on the East side of the City; chiefly on this account, because the *Valley of Kidron* lyeth on that side thereof. As if this valley alone was near *Jerusalem*, which by the Psalmist is described *with the mountains round about it*, and so by necessary consequence must be surrounded with vallies interposed betwixt it and those mountains. This Gate stood in the North-west, opening into the *valley of Carcases*, lying betwixt it and *Mount Calvary*. Here *Nehemiah* began, <sup>u</sup> and ended his surveying the ruins of the walls, going by night, because loth to be seen, and loth to see so sad a sight. This valley-gate was in his time repaired by <sup>w</sup> *Hannan* and the inhabitants of *Zanoah*.

§ 10. Having

The Corner-  
gate.

§ 10. Having thus surveyed the East, South and West, come we now to the Northern part of the City. Where, first, we find the *Corner-gate*, whose angular position speaks it to participate of two points, being seated in the very flexure of the wall from the West to the North. It was distanced from the Gate of *Ephraim* just four hundred cubits, all which space of the wall was broken down by *Iaashb* <sup>a</sup> King of *Israel* when he conquered *Amaziah*, that his Army might march in triumphantly with the greater state. Pride we see hath not only an high neck, but also a broad breast, (especially when setting her arms by her side) so large a passage must be cleared for her entrance. Afterwards King *Uzziah* rebuilt this Gate, and adorned it with Towers, yea fortified all the <sup>b</sup> turning of the wall. For, as the elbows of Garments ought to be made the strongest, as most subject to wearing out: so (walls being the cloaths of Cities, without which they are naked) wise *Uzziah* adjudged it necessary, that this *Corner-gate*, and wall bending thereabout, should have most cost and care expended in the fortification thereof.

a 2 Chr. 25. 23.

b 2 Chr. 26. 9.

§ 11. No mention of the repairing of this Gate in *Nehemiah*, which prompteth us with these conjectures:

Why not repaired in *Nehemiah's* time.

1. Either that it was then dammed up. *Jerusalem* after the captivity being large in extent, and thin in people, (many uninhabited places being left therein) probably in policy they contracted the number of their Gates, the multiplying whereof did require more money and men to guard them. Or <sup>c</sup> rather,
2. Being so lately built by *Uzziah*, it might not need much mending, as left standing and undemolished by the *Babylonians*.

c For this gate is mentioned *Zechar. 14. 10.*

For, in the sacking of a City it often fareth with the Gates as with the men thereof, it is hard if some do not escape, and survive the destruction. Yea, sometimes Conquerors are pleased to spare some parcell of walls, out of pity (not to the place but) to themselves, finding the stricture thereof of so firm constitution, that it requires more pains than it will return profit in the levelling thereof.

§ 12. Next comes the Gate of *Ephraim*, so called, not because standing in, but opening towards the Tribe of *Ephraim*. I deny not, but that some *Ephraimites*, after their return from captivity, dwelt in <sup>d</sup> *Jerusalem*, from whose habitations hard by, this Gate might, in probability, borrow his name; but prefer the former notation as most naturall. For usuall it is, both for Streets and Gates, to take their denomination from such places (though at great distance) to which they lead. Witnefs *Kentish-street* in <sup>e</sup> *South-wark*, for that is the way (saith my Author) leading into that County, the street it self otherwise being in *Surrey*: and witnefs *Winchester-gate* in *Sarisbury*, so named, because through it Travellers pass to *Winchester*, a City twenty miles off: and (an instance best known to Scholars) *Trumpington-street* in *Cambridge*, so called from a Village some two miles thence. This Gate was probably destroyed, when <sup>f</sup> *Joaab* King

The Gate of *Ephraim*.

d 1 Chr. 9. 3.

e Stow's Survey of London. pag. 448.

f 2 Chr. 28. 18.

K k 2

of

of Israel entering Jerusalem, brake down four hundred cubits of the wall, from the Gate of Ephraim, to the Corner-gate, where I conceive, the particle from is to be taken inclusively (so that both the Gates were cast into that account) the rather, because Pride, and Cruelty, always, when they make measure, give in the advantage.

§ 13. Next the *Old-gate*: so called (as *Bonsiferius* will have it) because extant here, ever since *Melchisedec* was the Founder thereof. If so, it was an *Old-old-gate* indeed. But, as men having out-lived all Registers, account themselves; so Gates having outlasted all memories, are accounted by others more ancient than truly they are. However, no wonder, if in *Nehemiah's* time the decays of so old a Fabrick, called to the charity of \* *Jehoiada* the Son of *Paseah*, and *Mesbullam* the Son of *Besadajab* jointly to repair them.

§ 14. Next the *Fish-gate*. By mistake generally placed in the West wall, merely because *Joppa* on the Mediterranean-sea, whence they fancy all fish (as if no more ways to the water than one) must come to Jerusalem, lay on the West thereof. Whereas in Scripture we find no express of fish for mans eating (but one which eat a man, *Jonah's* Whale) mentioned from that place; whilst whole shoals were caught in the Sea of Galilee, or lake of *Tiberias*, lying North of Jerusalem. Indeed Tyre, lying almost full North from this City, was the staple place which furnished it with fish (as appears in *Nehemiah*) which through this Gate was brought to Jerusalem. Surely, the provisions of any populous place in long time will tire, if only going on feet, or flying on wings, and not also swimming with fins, having fish as well as flesh, and fowl for their repast, as here in Jerusalem. And although no sacrifices of fish were by God appointed to be offered unto him, yet hence the less wholesomeness, or cleanness of them cannot justly be inferred; because they were improper for offerings, living in an element wherein men had no conversation. This Gate was repaired by the sons of *Hassenaab*.

§ 15. The Gate of Benjamin doth only remain, he the least in his Fathers Family, this the last amongst the Gates of Jerusalem, standing in the North-east part thereof. Indeed we find two Gates of Benjamin in Jerusalem (two of the same name in one City, no wonder, the double *New-gate* in London, the later new made postern into Moor-fields may be an instance thereof) one called the *High-gate* of Benjamin, where *Pashur* put the Prophet *Jeremy* in the stocks, which was by the House of the Lord, and therefore probably a Gate of the Temple. The other was an out-gate of the City leading into the Land of Benjamin, whither *Jeremy* was going to separate himself, when the Captain of the guard in this Gate, seized him in his passage, falsely accused him, and occasioned his imprisonment.

§ 16. Here I cannot but wonder at many learned men, who make this Gate of Benjamin to be the same with the Corner-gate. I deny not but that in many Cities it is usual for one and the same Gate to have several

names.

names, as I have learnt from my industrious, and judicious friend in his description of *Canterbury*, how *Burgate*, and *Saint Michaels-gate* are the same; and so *Newin-gate*, and *Saint Georges-gate* in that ancient City. But the fancy of the foresaid authors is directly opposite to the words of the Prophet, foretelling that Jerusalem should be inhabited from Benjamin gate, unto the place of the first gate, unto the Corner-gate, &c. where we may behold these two gates, Benjamin, and the Corner-gate, set at terms at great distance, and a considerable space interposed. This gate was not repaired in *Nehemiah's* time for the reasons formerly alledged.

§ 17. These are all the gates of Jerusalem, whereof express mention in Scripture. Some fancy another, called the *Needles-eye*, so low, and little, only men might enter thereat. These conceive our Saviours expression, "It is easier for a Camel to go through the eye of a needle, than for a rich man [trusting in his riches] to enter into the kingdom of God," intended this small postern; where, the bunch on the Camels-back, was the Porter to shut it against him, for entering in thereat. But, we listen hereunto, as to a fable, and account the threading of *Saint Wilfrides* needle, as a conceit (though much later and of a different nature) to have as much gravity, and truth therein.

## CHAP. IV.

## Of the Towers on or about Jerusalem.

§ 1. Besides these gates, Jerusalem was beautified and fortified with many towers proportionably interplaced, though we finde but few of them recorded by name. Amongst these we meet with the tower of *Meab*, that is, the hundred tower, so called either because so many cubits high, or so many distanced from some other tower, or because a just Century of towers was at it begun or finished. It was built after the captivity by *Elisabib* and his brethren the Priests.

§ 2. The Tower of furnaces, standing in the West, north of the Valley-gate, jointly repaired by *Malchiah*, and *Hashub*. So called (thinks *Adrichomius*) from fire kept there as a signal to seafaring men; But oh woe! full those Mariners, who in a dark night had no better direction than what they received thence; above forty miles from the Sea, and many mountains interposed! rather it might serve for some Beacon, or landmark, or might take its name from some fire in the corse du gard constantly preserved therein.

§ 3. The tower of Hananeel in the East part. So called, no doubt, from the first builder thereof. It was in *Nehemiah's* time repaired by *Elisabib* the high Priest, and his Brethren.

§ 4. The Tower that lyeth out from the Kings high house, nigh unto which *Palal* the Son of *Uzai*, repaired in *Nehemiah's* time. Not that the promiency of this extravagant Tower hindered the uniformity of the walls, but

The Old-gate.

\* Nehem. 3. 6.

The Fish-gate.

f Nehem. 13. 16.

g Nehem. 3. 3.

The gate of Benjamin.

h Jer. 20. 2.

i Jer. 37. 13.

A strange mistake in learned men. \* Arias Montanus, Adrichomius, and M. Deur.

k M. William Sommer in his Antiquities of Canterbury p. 16. &amp; 17. 1 Zach. 14. 10.

The Needles-eye.

m Mat. 19. 24.

n Mark. 10. 24.

o Camden. in Yorkshire pag 700.

The Tower of Meab.

f Nehem. 3. 1 &amp; 12. 39.

u Nehem. 3. 1. The tower of furnaces. w Neh. 3. 11.

The tower of Hananeel.

d Nehem. 3. 1. The tower that lyeth out from the Kings high house. e Nehem. 3. 25.



The great  
Tower that  
lieth out  
f Nehem. 2.27

The Tower  
of David.  
g Nehc. 3.19.  
h Cant. 4.4.

The Tower  
of Siloe.  
\* Luk. 13. 4.

h Mat. 21.44.

The Tower  
of Ophel.  
where the Ne-  
thinims dwelt  
\* Indeed Ma-  
nasse built it  
very high.  
2 Chr. 33.14.  
1 Nehem. 3.25

k Ezra. 2.70.

Their service  
and privi-  
leges.  
1 Joh. 9.27.

m 2 Sam. 3.1.

n Ezra 8. 20.

o Ezra 2. 62.

but the fencing of the City required such situation thereof.

§ 5. The Great *tower* that lieth out, different from the former, else the builders of the wall in *Nehemiab's* time, made no progress in the work; in the East of the City, over against which the *Tekaites* did repair.

§ 6. The *Tower of David*, furnished with an Armory, at the South-west turning of the wall, over against which *Ezer* the son of *Josbua* repaired. Christ compareth the neck of his<sup>h</sup> spouse to this Tower for the whiteness and proportionable length thereof.

§ 7. But among all these, most remarkable was the *Tower of Siloe* (near unto the water of *Siloe* whence it fetcht its name) on the West side of the City, which killed \* eighteen men with the fall thereof. Yet the stones of this Tower fell no more heavy on their bodies, than the censure of uncharitable *Jews* did on their memories, condemning them for the greatest sinners in all *Jerusalem*, as whose offences were mounted so high, that nothing less or lower than the fall of a Tower could depreess their persons and impieties to the pit of perdition. False position to maintain, that those have wrought the most sin, who are brought to most shame, and confuted by our Saviour, assuring the *Jews*, if they did not repent, they should likewise perish: likewise; certitudine, non similitudine *pauca*. Yea in a mystical meaning, those incredulous *Jews* who rejected our Saviour, did not only fall on a stone, & so were broken, but also the stone fell on them, by reason of their infidelity, and <sup>h</sup> ground them to powder.

§ 8. We will conclude with the *Tower of Ophel*, so named from darkness, as some would have it, because always cloudy and misty at the high top \* thereof: But though the Etymology of *Ophel* be obscure, the situation and use thereof is clear in Scripture, over against the *Water-gate*, where the *Netthinims* had their habitation. Understand not all of them at once, but so many of their society, as for the time being, were in ordinary attendance about the Temple, whilst the rest lived in other \* Cities assigned unto them.

§ 9. These *Netthinims* were descended from those *Gibeonites*, who for their fallacy put on *Josbua*, and the people of *Israel*, were condemned to the drudgery of *Gods* service. Thus the fathers lying tongues, cost their children many aking arms, and weary backs, with *bewing of wood*, and *drawing of water*. *Saul* was a great<sup>m</sup> persecutor, *David* a grand preserver of them, who first made them a *Corporation*: "He and his Princes appointing them for the service of the *Levites*, when first we find them called *Netthinims*, (to bury the odious name of *Gibeonites*) that is, persons, given to pious uses. These for many Generations approving their industry in *Gods* service, washed out the stains of their Fathers falsehood, with the sweat of their fidelity: and in process of time, (though *Hivites* by extraction) attained to some honour above the natives of *Israel*. For whereas the sons of *Barzillai* were put by their places in the<sup>o</sup> Priesthood, because they could not clear their pedigree; the *Netthinims* continued in their place

place

place whose<sup>p</sup> genealogies were exactly derived. Yea, whereas other *Israelites* were subject to heavy taxes after their captivity, the *Netthinims* were exempted from all tribute (pity their purses and Persons should both bear burdens) by the bounty of the Kings of *Persia*. Whose liberality, though a Pagan, to *Gods* worship (like the precious ointment on<sup>a</sup> *Aarons* head which ran down to his beard, even to the skirts of his garments) flowed from the *Priests* and *Levites*, by the fingers and porters, to the *Netthinims*, (the very verge, and utmost hem of Temple officers) by his especial grace taking<sup>r</sup> order, that it should not be lawfull to impose toll, tribute, or custome upon them.

§ 10. Many more towers not mentioned in Scripture, were about *Jerusalem*, as the<sup>m</sup> *Tower of women*, remarkable in *Josephus*. But, why it was so called (what have women to do with war?) I will give him a satisfactory answer, who first resolves me, why the Roman Fortification of twelve acres of ground<sup>n</sup> near *Dorchester*, is called *Maidens-castle*. But, we refer all the towers of *Josephus* his reporting (not appearing in Scripture) to our particular Map of *Jerusalem*, as by him described. Come we now to make some observations on such as were the builders of the City walls, in the days of *Nehemiah*, because it was built on the same Area or floor with that in *Solomons* time, and we meet with many remarkable in the history thereof.

## CHAP. V

Observations on the Repairers of the walls of Jerusalem, in the days of Nehemiah.

1. **M**inisters ought to lead the Van, and be the first and forwardest in all pious projects. Behold here *Elisib* the high Priest, with the *Priests* his Brethren, begin the work, and built the Sheep-gate. A Gate ministerially unto the Temple, (through which the sheep were brought intended for sacrifices) and therefore, as it was fit it should have the preheminnence to be first repaired: so the *Priests* were the most proper persons to be employed therein. Of this Gate it is solely, and singularly said, that they<sup>a</sup> sanctified it, which dedication speaks it set apart to holy service, as introductory of the offerings into the house of God.

§ 2. Great is the influence of the Pastors example, on the peoples practice. Many hands make light work, behold a troop of builders cometh,

p Ezra. 2.42.

q Psal. 133.2.

r Ezra. 7.24.

The Tower of women.  
m Joseph. Bel.  
Ind. li. c. 25.

n Camd. Brit.  
in Dorsetshire  
And another  
to called in  
Yorkshire.

The high Priest begins the building.

a Nehem. 3.1.

People of all sorts second them.

of

Professions, private persons, publick Officers, whole Families jointly, *Levites*, Merchants, Gold-smiths, Apothecaries, &c. of all Places, from *Jericho*, *Tekoa*, *Gibeon*, *Mizpah*, *Zanoah*, &c.

Sexes, both men and women. Next repaired *Shallum* the Son of *Haltoesh*, the ruler of the half of *Jerusalem*, he<sup>d</sup> and his daughters.

d Nehe. 3. 12.

What, had their tender hands any skill to carve stones, or weak shoulders any strength to carry mortar? Or, was it suitable with the modesty of their sex, to climb ladders, clamber scaffolds, seeing there is no acting for any Builders, but upon such stages? Surely they refused no pains proportionable with decency to their power; and what was wanting in their persons, supplied with their purse, expending it (perchance out of their own portions. And, if Orphans money put into the Chamber of *London*, be accounted so sure; God (no doubt) did repay, what they laid out on the walls of *Jerusalem*.

§ 3. Now whereas *Shallum* their Father is styled Ruler of the half part of *Jerusalem*, rather subtle than solid is the note of *Tremelius* \* thereupon. For, saith he, *Jerusalem* being in two Tribes (*Judah* and *Benjamin*) had therefore two Rulers thereof. Not considering, how in the same Chapter, other smaller Cities, and those undoubtedly whole and entire in one Tribe, had notwithstanding two Governors over them, and those Benefactors to the building of *Jerusalem*;

*Malchiah* the son of *Rechab*, the Ruler of <sup>1</sup> part of *Beth-hacearem*. *Shallum* the son of *Col-hozeh*, the Ruler of <sup>2</sup> part of *Mizpah*.

As *Nehemiah* the son of *Azbuk*, the Ruler of the <sup>h</sup> half part of *Beth-zur*. *Hafabiah*, the Ruler of the half <sup>i</sup> part of *Keilah*.

*Banai* the son of *Henadad*, the Ruler of the <sup>k</sup> half part of *Keilah*.

Now the dividing of the command of one City betwixt two Governors, so usuall at this very time, and not riotably extant in Scripture, before, or after the days of *Nehemiah*, leads us to this probable opinion, that immediately upon the *Jews* return from *Babylon*, the *Persian* Emperor (from whom all Commissions were derived) would not entrust any *Jew* with the sole rule of a strong City, but for the better security, parted it betwixt two, who had joint, but distinct dominion therein: That whilst they with mutuall jealousy observed the actions each of other, both might preserve the interest of their Master.

§ 4. In building the Old-gate two co-founders were joined together, namely,

1. *Jehoida* the son of <sup>l</sup> *Paseah*:

2. *Mesbullam* the son of *Besodaiab*.

I will not say that as *Tork* Minster was built by *Percy* <sup>m</sup> and *Vavasour*, the one giving stone, the other timber to that structure: so the building of this Gate was in like manner advanced betwixt them; but hence observe, that it is no shame for one to admit a partner in that weighty work, which he cannot weild by himself. Blame worthy their pride, or peevishness, who

Why after the captivity, two Governors is to one city.  
e Vide ejus annot. in Nehem. 3. 12.

f Ibid. ver. 14.

g Ibid. ver. 15.

h Ibid. ver. 16.

i Ibid. ver. 17.

k Ibid. ver. 18.

The builders of one gate.

l Nehem. 3. 5.

m Camd. Brit. in the descrip. of York Minster.

who will not have that good design done at all, which cannot all be done by themselves.

§ 5. Whereas *Malchiah* the Son of *Rechab* is recorded builder of the Dung-gate (no needless port in that City, seeing in populous places, Perfumers may be spared with less loss to the publick, than Scavengers) some<sup>a</sup> conceive this *Malchiah* to have been a *Rachabite* by descent, and a ceremonious observer of their Ancestors instructions, *not to drink<sup>o</sup> wine, nor build house, but to live in tents*, with other Canonically obediences. Nor was this building of the wall of *Jerusalem* any breach of their vow; partly, because a publick, no private edifice; and partly, because those their ceremonious observances, probably terminated at the *Babylonish* captivity. This *Malchiah* they make heir of the family of the *Rechabites*, according to the Prophetically promise, that one of that house *should not fail to stand before God for ever*. But, whether herein Interpreters do not take more than the text tenders unto them, be it reported to others.

§ 6. It is signally observed, that *Hannu* the <sup>9</sup> sixth Son of *Zalaph*, repaired a piece of the wall. But, where were his five elder brethren? Were they dead, or absent, or idle, or impotent? The Scripture giveth no account of them; only the sixth Son is recorded for his forwardness herein. In matters of piety there is no standing on useless (yea on dangerous) modesty. No breach of good manners to go before our betters in goodness, or for the younger brother in nature, to gain the birthright in grace.

§ 7. It is said *Baruch* the Son of *Zabbai* verse 20. (and of him alone it is said) that he *earnestly* <sup>r</sup> repaired the other piece. What, did the others work but in jest, because this Accent *earnestly* is only put over the piece he repaired? Is not this mark of honour on him a brand of infamy on the rest? No surely, though probably his zeal was paramount in the employment; and what if the word *earnestly* (set there almost in the very midst, amongst all the builders) to be taken <sup>s</sup> *and others*, relating to all the rest, before, and behind it?

§ 8. It is observed, that many men repaired only *against their own houses*. This, though at the sight it may seem the fruit but of a narrow soul, and private Spirit, yet effectually advanced the work. Yea, it is particularly recorded of *Mesbullam* the Son of *Berechiah*, who likely was but a lodger, and no House-keeper; that he repaired over <sup>t</sup> *against his Chamber*. Oh, if order were observed for every one to mend his own heart, or house, how would personall amendment by degrees quickly produce family-city-country-kingdom-reformation? How soon are those streets made clean where every one sweeps against his own door?

§ 9. Some doubled their files, as *Meremoth* the Son of *Urijah* the Son of *Coz*, who having formerly been a repairer (verse 4.) comes again the second time to build (verse 21.) out of doubt the same person, as having the

The founder of the Dung-gate conceived by some a *Rechabite*.  
n *Videlicet* Pandur in locum.  
o Ier. 35. 8.

p Ibid. ver. 19.

Younger before the elder in goodness.  
q Neh. 3. 30.

*Baruch* repaired earnestly.  
r Neh. 3. 20.

Persons repairing against their own houses.  
t Ibid. ver. 28. 29. &c.

u Ibid. ver. 30.

Doublers with credit in the work.

u Phil. 4. 16.

The degenerate nobles of Tekoah. w Nehem. 3. 5

Quere concerning Nehemiah.

x Mar. 23. 4.

Answer, with his private and positive duty to this building.

same name, Father, and Grand-father. Let him have double praise, for his double pains; who not being weary of well doing, dealt with the wall of Jerusalem as the Philippians with Saint Paul, <sup>u</sup> once and again relieving the necessity thereof.

§ 10. The nobles of Tekoah are taxed for not putting their necks to the work <sup>w</sup> of their Lord. Strange that now they should discover such unseasonable pride. Had they not lately returned from Babylon? Could not seventy years banishment from their own, and captivity in a foreign land, humble them to purpose? Me thinks, so long suffering should have broken (though not their hearts) their stomachs. But, oh the difference betwix being low, and being lowly! No afflictions, except seasoned and sanctified, are sufficient to bring down mens natural corruptions. This negligence of the Tekoites: nobility in Gods cause was so much the more conspicuous, because of the double diligence of the Tekoite Commoners therein; for, they had two shares in this adventure, building, Nehem. 3. v. 5. and again they had verse 27. another bout in the same service. Except any will say, that by the Tekoites in the second mention of them, their nobility are intended who, sensible of their own dishonour, for their former backwardness, played an after-game, to repair their credit; which is affirmed without any proof, and with little probability.

§ 11. Some here will demand, What did Nehemiah himself all the while did he only look on, work with his eyes, and command others to labour? Or was he like the Scribes and Pharisees, who bind heavy burthens, and grievous to be born, and lay them on mens shoulders, but they themselves will not move them with one of their fingers?

§ 12. It is answered, his zeal was active, and exemplary in Gods works, and therein expressed it self,

1. Privately, in forbearing the salary of the Governours, which his predecessors did, and he might justly receive. In this respect, one may truly say, that each gate, Tower, and piece of wall in Jerusalem, was in part repaired with Nehemiah's money, because the builders thereof were the better enabled for that work, by his remitting unto them the tax due to him as Governour.
2. Positively, not only forbearing his own right, but also bearing a large proportion in the work. He kept a daily Ordinary (thanks being the only shot his guests were to pay) for an hundred and fifty Jews, and Rulers, besides strangers of the Heathen. How many attendants then dined on the reverſion at the waiters table? and how many poor feasted on the fragments at the Porters lodge? It may be presumed many laborers at the wall had gone supperless to bed, had they not repaired to Nehemiah's house for their reſection.

As for the opinion of Tremellius, that Nehemiah built the Kings palace at his own charge, grounding the same on his own translation of the text, because

because I finde no other Authours to follow him therein, it is enough barely to mention his opinion.

§ 13. At the Sheep-gate they began to repaire, and thereat also they ended. The Gold-smiths and Merchants brought up the Rere of the work, <sup>y</sup> betwixt the going up of the corner unto the sheep-gate.

§ 14. Within the circumference of the walls, lay much ground uninhabited, people being loth to live therein, except <sup>z</sup> by lot compelled thereunto, and all <sup>a</sup> blessed such as willingly offered themselves to dwell therein. Strange, that the chiefe City should run so low in generall reputation, the Gallants of our age being otherwise minded, all posting unto the principall place of the Kingdome, as the fountain of fashions, and all delights. I read indeed of Histria, a province under the Venetian Commonwealth, that they are fain to <sup>b</sup> hire people to inhabit there. But the reason thereof is visible, because of the unwhollomeness of the aire, whereas no such pretence for any to decline the City of Jerusalem, whose elevated situation, conduced much to the purity, and whollomeness thereof.

§ 15. But mens unwillingness to dwell therein, took the rise from other reasons, as namely;

1. The common enemy beheld it with most envious eyes, as the proper object of his malice.
2. The vast circuit of the City, put them to hard duty to guard it.
3. Trading was dead therein, and little wealth to be gotten at the new erection thereof.
4. All coveted the Country, for the privacy, pleasure, and profit thereof.

However in after ages, Jerusalem grew exceeding populous, and had all the vacuities thereof filled, yea, crowded with inhabitants. Thus, as it is most easie and thrifty, to make Childrens garments too big for their bodies, because they will quickly grow up to their clothes: so providence advised Nehemiah, to make the circumference of Infant-Jerusalem the larger, as which, in process of time, would soon spread it self to the replenishing thereof.

## CHAP. VI.

Of the waters in and about the City.

§ 1. **P**As we now from the walls to the water of Jerusalem, a most necessary commodity for the well-being of mankind. True it is, Jerusalem was so far from boasting of any navigable river that it had no stream near, or about it, to drive any water-mills. If it be demanded, how without such mills so populous a place could subsist, and not be starved for want of grinders? (as a chace-fallen man for lack of use of

The conclusion of the work

y Nehem. 3. 32

Jerusalem comprised of inhabitants when rebuilt by Nehemiah. 2 Neh. 11. 1. a 1 bid. ver. 2.

b Bntern.

Why man loth to live in Jerusalem.

No great rivers near Jerusalem

his teeth) Know this was principally supplied by hand-mills, here ordinarily used, where multitudes of slaves were in every family. As for other waters, both for necessity, and pleasure, *Jerusalem* had (though no superfluity) a self-sufficiency thereof.

§ 2. The waters, in and about *Jerusalem*, are reducible unto three several kinds.

1. Partly artificiall, as *Pools* and *Conduits*.

2. Partly naturall, as the *Brook Kidron* (whereof<sup>a</sup> formerly) and the fountain of *Siloam*.

3. Partly supernaturall, as the miracle-working *Pool of Bethesda*.

Of the former sort were the *Kings fishponds*, on the South-west, not far from the fountain-gate, and near thereunto the *Pool* which was made, (no doubt with great care and cost) betwixt the *Sepulchres* of *David* and *house* of the mighty men. Also the conduit of the *upper or old pool*, in the path to the fullers field, and probably another of the lower pool, all referred by learned men<sup>c</sup> to *Solomon*, as principall Author thereof.

§ 3. For in the *Inventory* of his vanities he confesseth of himself; I made me pools of water to water therewith the wood that bringeth forth trees. Thus he sought for felicity in the air, climbing up with his lofty buildings; in the earth diving low in his deep minings; in the water, wading therein through costly *aquaducts*; but found at last that happiness was super-elementall, and not to be found but in heaven.

§ 4. Some may conceive that King *Uzziah* had a hand in promoting the water-fabricks near *Jerusalem*, finding him a very active Engineer, and of whom it is expressly recorded that he digged<sup>b</sup> many wells. But what followeth? for he had much cattel both in the low Country, and in the plain. The scene therefore of his watry discoveries, was laid at greater distance, where his cattel were kept, and where he was more commendably employed in his husbandry, than afterwards in Gods House, any instrument better besitting his hand, than a<sup>a</sup> Censer.

§ 5. Not long after, probably in the reign of King *Abaz*, (as may partly be collected from the time of *Isaiah's* Prophecy, and placing of this passage therein) when the siege of *Jerusalem* was suspected from *Resin* King of *Syria* and *Pekab* King of *Israel*, the *Jews* fell to the fortifying of their City, both with wall and water-works. Hereupon the<sup>b</sup> Prophet when the new line about *Jerusalem* was finished, complaineth thereof as followeth. Ye have seen also the breaches of the City of *David*, that they are many, and ye have gaubered together the waters of the lower pool: And ye have numbred the houses in *Jerusalem*, and the houses ye have broken down to fortifie the wall. Ye made also a ditch betwixt the two walls for the water of the old pool; but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago. And in that day did the Lord God of hosts call to weeping and mourning, &c.

§ 6. Not that the Prophet herein reproved the people, for provident preventing

Three founts of waters.

a In the Land of Moriah.

b Neh. 2.14.

c Nehem. 3.16.

d 2 Kin. 18.17.

e Iffphue expressly called the first Siloam pool. Eccles. 2.6.

Uzziah a dealer in water-works. 2 Chr. 25.10.

h 2 Chr. 25.15.

The four bulfies about drains and trenches.

i Isa. 7.1.

j Isa. 22.9.

Three faults taxed helein.

preventing of danger, or politick endeavouring of safety, or moderate delighting in pleasure, but justly taxed them,

1. Too much confidence in the arm of flesh.

2. Unseasonable rejoycing in carnall comforts, when drains and ditches down their own cheek, had been more proper water-works for the present sad occasion.

3. Admiring their own handy-work, (without thankful relating to God the principall) as if they had created those pools and springs of their own industry and ingenuity.

Whereas all *Grottoes*, *conduits*, and *Aquaducts*, though allowed the lawfull issue of art, and off-spring of humane invention, are but *stillborn babes* at the best, except God quicken and enliven them, mediately or immediately, with moisture from above. He only is the Father of the rain, and is by consequence the Grand-father of all pools and conduits whatsoever. Justly therefore were the *Jews* reproved, for having their *slegmatick Souls*, dabbling too much in water, without once looking up to God, according to *David's* divinity, freely confessing, *all my fresh springs are even in thee*.

§ 7. But how well soever, the ponds, pools and conduits were perfected at time, soon after all their curiosities were discomposed, when *Sennacherib* sent the railing message and letter, (though words whether spoken, or written, storm no Cities) to King *Hezekiah* in *Jerusalem*. Who fearing a siege, by the assistance of his Princes and people in a short time stopt all the<sup>a</sup> fountains and the brook, which ran through the midst of the land, saying, Why should the Kings of *Assyria* come and find much water? *Hezekiah* knew that *Sennacherib's* blasphemous tongue would be sooner silenced, and his roaring throat easier stopt with Thirst than with any other answer. And although *Sennacherib*, out of the plentiful *Magazeen* of his malice, shot his arrows, even bitter words, against *Hezekiah*, yet according to Gods promise he came not into *Jerusalem*, nor did<sup>b</sup> he shoot an arrow there, having all his Army soon after confounded from Heaven, and he himself, (reprieved from the Angels) was executed by his own Sons sword, in his own Country.

§ 8. Here if any demand, what is meant by stopping the brook which ran through the midst of the Land; we understand not *Cedron* thereby, which to save them the pains, in summer stops it self, (as only the cistern to receive the land-flouds from mount *Olivet*) but rather, conceive the constant waters of *Gibon*, or *Siloam*, therein intended, running through the midst of the Land of<sup>c</sup> *Moriah*, wherein *Jerusalem* is seated.

§ 9. After *Sennacherib's* departure, *Hezekiah* fell a fresh on opening those springs he had formerly obstructed, yea to make them reparation, he improved them to an higher perfection than at first he found in them: for,

1. He made a pool<sup>d</sup> and a conduit.

2. He stopped up the upper water-course of *Gibon*, and brought it straight to the West side of the City of *David*.

i Job. 38.28.

m Psal. 87.7.

Hezekiah stops out the water.

n Chr. 32.4.

o Psal. 64.3.

p Isa. 37.33.

Gibon brook meant hereby.

q Gen. 22.2.

Reopeneth and improveth it.

r 2 King. 20.20.

s 2 Chr. 32.30.

2 King. 20. 20

3. He brought water INTO THE CITY of Jerusalem.

Hereby no doubt Hezekiah got many a blessing and hearty prayer from the poor servants in the City, whose weary shoulders had formerly fetched their water so far off for the use of their masters family.

§ 10. Here some will object, that such an altering of the course of this river, from the ancient channel thereof, and the enticing of it by Art into a new passage, was a violence, and a trespass offered to Nature. Yea, did not man herein pretend to more wisdom than his Maker, as if by such variation he could direct the veins in the body of the earth to a fitter posture than that wherein God himself had disposed them. But let such know, that when God gave the earth [with the water therein, as making up one Globe] to the Sons of men, in the same Charter he derived a right unto them, to mold it as might be most convenient and advantageous for their habitation. And although it belongs to God alone, to put a sandy girdle about the loins of the Ocean, (because otherwise a Giant too great for men to manage) Hither shalt thou come, and no farther, yet lesser brooks fall under the jurisdiction of humane industry, to order them for mens most commodity.

§ 11. Others will admire, that this new river was brought no sooner to Jerusalem, and that a project, so honourable, profitable, necessary, and feasible lay so long unperformed. How came this design to escape the searching eyes of Solomon, especially, seeing (as he confesseth himself) he dealt much in that moist Element? See we here, Solomon himself saw not all things, and Hezekiah coming many years after him, might supply his omissions. And to speak plainly, many of Solomons projects, were but Volupinous Essays for his own personall (not to say carnall) contentment, whereas holy Hezekiah in his undertakings might have a more publick spirit for the generall good of his kingdom.

§ 12. The well or fountain of the Dragon near the Valley-gate might be made at the same time, probably taking its denomination from some artificiall resemblance of a Dragon about it. A conduit in a Dragon-fashion, (though such Anticks are more commonly presented spitting of fire than venting of water) is made here by Adrichomins. Tremellius conceived it called Dragon or Serpent-Well, because the waters thereof (which contrary to other Authors he maketh the same with Siloam) glide, snake-like, soft and gentle, yea, crooked and winding with many intricate flexures thereof. But it is impossible to assign the certain cause of such names as are merely ad placitum, finding a Well and Gate in the Close of the City of Sarisbury of the same name, yet hitherto could never hear any probable reason thereof.

§ 13. Amongst the waters merely naturall, the fountain or pool of Siloah, with the stream flowing thence into the brook of Kidron, justly claimeth the preheminance. Fountain, which both in the name and nature thereof, was the lively embleme, if not the reall type of our Saviour. Name;

which

Such altering rivers not unlawfull.

Her. 1. 13. Cup- phis 3. 1. 1. omitt. on.

b Eccl. 1. 2. 5.

The Fountain fountain. Nehem. 2. 13.

The Dragon gate in Sarisbury.

Pool of Siloah a type of Christ. 1. Neh. 3. 15.

which is by interpretation, <sup>m</sup> SENT; and we know, When <sup>n</sup> the fulness of time was come, God SENT forth his Son, made of a woman, made under the law. Nature; for the waters thereof, as the <sup>p</sup> Prophet observed, ran

1. To the eye, *sine impetu*, moving slowly, and not rushing with a rapid stream like an impetuous torrent.

softly

So Christ

2. To the ear, *sine strepitu*, still & quiet, not offensive to the neighbours with the noise thereof.

1. Was leafurable and treatable in his going (on foot, but if mounted, only on a slow As) and doing, not rashly precipitate in his proceedings.

2. Not querulous or clamorous in his discourse; He shall not strive nor cry, neither shall any hear his voice in the streets; but meek and quiet.

Now as God was eminently in the still <sup>q</sup> voice, so also was he effectually once in this still water, when our Saviour sent the blind-born man hither to wash, and thereby he recovered his sight.

§ 14. This was he, who afterwards proved so constant a confessor of Christ, avouching him a Prophet, and his cure by him really effected notwithstanding the Pharisees menacing to the contrary; Hoping in vain, though Christ had opened his eyes, that they could stop his mouth, from the acknowledging thereof. His constancy herein cost him an excommunication and a casting out of the Synagogue. The best was, the power of the Keys when abused, doth not shut the door of Heaven, but in such cases only shoot the bolt besides the lock, not debarring the innocent person entrance therat.

§ 15. The supernatural Pool of Bethesda by the Sheep-market remains, whose waters, when at a certain season moved by an Angel, were medicinall to cure the first comer thereinto, whatsoever disease he had. A learned \*man conceiveth, that when Elias the high Priest, (after their return from Babylon) with his brethren, first began hereabouts to build the Sheep-gate, and sanctifie it to divine service, (as leading to the Temple) God then and there in approbation of his act, indured the Pool hard by with this sovereign sanative quality: but this we leave with the Author.

§ 16. By this Pool an Ifrmary was built, for maimed folk to lodge in, and attend the troubling of the waters. How well was Gods bounty and mans charity here met together? Commendable it was that rich men did not engross this Spaw to themselves, but permitted poor people not able to use Physick and Surgery the benefit thereof. This Hospitall for building consisted of five Porches; not that the defective in the senses, lame, blind, deaf, &c. were here severally disposed of by themselves, but no doubt all promiscuously put together. In this Colledge of Cripples, he for his seniority might have been the Master thereof, who had been longer lame than most men live, and now past the fift climactericall

m Joh. 9. 7. n Gal. 4. 4.

o Isa. 8. 6.

p Mat. 12. 19.

q 1 Kin. 19. 12.

r Joh. 9. 7.

The blind man cured therewith.

s Joh. 8. 22. &amp; 34.

The Pool of Bethesda. t Joh. 5. 2.

\* Tremellius on Nehem. 3. 1.

God and mans charity well met.

u Joh. 5. 2.

of

of his disease, wherewith he had been afflicted full thirty eight years. Indeed so impoſſibly was the conditions of his recovery, that being lame, *He muſt run, before he could go*, for ſeeing the first commover were only served, he muſt haſt with ſpeed into the Pool after the moving thereof: whilſt he, alas, wanted ſtrength to help himſelf, wanted money to hire others, and others wanted mercy freely to give him their aſſiſtance. But becauſe he could not go to health, *Health* was graciously pleaſed to come to him, and he was cured miraculoſly by our <sup>W</sup>Saviour.

§ 17. And thus much of the Walls, Gates, Towers, and Waters about *Jeruſalem*: come we now into the City it ſelf, which anciently conſiſted of two principall parts (therefore *dual* in the Hebrew) *Sion* on the South-weſt, and *Jeruſalem* (properly ſo called) on the North thereof, which we proceed in order to deſcribe, with the places of principall note therein contained.

## CHAP. VII.

*Of Davids Palace, the High-prieſts houſe, the Cœnaculum, and other memorabilia places in mount Sion.*

§ 1. **W**E begin with mount *Sion*, making that firſt which God moſt favoured, *who loved the Gates of Sion, more than all the Tabernacles of Jacob*. Here firſt our eyes are entertained with the ſtately Palace of *David*, <sup>b</sup>*Hiram* King of *Tyre* ſending him timber and workmen for the building thereof. Flat was the roof of this Palace, wheron *David* ſate, and from whence he beheld *Bathsheba* (hard by is her houſe) bathing her ſelf. I cannot excuſe her action herein. If policy be jealous that hedges may have ears, modeſty may ſuſpect leſt the notes in the air have eyes. But ſee here divine juſtice. As this roof was the place wheron *David*'s luſt did burn firſt; ſo thereon *Absalom*'s inſult did blaze fartheſt, lying here with his Fathers Concubines. This he eaſily did at the perſwaſion of *Achitophel*; thoſe ſpurs needing no rowels which are to prick forward graceleſs youth into wantonneſs. But that helliſh Politician did this to let ſuch a diſtance berwixt Sire and Son, that the affection of the one might never meet with the ſubmiſſion of the other, the breach hereafter being made ſo deep and wide, that no bridge of reconciliation might be built berwixt them.

§ 2: Under the *Romans* this Palace was turned into a <sup>c</sup>Caſtle, where a Garriſon was kept to over-awe the City. Once the honour, now the terror; once the beauty, now the bridle of *Jeruſalem*. Upon <sup>d</sup>the fair ſtairs leading thereto ſtood Saint *Paul* when he made his ſpeech to the people, hearing him with great ſilence, becauſe he ſpoke in <sup>e</sup>the Hebrew tongue; untill he came to that paſſage of preaching to the Gentiles (which though ſpoken in Hebrew was no good Hebrew to his auditors, but

false conſtruction, and breach of Jewiſh priviledge) when they turned their attentive ears into railing tongues, *away with ſuch a fellow from off the earth*.

§ 3. And now to ſhew the frailty of human happineſs, paſs we from the Palace of theſe Kings to their burying place, ſeeing *Sion* in a double reſpect may be called the *Weſtminſter of Jeruſalem*; becauſe the Kings thereof reſided there while living, and reſted when dead. The Reader ſhall pay nothing but his pains in following me, whilſt I ſhew him theſe royall remains. We may obſerve four gradations of honour in theſe interments.

1. Wicked <sup>f</sup>*Amon* was buried in his own houſe, (not under the roof, but within the verge of the wall thereof) and ſo was <sup>g</sup>*Manaſſeh*, <sup>\*</sup>whoſe true but late repentance was effectual to ſave his ſoul, but not his Kingdom from deſtruction.

2. Cruell <sup>h</sup>*Joſam*, who had no compaſſion whilſt living, and therefore no <sup>i</sup>Bowels when dying, was buried by himſelf in the <sup>j</sup>*City of David*, & neither fire nor water, neither burning nor mourning made for him.

3. Godly, but leprous <sup>k</sup>*Uzziah*, being ceremoniouſly unclean, was interred in the <sup>l</sup>field of the buriall which belonged to the Kings; underſtand it, within the Suburbs, but without the Walls of their ſolemn Sepulchres.

4. All the reſt were intombed in a ſtately place ſet apart for that purpoſe; namely, *David* the holy, *the man after Gods own heart*; *Solomon* the wiſe, when old, befooled by his wives: *Reboboam* the ſim-ple, whoſe rigour rent ten Tribes from his Kingdom: *Abiah* the wicked, but <sup>m</sup>valiant and fortunate in fight; *Aſa* the upright, <sup>n</sup>whoſe heart was perfect all his days: *Jeſoſaphat* the juſt, <sup>o</sup>whoſe heart was liſt up in the ways of the Lord: *Abaziah* the Idolater, whoſe only commendation was that he raiſed but <sup>p</sup>one year. *Joſaſh* the backſlider, the leaſe of whoſe goodneſs determined with his <sup>q</sup>uncles life: *Amaziah* the raſh, worſted in a needleſs war againſt the King of <sup>r</sup>*Israel*: *Iotham* the peaceable, who built the <sup>s</sup>high-eſt gate to the houſe of the Lord: *Abaz* the profane, <sup>t</sup>who in the time of his diſtreſs, yet trespaſſed more againſt the Lord: *Hezekiah* the pious, who deſtroyed the high places: *Joſiah* the tender-hearted, who <sup>u</sup>melted at Gods threatnings, denounced againſt the People of the *Jews*.

§ 4. Amongſt theſe ſtill I miſs *Jehoſhaphat*, and long ſeeking for his Tomb light at laſt on the Prophets threatning, *he ſhall be buried with the buriall of an Aſs, drawn and caſt forth beyond the Gates of Jeruſalem*.

§ 5: Now as it were in exchange of *Jehoſhaphat* excluded, we find *Jehojada* admitted among the royall interments. Count it not preſumption for a Prieſts body to intrude amongſt Princes bones, ſeeing not his pride but the Peoples gratitude preferred him to the place, becauſe <sup>v</sup>he had done good in *Israel* towards God and his houſe. (Oh if monuments were maſſed according to mens merits, what change would it cauſe in our Churches!) See we here the care the *Jews* had of decent burying their dead. True it is, bodies flung in a bog, will not ſtick there at the day of Judge-

M m

ment;

w Joh. 5.9.

Two ancient parts of Jeruſalem.

a Pal 8.12.

h 2 Sam. 5.11.  
8 1 Chr. 14.11.

c Act. 21.37.

d Act. 21.40.

e Act. 22.2.

f 2 Chr. 33.24

g 2 Chr. 33.20

\* In the Garden of Gethſe.

h 2 Chr. 21.19  
i 2 Chr. 21.16

k 2 Chr. 26.23

l 2 Chr. 13.15  
m 2 Chr. 15.17  
n 2 Chr. 17.16

\* 2 Chr. 22.2.

o 2 Chr. 24.2.

p 2 Chr. 25.21  
q 2 Kins. 15.35  
r 2 Chr. 27.22

s 1 Chr. 34.27

t Jer. 22.19.

u 2 Chr. 24.16



ment; cast into a Wood, will find out the way; thrown into a dungeon, will have free egress; left on the high way, are still in the ready Road to the resurrection. Yet seeing they are the Tabernacles of the Soul, yea the Temples of the holy Ghost, the *Jews* justly began, and *Christians* commendably continue the custom of their solemn interment.

§ 6. Farther off from the Palace, we find the house of the mighty; where *David's Worthies* lived in a Colledge under *Joab* their President, next the Kings' Wine-press and his Fish-ponds. Think not that the Kings of *Judah* had only Crowns, Thrones, and Scepters, the Ensignes of Sovereignty, for besides these to maintain their state, they had places of profit, so thrifty as to make their own Wine at the best hand.

§ 7. Next we take notice of the houses of *Annas* and *Cajaphas* both alive at once, and termed the High-Priests at the same time; one by courtesy, because lately he had been: the other by right, because at present possessed of the High-Priesthood. Thus that function, which ought to have been during life by Gods institution, was made alternately annually by mans innovation. Was not the shining of two Suns together in the Jewish Church sadly ominous? And was it not high time for God to take away the office, when men began wantonly to play at in and out with that holy profession? But besides these two High-Priests, there was a third that had more right than either to the place, our Saviour himself, at the present brought a prisoner before them. In the house of *Annas* an Officer wrongfully struck him with the palm of his hand, and in the house of *Cajaphas* he was thrice denied by *Peter*, adjured by the High-Priest, adjudged to death, spit upon, blinded, buffeted, with other insolencies offered unto him. The houses of the High-Priests were far asunder, all which distance Christ traced on foot; and it is observable, that being posted backwards, and forwards, from *Annas* to *Cajaphas*, from *Cajaphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* to *Pilate*, from *Gabbatha* to *Golgotha*, he traversed all the length and breadth, and most of the considerable places in the City: Partly to render his passion more publick, being made a spectacle to men and Angels, partly that his beautiful feet might bring the Gospel of peace into every principall street in *Jerusalem*.

§ 8. Next followeth the *Cenaculum*, or large upper-room where Christ ended the Passover, began the Lords supper, & probably afterwards in the same place appeared to his Disciples, where after his ascension, the holy Spirit in fiery cloven tongues fell upon them, enabling them to speak all languages, for which some senslessly slandered them to be full of new wine. For the excess thereof may give men more tongue, not more tongues; and is so far from making them speak other, that it hinders the pronouncing of their own language. As for the house of the Virgin *Mary*, which some make very fair in mount *Sion*, I say a better was beneath her desert, but a worse was above her estate. Sure it is that after her sons sufferings she privately lived in the house of *John* the Apostle, & *John* formerly lay in the bosom of Christ, and

wZach. 14. 10  
x Neh. 7. 16.

y Joh. 18. 13.  
& 24.

z Joh. 18. 22.  
a Joh. 18. 25.

b Luke. 22. 13.

c Act. 2. 3.

d Act. 2. 15.

and Christ once lodged in the Womb of *Mary*, and *Mary* was for ever hid with Christ in God. O holy chain, O happy complication!

§ 9. In the last place we come to the prisons (those necessary evils in a populous City) whereof we find three severall degrees,

1. The Dungeon of *Malchiah*, a most nasty place, the mud and mire whereof shall not be stirred by my Pen, lest the ill savour offend the Reader. Yet good *Jeremiah* was forced to lie, and like to die therein, had not *Ebed-melech* the Blackmore procured his writ of removal.

2. The house of *Jonathan* the Scribe, made a Prison extraordinary of a private dwelling. This little better than the former, so that *Jeremy* counted it a favour at his importunate request to be preferred thence, into—

3. The court of the Prison, the best of all bads; which was part of the Kings Palace, where *Jeremy* remained many days, fed with a piece of bread out of the *Bakers-street* (a place hard by) till *Nebuchadnezzar* at last gave him a *Gaol-delivery*.

§ 10. So much of *Sion*, forbearing to enlarge my self in the praises thereof frequent in holy Writ. As for that expression, *Gods dwelling is in Sion*, it seems particularly to relate to that time, when the Ark resided there, brought in by *David*, and placed by him in the midst of a Tabernacle which he had pitched for it. Indeed he designed to make a better casket for that Jewell, had not God retrenched his resolution by special order, intending *Solomon* for that purpose, who many years after removed this Ark into the Temple he erected.

## CHAP. VIII.

## Of Millo.

AS it is a great grace in a Rhetorician, not to have bald and flat but clear and fair Transitions; so it is no less beautiful in Buildings to have spacious and handson passages therein. For this cause the Kings of *Israel* counted no cost too much to be bestowed upon this *Millo*, as being the common pass between *Sion* and *Jerusalem*. It was called *Millo*, that is, a filling, as some would have it, because being naturally a gulf or concavity, it was by great expence levelled to be built upon. Others conceive it so named, because filled with the conflux and confluence of People, being indeed the largest street in the whole City. *David* began *Solomon* finished the building thereof. But as once *Wickam* Bishop of *Windsor* wrote in a wall of *Windsor*, This made *Wickam*; in the same sense it may be of *Millo*, This made *Jeroboam*. For *Solomon* taking notice of his activity (merit commended men, and beauty women to his favour) made him Surveyor of the works when he built *Millo*, which brought him

M m 2 from

c Col. 3. 3.

f Jer. 38. 6.

g Jer. 38. 9.

h Jer. 38. 15.

i Jer. 37. 20.

k Jer. 37. 21.

l Jer. 39. 11.

m Psal. 76. 2.

n 2 Sam. 6. 16.

o 2 Sam. 6. 17.

p 2 Sam. 7. 12.

a Greg. Greg.  
in Ex. font.  
numera. 603.

b 2 Sam. 5. 9.

c 1 King. 9. 24.

d Kin. 11. 27.

e 2Kin. 12. 20.  
f Vid. Tremel.  
annot. in locum

from a private person into publick notice (the first admission is half a degree to honour) and gave the occasion of his future greatness. In this *Millo*, at the going down to *Sillab*, or to the *Bulwark*, King *Joash* was cruelly killed by two of his servants.

## CHAP. IX.

Of the Princely Palaces in this City.

The house of  
the forest of  
Lebanon.  
a 1 King. 7. 2.

§ 1. **P**ROCEED we now to the Princely Palaces in *Jerusalem*; and first we light on the *house of the Forest of Lebanon*, built by *Solomon*. So called, because an abridgement of that great Forest, wherein (I mean in the Groves and Gardens about it) wild Beasts of all kinds (if human Authors may be believed) had their habitation. Here the *bellowing Harts* are said to harbour, the *throating Bucks* to lodge, the *belling Roes* to bed, the *beating Hares* to form, the *tapping Conies* to sit, and the *barking Foxes* to kennel. Strange musick to be heard in the midst of a populous place; & every pleasant that such a woody retiredness should be afforded in the heart of a City. Yet *Solomon's* mind, when mounted on these seeming felicities, was as far from reaching true contentment, as the tired Traveller, when on the top of the next hill, will be from touching the Skies, which whilst he was in the valley seemed contiguous thereto.

The dimensions  
of this  
house.

§ 2. The length of this house was an hundred, breadth fifty, height thirty Cubits, whereby it appears both longer and broader than the Temple it self. And no wonder, for who will deny that *White-Hall* stands on more ground than *Westminster-Abby-Church*? Besides, in measuring the Temple, only the covered part thereof is reckoned on, without the Courts (wherein the greatest capacity thereof did consist:) whereas no doubt, Courts and all are taken in to make up the aforesaid dimensions in *Solomon's house*. But grant the Kings Palace outspread the Temple in greatness, the Temple out-topped it in height; whose towred porches ascended *an hundred and twenty Cubits*. In this house *Solomon's* golden shields and targets were kept, till <sup>b</sup>carried away by *Shishak* King of Egypt.

b 2Chron. 3. 4

c 1Kin. 10. 17.

d 1Kin. 14. 26.

e 5Samu

f 1King. 7. 1.

g 1Kin. 11. 5. 7

h 2Pal. 45. 10.

§ 3. Besides this *Solomon* had another house in *Jerusalem* which was *thirteen years in building*; and a *third* which he made for his Wife the daughter of *Pharaoh*. Say not, they needed two houses, which had two Religions, for we find not that she ever seduced *Solomon* to Idolatry: not are the *Egyptian* Idols reckoned up among those severall *superstitions*, which his second brood of Wives brought into *Jerusalem*. Enough to persuade some that this match was made by dispensation, if not direction of God himself, (typifying the calling of the Gentiles) and that *Pharaoh's* daughter afterwards became a convert, following the Psalmists counsell, *Forget not also thine own People, and thy Fathers house*. Hereabouts also was the Golden throne of *Solomon*, to which those golden Lions gave

a stately ascent. It was the prayer of loyal *Benaiah*, *make the Throne of Solomon greater than the Throne of my Lord King David*, which accordingly came to pass, whether taken for this his materiall Throne, or for the largeness and fulness of his royall authority.

§ 4. Pass we by the Castle of *Antiochus*, <sup>b</sup>built by him as a bridge to the City; as also the Palace of the *Maccabees*, wherein for many years they made their residence; first built by *Simon* West of the Temple. In *Christ's* time *Herod* the great had in *Jerusalem* a most magnificent house, wherein his grandchild *Herod Antipas* Tetrarch of *Galilee* kept his passover, when *Pilate* sent *Christ* unto him to be examined by him. Right glad was *Herod* of this occasion, because though formerly much conversing with *John the Baptist*, yet *John* did no *miracle*, which he now in vain hoped to behold from our Saviour. For he that would not work a miracle at his mothers motion, would not do it for his persecutors pleasure. Let *Herod* take this for a sign that *Christ* was the Son of God, because he would shew no sign for the will of man. However the silent shew of our Saviour wrought a reconciliation betwixt him and *Pilate*, which before were at *enmity betwixt themselves*. But alas the innocent Lamb is not long liv'd when thus both Wolf and Fox are agreed against him.

The stately  
palace of  
Herod.  
k 1 Mac. 12.  
l 1 Mac. 13. 52.

m Joh. 10. 41.

n Joh. 2. 4.

o Luke 23. 12.

Peters prison.

p Act. 12. 7.

§ 5. Appendant to this Palace was the prison wherein *Peter* was put, and being to dye the next day, was found in a dead sleep the night before. I question whether *Herod* who condemned him, slept half so soundly: He must be smothered before he could be waked, and his shackles fell off easier than his sleep. The *Rhemish* note tells us, that the chains wherewith he was bound are still preserved at *Rome* in the Church of *Petri ad vincula*. But if those there be the true chains, I dare boldly say, that others of richer metall, and finer making, more worth and less weight, are daily worn by *Peters* pretended Successor.

The Palace of  
Pilate.

q Joh. 19. 13.

§ 6. *Pilates* Palace must not be forgotten, wherein our Saviour was accused by the *Jews*: near whereunto was the Judgment-hall, called *Gabbatha*, or the *Pavement*. But how even, or smooth soever the stones were laid in the floor thereof; most rough, harsh, and unequall Justice was administered in this place, when our Saviour therein was condemned. This was the place, into which the High-Priests prepared for the Passover would not enter for fear of pollution. *O my soul enter not into their secrets, whose feet are swift to shed blood*, but legs lame to lift themselves over the threshold of a Judgment-hall, for fear of defilement. Now all these Princely Palaces were not extant in this City at the same time, but successively: and therefore as Poets, when they present Persons, who lived in severall ages, on the same stage, lay their scene in the *Elysian fields*; so to put their Palaces together, the Reader must suppose their dust and ruins did all meet on the floor of this City, though made in our Map in a flourishing estate, the better to adorn our description of *Jerusalem*.

r Joh. 18. 28.

CHAP.

## CHAP. X.

## Of the Colledges in Jerusalem.

§ 1. **P**As we now from the Court, to the Inns-of-Court, namely such places, wherein youth had liberall education. The <sup>a</sup> Jews tells us of four hundred and fourscore Synagogues at *Jerusalem* for this purpose. We will insift only on such as we find named in Scripture, and begin with *Huldab's* <sup>b</sup> Colledge, wherein the Prophetess lived in the days of *Josiah*. Perchance a Female foundation of women alone, and she the Presidentess thereof; though surely not bound with any monastickall vow of Virginity, because there also styled the *Wife of Shallum*.

§ 2. Next, in the days of the *Maccabees*, we take notice of the *Gretian Colledge* or *Gymnasium*, erected by *Jason* the High-Priest, wherein the Jewish youth were taught to wrestle, ride horses, and other Grecian accomplishments. Indeed Archery was an ancient Jewish exercise, (*David taught the Children of Israel the use of the* <sup>d</sup> *Bow*, as it is written in the Book of *Jasher*) but these were pure heathenish employments. Here also they were taught to wear a Garment called *miras*, which some translate *Hats*, others *buskins*, (though head and feet are far asunder) which whether it were the generall garb of the *Grecians*, or only an Academicall habit to distinguish the Students from common Citizens, let others enquire. But the worst of all was, here they were taught, not only *uncircumcision of omission*, (neglecting the observing thereof on Infants) but also the *uncircumcision of commission*, practising to *make themselves uncircumcised*, studiously deleting the character of that Sacrament out of their bodies.

§ 3. After Christs ascension we find five Colledges or Synagogues mentioned in one <sup>e</sup> verse, all disputing against Saint *Steven*,

Out of *Asia* those of *Cilicia*, and Out of *Africa*, those of the *Cyrenians* and *Alexandrians* in *Egypt*.

Out of *Europe*, those of the *Libertines* of *Rome*.

Behold here an admirable *Ad* kept, wherein Saint *Steven* was the Answerer, against whom *Oponents* were fetched from all the parts of the then known world; and all too few to resist the wisdom and Spirit by which he spoke. What this Synagogue of *Libertines* was, is much controverted by learned men. Surely *Libertines* here are not taken in the modern notion of the word, for such as used their liberty for an occasion <sup>a</sup> to the flesh, or <sup>i</sup> a cloak of maliciousness, though we confels in after ages flesh grew into a numerous society, whereof Satans subtilty, and mans corruption the Founders; the negligence and connivence of Magistrates the daily *Benefactors*: A Colledge, whose gates (like those of hell) stand always open, having no other Statutes than the Students pleasure: where the diet is so dear, that their *Commons* cost the souls of such as feed on them, without their finall repentance. Most probable it is, that by *Libertines* were intended

such

*Jerusalem* an Academy for education of youth.  
a *1<sup>a</sup> 2<sup>a</sup> 3<sup>a</sup> 4<sup>a</sup> 5<sup>a</sup> 6<sup>a</sup> 7<sup>a</sup> 8<sup>a</sup> 9<sup>a</sup> 10<sup>a</sup> 11<sup>a</sup> 12<sup>a</sup> 13<sup>a</sup> 14<sup>a</sup> 15<sup>a</sup> 16<sup>a</sup> 17<sup>a</sup> 18<sup>a</sup> 19<sup>a</sup> 20<sup>a</sup> 21<sup>a</sup> 22<sup>a</sup> 23<sup>a</sup> 24<sup>a</sup> 25<sup>a</sup> 26<sup>a</sup> 27<sup>a</sup> 28<sup>a</sup> 29<sup>a</sup> 30<sup>a</sup> 31<sup>a</sup> 32<sup>a</sup> 33<sup>a</sup> 34<sup>a</sup> 35<sup>a</sup> 36<sup>a</sup> 37<sup>a</sup> 38<sup>a</sup> 39<sup>a</sup> 40<sup>a</sup> 41<sup>a</sup> 42<sup>a</sup> 43<sup>a</sup> 44<sup>a</sup> 45<sup>a</sup> 46<sup>a</sup> 47<sup>a</sup> 48<sup>a</sup> 49<sup>a</sup> 50<sup>a</sup> 51<sup>a</sup> 52<sup>a</sup> 53<sup>a</sup> 54<sup>a</sup> 55<sup>a</sup> 56<sup>a</sup> 57<sup>a</sup> 58<sup>a</sup> 59<sup>a</sup> 60<sup>a</sup> 61<sup>a</sup> 62<sup>a</sup> 63<sup>a</sup> 64<sup>a</sup> 65<sup>a</sup> 66<sup>a</sup> 67<sup>a</sup> 68<sup>a</sup> 69<sup>a</sup> 70<sup>a</sup> 71<sup>a</sup> 72<sup>a</sup> 73<sup>a</sup> 74<sup>a</sup> 75<sup>a</sup> 76<sup>a</sup> 77<sup>a</sup> 78<sup>a</sup> 79<sup>a</sup> 80<sup>a</sup> 81<sup>a</sup> 82<sup>a</sup> 83<sup>a</sup> 84<sup>a</sup> 85<sup>a</sup> 86<sup>a</sup> 87<sup>a</sup> 88<sup>a</sup> 89<sup>a</sup> 90<sup>a</sup> 91<sup>a</sup> 92<sup>a</sup> 93<sup>a</sup> 94<sup>a</sup> 95<sup>a</sup> 96<sup>a</sup> 97<sup>a</sup> 98<sup>a</sup> 99<sup>a</sup> 100<sup>a</sup>*

The Grecian Colledge.  
e 1 *Mac*. 1. 14.  
8 1 *Mac*. 4. 12.

d 2 *Sam*. 1. 18.

e See the *Genesis* note on 2 *Mac*. 4. 12.

f 1 *Mac*. 1. 15.

Five Synagogues against Saint *Steven*.  
g *Act*. 6. 9.

h *Gal*. 5. 13.  
i 1 *Pet*. 2. 16.

such *Romans* as were manumitted, or made free by their Masters; whereof *Tacitus* counts no fewer than four thousand in the City of *Rome*, which professed the Jewish Religion; some whereof with most likelihood had their Synagogues in *Jerusalem*, wherein they were more perfectly instructed in matters both of Doctrine and Discipline. The *Gazith* or *Common-councell* must not be omitted, coming near to the nature of a Colledge, wherein the *Sanhedrin* or seventy Elders had their Judicatory, before whom the Disciples were summoned, and <sup>k</sup> straightly threatned not to preach, and afterwards, for disobeying their Order, were put into the <sup>l</sup> common Prison. In the same <sup>m</sup> place Saint *Steven* was accused and passed his purgation, in that excellent speech, that he was no enemy to the Law of *Moses*, if rightly understood.

## CHAP. XI.

## The Remainder of private houses and streets in Jerusalem.

§ 1. **A**Mongst the private dwellings in this City, we take speciall notice of the house of *Mary*, the mother of *John-Mark*, wherein the Saints were assembled to pray for *Peters* enlargement. Hither he came and knocked at the door, when *Rhoda* Portress thereof, <sup>a</sup> opened not the gate for gladness; whether because loth to lose so much time, as the opening thereof did necessarily require, (conceiving that *Peter* might better stand without the door, than the People stay without the news) or because her soul, surprized with suddain joy, was not at leisure to actuate her hands to open the door: yet it informed her feet, to run into the house, because that motion (was not as the other, against the stream, but) went along with the tyde of her affection, so desirous to tell the news unto others. Sure I am, *Peter* got less harm by this maidens keeping him out for a time, out of this godly house, then he did by another *Damocels* <sup>b</sup> letting him in into the High-Priests Palace.

§ 2. Add to this the house of *Ananias* the High-Priest, which stood not far off. If therein there was any rotten wall <sup>c</sup> well whited over, it may pass for an emblem of him the hypocritical owner thereof. As this was the house of a false man, so we take *Veronica's* to be a false house, yea meer fiction, shewn to Pilgrims at this day, in the corner of a street. Here she is said that meeting our Saviour when carrying his Cross, she tendered unto him her vail, therewith wiping off his sweat, which vail thereby presently received the lively impression and portraiture of his face and complexion: with more probability they might affirm, that the picture of his feet remained in the <sup>d</sup> hair of *Mary Magdalen*.

§ 3. So much for particular houses. Now that *Jerusalem* was digested and methodized into severall streets is most certain, whereof such frequent mention <sup>e</sup> in Scripture: as sure it is also, that many fair market places

k *Act*. 4. 15.

l *Act*. 5. 18.  
m *Act*. 5. 15.

The house of *Mary* the mother of *John-Mark*.

a *Act*. 12. 14.

b *Joh*. 18. 17.

The house of *Ananias* and *Veronica*.  
c *Act*. 23. 3.

d *Joh*. 12. 3.  
The accurate ranging of streets in *Jerusalem* at the birth but generally.  
e *Jer*. 5. 1. & 7. 17. *Jer*. 1. 6. *Jer*. 2. 17.

f Mat. 11. 15.

g Mat. 20. 3.

h Mat. 23. 7.

places were found therein, where children played with their mates, Merchants met with their Chapmen, Labourers waited for Masters to hire them, and Pharisees bartered their outside sanctity for the greetings and salutations of the People. But the order and fashion of their severall streets are to us unknown, Scripture affording no certainty therein. And though *Adricomus* seem to accurate in this point, that no *London-beadle* can be better acquainted with the lanes, allies, courts, corners, of the *Præcin* belonging unto him, yet herein he proceeds on his own fancy; and meer conjecture. Only we meet with the names of two streets, *Water-gate-street*, and *Ephraim-gate-street*, which may justly be concluded more spacious and roomthy than the rest, because preferred before all other places in the City to build booths therein at that solemn festivall, in the days of *Nebemiah*. In the former of these, *Exra* assembled the People, and read the Law before the Congregation.

i Neh. 8. 16.

k Neh. 8. 1.

The Amphitheatre, Cæsar's  
Antony, and Hippodrome.  
Josephus Ant.  
Jude. 11. 15.  
c. 10.

m 1 Cor. 15. 32.

n Tit. 1. 12.

§ 4. Give me leave to supply out of *Josephus* three eminent places, though not mentioned in Scripture. First, the *Amphitheatre*, erected by *Herod*, so capable that it could contain fourscore thousand People, if the Readers believe so large as to give credit thereunto. Here *Herod*, after the fashion of the *Romans*, exposed condemned persons to encounter with Lions, Bears, Boars, &c. But whether *Saint Paul*, when after the manner of men he fought with beasts at *Ephesus*, intended such combates with cattel, or only his contesting with *evill beasts*, such as the *Cretians* are described to be, is not decided by Divines. Secondly, *Castle Antony*, built by the same *Herod* in the honour of *Antonius*, to be the keeper yea the Gaoler of the Temple, (to which he had an underground passage, which would hold six hundred men) wherein he observed the motions of the *Jews*, lest they should hatch mutinies under the covert of Religion. Time was when God himself watched over the Temple to protect it, till for the sins of the People, he gave it over to be guarded by the jealous eyes of their inveterate enemies. Lastly, the *Hippodrome*, or place for horse-races, where the Chivalry of the City met on severall occasions. Sick *Herod* the great perceiving his end to approach, and knowing the same would bring a great joy to the *Jews*, (a Tyrants death-day is a solemn Festivall in the Calender of nature it self) in this *Hippodrome* imprisoned a principall person of every City of *Judea*, enjoining *Salome* his sister to kill them at the instant of his expiring, that so there might be a generall grief, though not for, yet at his death, whilst no place could laugh heartily being pinched with their particular los. However after his death she discharged those prisoners, and we may easily believe that these Legatees were not offended with her (the Executrix of *Herods* Will) for not disposing the Legacies bequeathed to them, according to the mind of the Testator.

CHAP.

## CHAP. XII.

The mysteries of mount Calvary.

§ 1. Suburbs in Cities are like Suckers in trees, which make them bigger, but not better; so that much of the strength of the City leaks out in such Excesses. *Jerusalem* therefore had no suburbs at all, but many pleasant mountains and gardens about it. We will begin with mount *Calvary*, and the passage thereunto, commonly called the *dolorous way*, (though thence came all our comfort) traced with the blessed feet of our Saviour, who suffered without the gate. This we are now to describe, and O that our patience and practise might go along with our pen! to observe our Saviours motion, according to the counsell of the Apostle, *Let us go forth therefore unto him without the camp, bearing his reproach*.

The dolorous way.

a Heb. 13. 13.

§ 2. This *dolorous way* began at *Gabbatha* or the Pavement: wherein we may take notice of a wild piece of justice in *Pilate*, first scourging, then crucifying Christ. If his offence was but criminall to deserve scourging, why was he crucified? If so capital as to deserve crucifying, why scourged? Perhaps *Pilate* hoped by his scourging to satisfy the malice of the *Jews*, but in vain. For it was not the back-bloud, but the heart-bloud of Christ must satisfy their thirst. So that what might be pity in the intent of *Pilate*, proved cruelty in the event to Christ; whose bitter cup hereby was twice filled. Thus we commit double-folded, twisted and complicated sins, which our Saviour expiated with duplicated suffering, first scourged, then crucified.

The wild justice of Pilate.

§ 3. Hence being condemned he bare his own Cross part of the way, towards the place of execution, according to the custome of Malefactors (and we know what *Furcifer* imports in the naturall signification thereof) untill, it seems, at last he fainted under the burden thereof; whereof severall reasons are assigned.

Reasons of  
Christs faint-  
ing under the  
Cross.  
b Joh. 19. 16.

1. Probably the *Jews* malice provided him a Cross of extraordinary greatness, proportionable to the reputed offender Paramount.
2. He was much debilitated with his long watching and sweating the night before.
3. The edges of the Cross grating his late whip-furrowed back, might occasion the new bleeding of his wounds, and his weakening thereby.
4. He bare withall the invisible weight of the sins of mankind, and Gods anger for the same.

Hereupon a substitute or surrogate was provided for him to bear his Cross, not out of any mercy, but the deeper malice of his enemies; part-

N n

ly

ly thereby to reprieve him to a more publick death; not willing he should die under, to cover him from shame, but upon the Crofs, to expose him to the greater ignominy: partly, because they were loath he should go away so easily as in a fainting fit, and therefore their cruell kindness reserved him for a more painful death.

§ 4. *Simon of Syrene* is the person by them compelled to bear his Crofs. Had it been foretold that one *Simon* should have carried Christs Crofs, and had one heard *Simon Peter* so lately, so solemnly promising, *though I should die with thee, yet I will not deny thee*, he would hence have certainly concluded him the party for that service. But it fell out far otherwise; whilst that *Simon* had forsaken his Master (and now was bewailing his fault) another of that name is found out, coming out of the field, to carry the Crofs before him. Let Heralds then boast of mens bearing, and their *blazing* of arms, (empty husks where the kernell of vertue is wanting) behold here a rich bearing indeed; *A Crofs proper* carried by *Simon* for our Saviour. We must buckle our selves in like manner for the same burden, patiently to undergo afflictions. The best is, our Crosses are made hollow, being greater in bulk than in burden; seeing the Crofs of our Crosses, eternall damnation, is taken off by the suffering of our Saviour.

§ 5. And now Christ comes to the place of execution, called *Golgotha*, or mount *Calvary*, that is, *a place of a skull*. Either from the fashion thereof, because that hill was rounded up in the form of a mans head, or because mens bones were scattered thereabouts. *Tremelius* with great probability conceives this *Calvary* called the hill *Gareb* in *Jeremy* being described to lie near the valley of the dead bodies. Here our blessed Saviour in a publick place, with infamous company, (who lived amongst *Publicans*, and dyed betwixt *Thieves*) after a cruell manner was despightfully crucified. In whose sufferings we may observe,

§ 6. The length thereof, lasting six tedious hours, exposed all that time both to hunger and cold. Indeed the *Thieves* were longer in suffering, both being still alive when Christ expired: but they endured but personal pain, whilst he underwent miseries for all mankind; so that what his Passion lacked in the length, it had in

§ 7. The breadth thereof: extended over all the parts and powers of his soul and body. No part free from pain, save his tongue, left at liberty to pray for his enemies. His senses all suffered, namely

1. Seeing, tormented with the scornfull gestures, and reproachfull postures of such as passed by *wagging the head*, to expiate the lasciviousness, envious, covetous glances of our eyes.
2. Hearing, grieved with the taunts, jeers and wilfull mistakes of the Priests and people: so to satiate for the pleasures our ears have taken in lustfull Sonnets, wanton jests, and other vain and wicked delights.

3. Smelling,

3. Smelling, offended with such savours as may well be presumed to be none of the best, in the place of a skull, to make amends for our luxury in scents and perfumes.

4. Tasting. For when he cried out, *I thirst*, (and sorrows we say are dry) they provided him a portion of *Gall* and *Vinegar*; so to repair Gods justice offended with our gluttony and drunkenness.

5. Touching, his hands and feet being pierced with the nails, to expiate the rapin and violence of our hands, the swiftness of our feet in the way of wickedness, with the manifold sins, which that sense in us committeth.

What shall I speak of his head pierced with *Thorns*, so to make satisfaction for the profane plots and projects, the wicked machinations of our brains? And it is worth our observing, that though the *Scarlet Robe* (put on him to act in that Princely Pageant) was taken from him (as of some value, no pain, and too good to be spoiled) yet the *Crown of Thorns*, painfull to him, and profitable to no other, was, (for ought we find) continued on his head, all the time of his passion. In a word, it is hard to say, whether his pain was more shamefull, or his shame more painfull unto him: the exquisiteness of his bodily temper, increasing the exquisiteness of his torment, and the ingenuity of his Soul, adding to his sensibleness of the indignities, and affronts offered unto him.

§ 8. Thirdly, *depth*. His Passion was as deep as Hell it self, induring tortures in his wounded Conscience to the apprehension of a desertion; witness his Exclamation, *My God, my God, why hast thou forsaken me!* not that really he was forsaken, or totally conceived so, shewing his faith in the deepest of his distress. For as when twins in the Womb of *Tamar* strove which should come first into the world, the *Mid-wife* adjudged the Primogeniture unto him that first put forth his hand, as a Champion challenging his Birth-right: so in this expression of our Saviours wherein Faith and Fear did contest for the priority, Faith must be esteemed the Heir and eldest, first putting forth his hand, *My God*; yea both his hands, *My God, my God*, claiming by that gemination a double interest in Gods Fatherly affection.

§ 9. Lastly, the height: as high as Heaven, because the person induring it was both innocent and infinite. *Innocent*; such he must be to effect our redemption, *without blemish and without spot*, otherwise had blurred fingers come to rub off, or wipe out the blot in mans nature, thereby it had been made the bigger: *Infinite*, being no less than the Son of God, which gave infinite worth and valuation to his sufferings. O then that we might be able to comprehend with all Saints, what is the breadth and length, and depth, and height, and might know the Love of Christ that passeth knowledge, so infinite every way were the dimensions thereof.

N n 2

§ 10. And

Simon of Cyrene bearing Christs Crofs. c Mat. 27. 32.

Mount Calvary why so called.

d Jer. 31. 35.

The length of Christs passion. c Joh. 19. 32.

True breadth thereof.

f Mat. 23. 33.

g Mat. 27. 49.

h Joh. 19. 30.

The depth thereof.

\* Gen. 38. 28.

The height thereof.

i 1 Pet. 1. 19.

k Ephes. 3. 18

§ 10. And now he had left all he had to be severally disposed of to persons most proper to receive them, as namely

1. Purse (and his own price therein) to Judas, who bare the Bag.
2. Peace unto his Disciples, and the godly their successours: My Peace I leave unto you.
3. Prayers to his enemies for their pardon: Father forgive them, they know not what they do.
4. Wardrobe to the Souldiers, who parted his raiment amongst them, and on his vesture did cast lots.
5. Mother to John the beloved Disciple: Woman behold thy Son.
6. Body to Joseph of Arimathea, who afterwards begged, and (with Nicodemus) embalmed and buried it.
7. Soul to God: Father into thy hands I commend my Spirit.

These things thus disposed of, he bowed his head, partly in submission to Death the messenger, yet more in homage to God the sender, and not by violent compulsion, but voluntary susception of death, gave up the ghost. So ended our Saviours satisfying sufferings, as Redeemer of mankind; though his sympathizing sufferings, as mysticall head of the Church, are still behind, and are daily filled up with the afflictions of his servants. I say his compassion daily remains and increaseth, though his passion was then, and there ended, according to his own expression, *It is finished.*

§ 11. Say not that the arrears thereof, and another reckoning remained, because presently after, one pierced his side, out of which came water and blood. For this added to their malice, not his misery: according to that expression, *Be not afraid of those that kill the body, and after that have no more that they can do*; all cruelties to breathless corps amount to just nothing, and injuries to the dead though figures on the account of the offerers, yet are but cyphers on the score of the sufferers.

§ 12. Near Mount Calvary was a Garden, and in that Garden a Rock, and in that Rock a grave, which Joseph of Arimathea had provided for himself. This was fashionable in that age to make their Monuments in their Gardens, so to retrench their wanton thoughts with meditations of mortality. Thus pleasure, poison in it self, is made wholsome, when well corrected with thoughts of our latter end; yea graves and green herbs make a good medly, seeing *all flesh is grass, and the glory of man as the flower thereof*, which withereth and falleth away. Here our Saviour was intombed, in a Sepulchre hewn in stone, wherein never man before was laid; it being fit that as he was born of a Virgin-womb, he should be buried in a Virgin-tomb. It was also Josephs own Tomb, intended for his proper interment. Such our Saviours poverty, that as he lived in lended houses, so he was buried in a borrowed Sepulchre, being rather a tenant than owner thereof. To make sure work, the grave was shut with a great stone, the stone fastned with a solemn seal,

the seal guarded with a Watch of Soldiers; though all in vain. For all their solicitous care to suppress his Resurrection, did but render it more conspicuous, and free it from all suspicion of forgery.

§ 13. Sure they did bind, but loose they did find. For on the third day an Angel came down from Heaven, causing a great Earth-quake; as if the Earth, like a guilty Malefactor, trembled with fear, for its former boldness, that being made God's footstool, it presumed to be his Prison. This Earth-quake begat a second in the hearts of the Soldiers, who frighted with fear ran all away, our Saviour being formerly risen out of his Sepulchre. For the stone was not rolled away, by the Angel to give his Body passage out, but to give the Disciples eies passage into the Grave, to behold the reality of his Resurrection: otherwise he, who came in when the door, could come out when the Grave was shut. Afterwards he attested his rising from the dead, by his manifold apparitions in sundry places to several persons, as is largely recorded in the Gospel.

§ 14. However the Priests, to palliate the matter, possess the People, and prevent the propagation of the Report, endeavoured by their money (their Coin being better than their Cause) whereby they had compassed the death, thereby also to hinder the belief of his Resurrection. Though their seal on his Grave was broken, they hoped to set a firmer on the lips of the Soldiers, bribing them for the silence of the Truth, and dispersing an improbable lie, that the Disciples came by night whilst they slept and stole him away. It is admirable, that such a falsehood confusing it self (for if they were asleep, how could they discover them? if awake, why did they not resist them?) should by Gods permission make its passage so fast, so far, and so firm in the belief of the Jews. Here taking the Devil (the Father of all lies) to be Father thereof, it is worth our observing in the very words of the Evangelist.

1. The Mother of the lie, the brains of the Pharisees: they taught.
2. The Nurse thereof, the tongues of the Soldiers: they did as they were taught.
3. The wages of the Nurse, ready payment: so they took the money.
4. The well-batling of the Babe, it grew very great: For it is commonly reported among the Jews.
5. The long life thereof, lasting longer than sixteen hundred years, unto this day.

And it is to be feared it will live next day, next month, next year, many years, if God be not more merciful in convincing their erroneous judgments. Thus it is just in Heavens proceedings, to suffer the Posterity to be poisoned, for the wilful default of the Parents.

The sevenfold  
division of  
Christs goods.

1 Joh. 13. 29.

m Joh. 14. 27.

n Luk. 23. 34.

o Joh. 19. 26.

p Luk. 23. 52.

q Luk. 23. 46.

r Col. 1. 24.

s Joh. 19. 30.

Dead corps  
may be wron-  
ged, but not  
hurt.

t Luk. 12. 4.

Christ buried  
in Josephs  
Sepulchre.

u 1 Pet. 1. 24.

w Luk. 23. 53.

x Mat. 27. 60.

Christs resur-  
rection.

y Mat. 28. 2.

o

z Joh. 20. 26.

Endeavoured  
in vain to be  
silenced.

a John 8. 44.

b Mat. 28. 15.



## CHAP. XIII.

Of the Potters-field, Aeldama, Fullers-field, &amp;c.

The Potters field.

©

a 1 Kin. 10. 21.  
b Ibid. v. 27.

e Rom. 9. 21.

Bought for a burying place

d Mat. 27. 7.

e Ibid. v. 60.

f Seeds his Trav. p. 187.  
with legions of other Authors.Called Aeldama  
g Act. i. 19.

h John 12: 6.

i Adrich. in Themat. Ter. fane.

§ 1. **P**Als we from the North-west to the South-east part of the City, where, without the walls, we light on the Potters-field, where men of that Trade made brittle plate in abundance. For, although in *Solomons* time, such earthen ware was worthless in this City, when *silver it self was<sup>a</sup> nothing accounted of, and made to be<sup>b</sup> as stones in Jerusalem*; yet poor people in after ages, found such cheap furniture useful for their estates. Here one might have seen those Potters absolutely lording it over their clay, (purely passive to receive any impression from them) and, according to their own power and pleasure, making of the same lump one<sup>c</sup> vessel unto honour, and another unto dishonour. Others conceive this Potters-field was only an inconsiderable wast place, where sherds and pieces of broken pots were cast out in a by-corner.

§ 2. Surely it was neither great in extent or value, seeing thirty pieces of silver (the restored reward of *Judas* his treason) could purchase the fee-simple thereof; except any will say, it came at a cheaper rate, because intended for a publick and pious use, the buriall<sup>d</sup> of strangers. Here their dead corps had an Hospital, wherein their lodging and cloathing was freely bestowed upon them: and thus our Saviour, though himself a Stranger in a borrowed<sup>e</sup> Grave, by the price of his blood conferred Graves on many Strangers. As for the confident report, that the earth in this field will in forty<sup>f</sup> eight hours consume the flesh that is laid therein, yea, retaining that quality though transported into foreign Countries, (the Grave which every where hath a voracious appetite, having here as quick a digestion) my faith is neither all Wax, nor all Iron herein. To speak plainly, after long fighting against an Army of Authors affirming the same, my belief at last is taken captive by their gravity, and number, to give credit thereto.

§ 3. It was afterwards called *Aeldama*, or the field<sup>g</sup> of bloud, because purchased with the price of Christs bloud, and not (as some may erroneously conceive) because hanfelled with the bloud of *Judas* therein, when *his bowels gushed out*. The place of whose self-execution is shewn to Pilgrims, some distance hence, on the South-west of the City, where he, who had lived a<sup>h</sup> Thief to his Master, died a Felon of himself, hanged, say some, on an Elder; say others, on a Sycamore tree; a matter of no concernment.

§ 4. More

§ 4. More are we troubled, not for *Judas* his sake, (for whom two deaths were not too many) but in behalf of the Truth (which can be but one) to reconcile a seeming difference betwixt two places of Scripture about the manner of his death.

MATTH. 27. 5.

ACTS 1. 18.

And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself.

And falling headlong, he burst in sunder in the midst, and all his bowels gushed out.

We understand it thus, not that the rope breaking, *Judas* falling down thence some steep place, was paunched on some sharp pile; but, that the very weight of his body, and violence of his headlong motion (having no hopes upward in heaven, and therefore halting downward to the centre of despair) brake his belly in so precipitate a fall. Thus as Traitors, when hang'd, are by our law to have their bowels drawn out by the executioner: so *Judas* served himself, to spare others the pains to punish him.

§ 5. Fullers-field must not be forgotten, where they stretched and dried their cloaths which they had washed in the Brook of *Cedron*. But all the sope used here by men of that trade, could not scour the indelible stain of impiety out of the credit and conscience of King *Ahas*, who in the high-way of<sup>k</sup> the Fullers-field, pievishly refused a sign, which God graciously proffered unto him. And mens several behaviours in matters of this nature deserved to be mark'd. For, it was

1. Commendable in *Gideon* and<sup>m</sup> *Hzekiah*, humbly requesting a sign for farther strengthening of their weak Faith.
2. Pardonable in<sup>n</sup> *Zachariabs*, craving one out of a mixture of infidelity, therefore granted him in loving anger; his dumbness serving as well to correct, as confirm him.
3. Damnable in the *Jews*, who out of pride and presumption, in a daring way<sup>o</sup> demanded; and in *Herod*, who out of curiosity<sup>p</sup> expected a sign from Christ and therefore denied them.

But most of all in *Ahas*, in whose nostrils the very perfumes of Heaven scented ill, because proffered unto him, refusing to accept a sign so freely tendered unto him.

§ 6. East of *Aeldama*, in the valley of the Sons of *Hinnon*, lay *Tophet* (that is, Breadth) as Saint *Hierom*<sup>q</sup> expoundeth it, because there the Citizens of *Jerusalem* pent within the walls of their City, used to dilate, expiate, and recreate their spirits in the walks thereof. Pity it was that so pleasant a place should afterwards be poisoned with Idolatry, where children were offered to *Moloch*, searing them to death with his burning imbracements; of the manner whereof largely hereafter. For the present let it suffice us to observe, that *Josiah* is said to<sup>r</sup> defile this place: what I was it capable of more pollution than what it had before? Understand it, by burning of dead bones therein, he made it as offensive to the nostrils

The manner of *Judas* his death.

Fullers-field

k Isa. 7. 3. 12.

l Judg. 6. 27.

m Isa. 38. 22.

n Luke 1. 18.

o Mat. 14. 1.

p Luke 23. 8.

q *Tophet* why so called, in his comment on Jer. 7.

r 2 Kin. 23. 13.

[Mat. 5. 29.]

Place of Saint  
Steven Martyr's  
tomb.

[1 Sam. 30. 25]

[u Act. 7. 60.]

nostrils of men, as formerly it had been odious in the eyes of God. Now, as the stinking lake of *Avernus* in *Italy*, passeth in Pagan Poets for *Hell* it self: so this valley of *Ben-hinnon* (*Gebenna* in Greek) is used in the same sense by our Saviour: either because the abominable impieties here committed by the Parents; or exquisite torments here endured by the children.

§ 7. We conclude with the place wherein Saint *Steven* was stoned, being on the East of the City, some distance from what at this day is termed Saint *Steven-gate*: nigh which they shew the place where *Saul* fate, when he kept the cloaths of those that stoned him. Now, seeing by *David's* law, 'made by the Brook *Befor*, he that carrieth by the stuff, is to be equall sharer in the spoil with those that go forth to the battel; the equity of this ordinance arraigneth *Saul* guilty alike of the blood of Saint *Steven*, with those whose wardrobe he kept during the time of the execution. But, whatsoever *Saul's* share was in the murder, great was his part in the prayer of Saint *Steven*, whose petition (*Lord lay it not to their charge*) is justly accounted by Divines, a promoting means of his speedier conversion.

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Here the draught of Solomons Temple is to be inserted.

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THE  
DESCRIPTION  
OF  
Solomon's Temple.

CHAP. I.

*David's threefold preparation for the Temple.*

§. 1. **I** will not I hope be censured superstition, if at the Threshold of this Temple we fall flat in veneration of the God thereof, to guid us in the ensuing Discourse. The Subject whereon we enter is *holy ground*, may both Writer and Reader *put off their shoes*, and devesting themselves, as much as may be, of carnal corruption, com with simplicity and sincerity to the matter now undertaken.

Preface to the ensuing discourse.

§ 2. As some previous dispositions, and antecedaneous acts are required of a Christian, before he be perfectly converted, and become the *Temple of the Holy Ghost*; so some preparatory provisions were necessary to be made before the building of the Temple was taken in hand. Holy <sup>a</sup>Samuel was the first we find who stored up any wealth to this purpose; and Saul (probably invited with his example) dedicated things to the same intent. Yea <sup>b</sup>Abner and <sup>c</sup>Joab (though at deadly feud each against other) agreed both in consecrating spoils won in battel to maintain the *House of the Lord*. But David exceedeth all other, before-hand providing the materials wherewith, prescribing the pattern whereby, and purchasing the ground whereon the Temple should be erected.

Preparations made for the Temple.

<sup>a</sup> 1 Chr. 25. 28.

<sup>b</sup> *Idem*.

§ 3. First, for materials. Left he or his Son should be recounted amongst those <sup>c</sup>foolish Builders, which began and were not able to finish, vast were his preparations for this purpose, in those his too large showres

David's don-  
ble oblation.  
<sup>c</sup> Luk. 14. 30.

O o

of

of his liberality, which we may call the *former and latter rain* of his bounty on the Temple.

The former 1 Chr. 22. 14.

An hundred thousand talents of Gold, and a thousand thousand talents of silver, and of Brass and Iron without weight.

The latter 1 Chr. 29. 4. 7.

Three thousand talents of Gold of Ophir, and seven thousand talents of refined silver, given by David of his own proper Goods. Besides given by the Princes of the people, of Gold five thousand talents, and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and an hundred thousand talents of Iron.

In the first Oblation was given what they had suddenly gotten by their valour; in the latter, what they had leisurely advanced by their diligence. In the first their own, but taken from their enemies; in the latter their own, but saved from themselves: in both <sup>d</sup> Gods own, as David confesseth, who first bestowed it on them, and they now restored it to his service.

§ 4. Come we now to examine how much a *Talent*, in Hebrew *Chicbar*, did contain. Whereof in Scripture we find these generals:

1. One man could not conveniently carry two Talents, and therefore Naaman<sup>e</sup> bound two Talents of silver in two bags, and laid them upon two of his servants.
2. One man might easily bear one Talent, not only on his back, but on his head, and that not as a burden, but ponderous Ornament. Thus the Crown of the King of Ammon, afterwards worn by David, weighed a Talent, besides Precious-stones. Except any will say, that the heaviness thereof rested more on the Subjects hands, than on the Sovereigns head, who by *Grand-sergeantry* may be presumed to support the same.
3. Probably it contained more than ten thousand *Adarconim*, (or *Drams*, as our Translations render it) because in the <sup>a</sup> aforesaid Text, after entire Talents were reckoned up, these *Drams* follow as a Fraction, or broken sum, not amounting to a whole Talent.
4. The particular value thereof may be collected out of <sup>b</sup> Exodus, that every Talent contained three thousand *shekles*, or fifteen hundred ounces, which in Gold, according to three pound the ounce, amounteth to four thousand five hundred pound of English money.

According to this standard the hundred thousand Talents of Gold given by David in the first Oblation, make up four hundred and fifty millions, as an excellent <sup>c</sup> Critick hath accounted it.

§ 5. Here, as that Infidel Prince conceived, if <sup>k</sup> Windows were made in Heaven, such plenty of food could not follow in Samaria as the Prophet foretold; so more will be of the mind, that if Pluto should let open all his trap-doors, melt all his Mines into Money, so great a sum could not suddenly be advanced. This hath given the ground to their probable Opinion, who conceive that *Talent* in the first Oblation of David is there taken only for a plain or flat Plate of Gold of small value, (as anciently in

d 1 Chr. 29. 16

The value of a Jewish talent.

e 1 Kin. 5. 23.

f 2 Sam. 12. 30

g 1 Chr. 29. 7

h Exodus. 38. 25 demonstrated by Bremond de num. Jud. c. 4.

i Idem cap. 5.

Talent sometimes taken for a smaller sum.

k 2 Kin. 7. 19.

in Homer it passeth in the same acception) whilest in the second offering *Talent* is used in the exact and strict notion, according to the full value aforesaid, whose judgment is strengthened by the following arguments.

1. Surely Solomon was the <sup>m</sup>richest of all the Kings of Israel before or after him, but verily I say unto you, that Solomon in all his wealth and trienniall returns from *Tarshish*, was far inferior to David, if the Talents there mentioned were full and entire according to the first computation.
2. What is said of our Saviours deeds by way of hyperbole, that if they <sup>n</sup> were all written, the world it self could not contain the books that should be written, may be literally affirmed of Davids treasure in the first oblation. For as the silver there mentioned was ten-fold more than the Gold; so if it be allowed (what in moderate proportion cannot be denied) that the unweighed *Erass*, was ten-fold to the *Silver*, and the *Iron* to the *Brass* the whole content of the <sup>o</sup> Temple was not sufficient to comprehend so mighty a mass.
3. Though the second offering of David was far short of the first in number of Talents, yet it is beheld in Scripture as most solemn and of highest importance. At the presenting whereof greatest gratitude to God, and mutual exultation amongst men was <sup>p</sup> expressed. This insinuates that at this re-account, the *Talents* were *Talents* indeed, and though in number fewer, in worth more considerable than the former.

Wherefore though we conceive not the long life of Patriarchs a sufficient cause (as some do) to expound their age of lunar years, yet the strength of these reasons carry our belief along with them to contract the acception of talents in the first account, as is above stated.

§ 6. But to close up all concerning *Talents*: It was so great a sum, that though now so many thousands of them abounded in Jerusalem, yet afterwards in the reign of Jebojakim, one talent of gold and an hundred talents of silver, was found and felt an heavy annual taxation of the whole City of Jerusalem and kingdom of Judah to pay. Inasmuch, that he <sup>q</sup> exacted it of every one in the land, to make up the sum for the King of Egypt. So great is the difference betwixt the same place, when flowing with wealth, and when exhausted with war.

§ 7. After all these preparations made, let not Davids expression be condemned of complement, Now behold, in my <sup>r</sup> poverty I have provided for the house of the Lord, &c. as if he were like those fond entertainers, who having foraged the elements of air, earth and water for provision for their guests, still excuse their cheer for being no better. His words were indited from an humble heart, finding his deeds so far short of his desires, of Gods deserts. Thus those who have given a little to God, think

l Hier. lib. 23

m 1 Kin. 10. 23

n John. 21. 25

o See Ludovici de mensuris sacris.

p 1 Chr. 29. 9.

A talent afterwards a vast sum.

q 2 King. 23. 35

David's holy complement. r 1 Chr. 22. 14

they have given much, whilst such as have given much, know they have given but a little.

§ 8. Here it will be demanded, that seeing at the building of the Tabernacle, peoples bounty was restrained with a flat prohibition to bring in no more, why no such restraint appears at the building of the Temple, where far greater masses of metall were presented for the erection thereof. But it is answered, that moderate or competent state best became the Tabernacle, resembling the kingdom of grace; whilst the Temple was not capable of excess in magnificence, representing the kingdom of glory. No hands could contribute too much to the Type, where no heart can conceive enough of the truth, *the things which God hath prepared for them that love him*, not entering into humane imagination.

§ 9. Besides these materials, David prescribed the modell, which he gave to Solomon his son, the pattern of the porch and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the Palace of the Mercy-seat, and the pattern of all that he had by the Spirit. And it followeth not far after, *All this* (said David) *the Lord made me to understand in writing, by his hand upon me, even all the works of this pattern.* Here David for the more certainty, had a double direction, one by the Spirit, the other by writing, to stand on record in *perpetuam rei memoriam*. These two did not contradict, but confirm each other, because he who had learned his lesson most perfectly by heart, may notwithstanding sometimes have need to have recourse unto and make use of his notes.

§ 10. However herein the note of the Geneva translation is very considerable, thus glossing the Text. *For all this was left in writing in the book of the Law, Exod. 15. 40. which book the King was bound to put in execution. Dent. 17. 19.* Thus making David not by prophetical revelation, but prudentiall collection, to arrive at the knowledge of the Prototype of the Temple, by a writing, being (no new or immediate manuscript from heaven, but) the ancient Scripture, delivering the modell, and dimensions of the Tabernacle to Moses. Yet so that the dead letter in the word, was quickened and enlivened in Davids heart by Gods Spirit, teaching him to observe a general conformity betwixt the Tabernacle and Temple, yet with those due and necessary alterations, as were requisite betwixt the one a small and moveable fabrick, and the other a large and standing structure. An interpretation easier cavilled at, than confuted, because such the Analogy betwixt these two edifices.

*Facies non una duabus. Their faces neither diverse, nor the same,  
Nec diversa tamen, qualis decet esse sororum. But such as sisters very well became.*

The latter being none other than the imitation of the former with proportionable addition: as indeed what is the Tabernacle of Grace, but the Temple of glory contracted; or the Temple of Glory, but the Tabernacle of Grace dilated?

§ 11. This

Why no restraint of peoples bounty in building the Temple.  
Exod. 35. 5.

1 Cor. 13. 9.

Modell of the Temple made by David.

1 Chron. 28. 11, 12, 19.

Observe the notes in the Geneva translation.

§ 11. This pattern was imparted to David, (who had the holier, though Solomon the larger heart) and no doubt his son exactly observed the same. Yet can I not believe that Solomon was altogether so pattern-bound, as Moses, who was so confined to his instruction, that his hand might not write a letter, yea not make a flourish, more than was in his Copy: And a knop or flower in the Candlestick under or over, was a mortall transgression. More probable it is, that Hiram's fancy, (Solomons Architect) was not pressed in all particulars, but was left a Volunteer for some descants of Art, whilst for the main, he kept himself to the ground-work prescribed unto him.

§ 12. Besides materials and modell, David purchased the floor whereon the Temple was erected; a floor paved with mysteries. Here on mount Moriah, an Angel stayed the stretched-out hand of Abraham from killing Isaac, and in the same place, God stayed the sword of the destroying Angel, from slaying the Israelites with the pestilence. No place therefore more precious, more cordiall, or sovereign to build a Temple in, than this, which was twice confirmed with *Probatum est*, stamped with a double impression of Gods favour upon it. This floor David bought of Araunah the Jebusite, from whom he would not take it of gift, that hereafter it might not be said, that the Temple had no better title to the ground whereon it was built, than the meer gratuity of such a man, whom most conceive to be but a Pagan. Indeed a main matter to make a structure stand firm, is to found it on ground lawfully purchased, and honestly payed for, otherwise that floor, which for substance is a rock, will in point of right be found but a sandy foundation.

§ 13. On this place David built an Altar, giving it this large character, *This is the house of the Lord God, and this is the Altar of the burnt-offering for Israel.* Now as the heart is the *Primum vivens* in a creature; so this Altar was the first thing erected in the Temple, though for the present made of such mean matter as that hasty occasion would give leave. Here it stood many years after, even untill the brazen Altar of a firmer Fabrick was substituted in the room thereof. Either to this did Joab fly, and caught hold in vain of the horns thereof, (three years before the Temple was built) or else to some other Altar near the Tabernacle in Sion. For seeing those passages betwixt him and Solomon were transacted in the City of Jerusalem, certain it is, he fled not to the Altar as yet at Gibeon, distanced some miles from this place.

§ 14. If it be demanded why David thus diligent to provide for the Temple, was forbidden to build it; a double reason is rendered thereof. First, because he had been a man of war; and his martial reign incumbered with constant battels, afforded not a peaceable conveniency futable to such a design. Secondly, because he had shed much blood upon the earth in Gods fight, which principally related to his killing of Uriah. Say

Solomon was not so pattern-bound as Moses.

W Exod. 25. 40  
AR 2. 44  
Heb. 8. 5.

The floor of the Temple purchased by David.  
X Gen. 22. 2.  
& 12.  
Y 2 Sam. 24. 15

An Altar here first built by David.  
21 Chr. 28. 1.

21 Chr. 21. 29

Why David prohibited to build the Temple.  
1 Chr. 28. 3. &  
1 Chr. 22. 8.

NOT



not that *Solomon* also was a man of blood, having ordered the executions of *Joab*, *Shimeib*, and *Adonia*, doing it in a judicial way, not violent and murdering manner, as *David* had done. And although his serious repentance had cured the wound in his conscience, yet God suffered the scare in his credit so far remain, as to render him uncanonically, or irregular for such an employment. However, in some sense *David* may be said to have built the Temple: Namely, in Gods gracious acceptance of the readiness of his will for the performance thereof.

## CHAP. II.

*An army of workmen employed by Solomon in the building of the Temple.*

§ 1. **N**OW *Solomon* his son being a peaceable Prince, as his name imports, in his quiet reign began the building of the Temple. Thus as Criers make an Oyes to silence all noise, that men may the better attend to the Judge when beginning his Charge; so by a generall peace, the rage of all people was stilled, before God in the Oracle did begin his familiar discourse with the *Israelites*, or the foundation of the Temple taken in hand. Then *Solomon* enters on the work, employing in mount *Lebanon* a vast army of workmen, in their several distances to advance this Fabrick.

§ 2. Namely, for servile work, an hundred and fifty thousand bearers of burdens, and hewers of stone and wood. All these were strangers, *Solomon* reserving his native subjects for their purses to pay taxes, not persons to bear burdens. Secondly, for plain work; in which thirtie thousand *Israelites* were employed, yet with such alternation, that, divided in three parts, they staid one month in mount *Lebanon*, and the other two at home. Thirdly, for carved-works; herein the *Sidonians* only were used, whose exact number is not specified: But they must needs be numerous, if we may guess the men by their mouths, and their mouths by the proportion of victualls allowed them. Lastly, above all for direction three thousand three hundred were appointed (surely so many officers would suffer no drones to be in the whole hive) to oversee the rest.

§ 3. Such who admire how so many could so long be busied in such a building, would haply have wondered more, how so few in so short a time could have finished the same, had they beheld the magnificence thereof. Two great gulfs there were, which insensibly swallowed up the labours of many thousands of men. First, the want of horses in *Judea* (plenty whereof were brought out of *Egypt* towards the latter end of King *Solomon's* reign) whereupon massive timber in those mountainous countries, were managed by the main strength of men.

The

The second was a religious Criticism peculiar to this structure, all things being before-hand so framed and fitted in Mount *Lebanon*, that not so much as the sound of an *Ax*, or *Hammer* was heard in *Jerusalem*, when it came to be erected. Which exactness must needs occasion many chargeable essays and samples, before it could be attained. Nor wanted there a mystery therein, because as the moving Tabernacle typified the Church Militant; so the Temple resembled the Triumphant, where those who shall be thought worthy to be admitted into glory, shall have nothing to do, but to be admitted into glory.

§ 4. Some will say with *Nicodemus*, How could these things be, that no noise should be made at the erecting thereof? suppose but a bedstead having head, sides, feet, posts, tester, cords, and curtains fitted before, it cannot be set up without some necessary noise. Yea grant their hammers or mallets caled with some soft matter, to bribe them to silence, yet they could not be made so mute, but that the very confusion and enforcement of the air, would unavoidably advance some sound. Nor were the beams of the Temple so far in love with their mortises, as to run into them, or the mortises so fond of the beams, as to embrace them of their own accord.

§ 5. In answer hereto, some plead miracle, others exquisite Art, and several kinds of cementing, fouldering, rivetting, screwing, glewing, and other devices unknown to our age. As for the Rabbinical fancy, that *Solomon* with the blood of the worm *Thamyr* effected this matter, most will account it improbable in it self, and unproportionable to Scripture. Others distinguish on the degrees of the noise; small in comparison of so great a work, and not obstreperous to a publick disturbance. But the best interpret it, that no laborious sound was heard from the hewing or squaring of Timber, or stone, but only a more chearfull, yea melodious harmony, from the happy conjunction, and compacting of parts together, now easily matched which had been contracted before. This I am sure, that what tongue-tied tools soever were used at the erecting of the Temple, too clamorous instruments were employed at the destruction thereof, when they brake down the carved work thereof at once with *Axes* and *Hammers*.

§ 6. Besides the two gulfs aforesaid, (the quick-lands of many mens labours) it is also to be considered, that though so wise a King as *Solomon* would not burden himself with superfluous numbers, yet in this Fabrick, wherein he did personate and represent the great God of Heaven, he consulted more with his magnificence, than his frugality, not minding so much how many the building in bare necessity did require, but how many the Builders with full authority could command.

§ 7. Notwithstanding so many labourers entertained in the work, seven years was this Temple in building. Here some will behold the sanctity and perfection of the septenary number, so often occurring in Scripture, whilst we conceive this the best reason, why just seven years were

Objection about the impossibility thereof.  
d Job. 3. 9.

Several answers thereunto.

\* Rather *Schamir* said. *Tzeretum* *Ebar*. *Egecth* 3. 9.

e Plal. 74. 6.

*Solomon* consulted not with Christ.

Seven years spent in building the Temple.  
1 King. 6. 38.

The Halcion daies of *Solomon*.

The multitude of workmen.  
a1 Kin. 5. 15. &  
2 Chr. 2. 18.

b 2 King. 5. 14

c 2 Chr. 2. 10.

Two invincible gulfs to swallow mens labours.

were spent in the building thereof, because it could not be ended in six, nor accomplished within a shorter compas of time. Indeed almost twice as much time (thirteen years) did *Solomon* spend in building his own house: whereof this fair and ingenious reason is rendered by *h Josephus*; because *he was not so intent and earnest therein, as in the structure of the Temple.* It is in another case reported to the praise of *Boaz*, *the man will not be at rest, untill he have finished the thing*; so *Solomon*, during those seven years of the Temples building, did not sleep in a cessation from, nor slumber in an interruption of that work, which was intended for the honour of God. Though in erecting his own Palace, as he made it for his pleasure, so he did it at his leisure; as conveniencies would permit.

## CHAP. III.

## Of the generall dimensions of the Temple.

§ 1. **T**He length of this Temple was <sup>a</sup>sixty Cubits, (besides ten Cubits for the Porch, which compleat the whole length, seventy) the breadth thereof twenty, the height thirty. Here we may take notice of a manifest difference betwixt the Scripture and the Writer of the Jewish antiquities; both for the time wherein the Temple was built, and the dimensions thereof.

Scripture. 1 KING. 6. 1.

*Josephus* Ant. Jud. li. 8. c. 2.

Four hundred and fourscore years  
after the Children of Israel came  
out of the Land of Egypt.

Five hundred ninety and two years  
after the departure of the Israelites  
out of Egypt.

1 KING. 6. 2.

Ibidem.

The height thereof thirty Cubits. The whole height of the Temple was  
six score Cubits.

A difference which will make no impression on his Faith who hath read Saint *Peters* resolution, *We ought to obey God rather than man*; Such passages not unusuall in *Josephus*; witness when he saith of King *Jehojachim*, *being just and mercifull, of whom the Scripture* <sup>a</sup>once and <sup>c</sup>again reporteth, *and he did that which was evil in the sight of the Lord.*

§ 2. A Cubit, say some, is the length from the Elbow to the Wrist; say others, to the tip of the longest finger: some making it the fourth, others the sixth part of a man. Some allowing it a foot, others a foot and half, with whom we concur. But it is mainly material, that the Cubits of the Temple were <sup>a</sup>after the first measure; that is, according to those whereby the Ark was framed, before mens first strength and stature was abated. For as it is hard exactly to define how big men were

in

in former ages: so it plainly appears, both by Scripture and Pagan Testimonies, how much mens might is impaired, and fals short of the performances of the Ancients.

*Homer, Iliad. E.* in the Duel  
betwixt *Diomedes* and *Aeneas*.

*Virgil, Aeneid. 12.* in the Fight betwixt  
*Aeneas* and *Turnus*.

*Ὅς ἡγεμόνων ἄλλοις ἔμελλεν*  
*ἔσθ' ἔτι βέλτερόν τι· ὅς δ' αὖτε γ' ἄνθρωποι*  
*ὄψιν οὐκ ἔβλεπον.* } *Vix saxum læti his sex cervice subirent,*  
 } *Qualia nunc hominum producit corpora tellus.*

*A stone he snatch'd and threw, a stone indeed*  
*So huge, so heavy, two men now had need*  
*To heave it up, such Dwarfs our days do breed.*

However we may safely with the most moderate, make the Cubit of the first measure double to the former, and equal to our English yard.

§ 3. Say not that this allowing of several Cubits amongst the Jews was double dealing, and a flat breach of that Commandment, *Thou shalt not have in thy bag divers weights, a great and a small.* For that Ordinance only forbid the abuse of one measure, *a great* to buy, and *a small* to sell with, both being conceived of the same Standard. But to have several Weights or Measures, where the Chapman is acquainted with the difference, and the prices rated accordingly, is neither fault nor fraud at all, no more than for a Merchant to sell by two several pound weights, the one *Troy*, the other *Averdupois*, where the difference of the ounces is notoriously known.

§ 4. But this allowing the Temple to be sixty great Cubits, or as many yards, or nine score feet long; twenty great Cubits, or yards, or sixty foot broad; thirty great Cubits, or yards, or ninety foot high; (all clearly within the House, besides the breadth of the wall without) yet some will say, it answered not expectation, & the stately character given thereof in Scripture. Is this that *Fabrick* which filled the whole World with the fame thereof, which was so small in it self considered? Nothing can be magnificent, which is not *magnum*, and it must first be *great*, before it can be *glorious*. He may be pretty, but not a proper Person, who hath not bulk proportionable to his Beauty. Yea, if *Solomons* Temple were compared to some Structures and Fanes of Heathen Gods (as humane Authors give in their dimensions) it would appear as *S. Gregory's* to Saint *Paul's*, (the Babe by the Mothers side) or rather this *David's* Model would be like *David* himself standing by *Goliath*; so Gigantick were some Pagan Fabricks in comparison thereof. Indeed this Temple is termed exceeding magnificent, 1 *Chron. 22. 5.* But *Diana*, who is filled *her magnificence*, *Act. 19. 27.* seems better to deserve the title whose Temple is <sup>b</sup>laid to be four hundred and twenty feet in length, two hundred and twenty in the breadth, and sixty in the height thereof.

§ 5. To which we answer. 1<sup>st</sup> The state of *Solomons* Temple did

P p

princi-

g 1 King. 7. 1.

h Ant. Jud. li. 8. cap. 2.

i Ruth 3. 18.

The dimensions of the Temple. a 1 King. 6. 2.

b AR 5. 29.

c Ant. Jud. li. 10. cap. 8. d 2 King. 21. 9. e 2 Chr. 36. 9.

Two foot of Cubits.

f 2 Chr. 3. 3.

This no breach of the Law. g Deut. 25. 13.

Objection; Temple a Zoar or little one.

h Plin. Nat. Hist. lib. 36. cap. 14. Antw. It was a vast edifice well considered with the appearances.

principally consist not so much in the greatness, as exquisite symmetry thereof, and costly furniture therein. 2. It was abundantly big enough for the use for which it was intended, namely, to contain the holy vessels (with sufficient, yea, with large space betwixt them) and to receive such Priests as did officiate therein. For the *Holy of Holies* was accessible to the High-Priest alone, and that but once a year; and into the *Holy*, or *inward house*, came not all the many thousands of *Levites*, but only such Priests (to light Lamps, set Shew-bread, offer Incense) as by *lot* and *course* were called thereunto, as appeareth by *Zachary's* sole staying therein, whilst the whole multitude of the people were praying without. Indeed nothing of drudgery was done in the Temple, or what must require many men to manage it, it being neither handfom nor healthfull to croud much company into a covered room in that hot Country. Lastly, the great latitude and capacity of the Temple consisted in the outward Courts, inseperable parts thereof of such receipt, as to entertain multitudes of men *sub dio*, in the open air, (of the amplitude, largeness and magnificence of which Courts hereafter) equalling the greatest Buildings in the World, if Report be but reduced to the Standard of Truth, and Travellers not permitted to *stop their thumb* in their measuring of yards, overlasting in their relations.

§ 6. To return to what properly is termed Temple, the *Templum*, or covered part thereof. It was more than twice as great as the Tabernacle made by *Moses*, which (as *k Ribera* collects from the length of the Curtains, *Exod. 26.*) was but thirty Cubits in length, ten in breadth, and as many in height. Yea, well might the Temple exceed the Tabernacle in dimensions, if we consider; First, the *Tabernacle* was erected by Exiles wandering in a barren Wilderness; the *Temple* by a potent Prince, and his populous Subjects in their own peaceable Country. Secondly, the *Tabernacle* was in a manner fitted for its Foundation, to the backs and shoulders of the *Levites*, which were to carry it, and therefore might not exceed a portable proportion. Thirdly, the *Temple* mystically typified the Church Triumphant, and therefore in strength, state, grace, and greatness, was to surpass the *Tabernacle*, the moveable Emblem of the Church Militant.

§ 7. Now how the structure of the Temple stood in relation to the four quarters of the World, is not plainly expressed in Scripture, but may partly be collected from the phrase used in the Original, where the Porch is said to be set *לפני פני ה' before the face of the House*, where *before* is Eastward in the propriety of the Hebrew tongue. Hence all Expositors, Jewish and Christian, confidently place the ends or length of the Temple East and West; the sides or breadth thereof North and South, making the Porch, or entrance, on the East end, the inward House in the middle, and the *Holy of Holies* in the West end of the Temple: which several parts we come now orderly to describe.

CHAP.

## CHAP. IV.

Of the fair Porch at the entrance of the Temple.

§ 1. **T**He Porch, in Latin *porticus*, or *vestibulum*, in Hebrew *Ulam*, (which name the *Septuagint* retain) gave a stately entertainment to such as entered into the Temple. In the book of *Kings* we meet with the length and breadth thereof, but no height there mentioned: In *Chronicles* we find the length and height of it, whilst there the breadth is omitted; by putting both together we may spell the perfect dimensions thereof. Thus, those who hope for exact intelligence from heaven, must peruse, and compare all expresses dispatched thence. Yea, in the New Testament, Gods message is whole, but not wholly by one messenger; so that, what is wanting in one, is supplied in another Evangelist. This Porch was twenty Cubits in length, (according to the breadth of the house) ten in breadth, and an hundred and twenty in height, mounting tower-like above the rest, being four times as high as the body of the Temple.

§ 2. Some will say, with covetous *Judas*, To what purpose was this wast? seeing the inside thereof was but an useles vacuity, not having any bells therein, (trumpets being the only bells of the Hebrews to summon their assemblies) and that otherwise it was for no service. But know, that is not empty, which is full of ornament; nor idle, which stands both for strength, and state. If an elegant *exordium* be so usefull in an oration, to gain the ears of the Auditors; no less gracefull a fair front in a building, to win the eyes of the beholders. Nor was *Solomon* minded like many in after-ages, who cut down all top-masts from the ship of *Christ's* Church (politickly pretending a tempest, and that all is done for her safety) and make her close notted to the very keel; but, his large heart and hand cared not what he expended on the magnificence of Gods House.

§ 3. Here I cannot but admire, to see legions of learned men, extend and carry on the aforesaid height, of an hundred and twenty Cubits (appropriated in the text to the porch alone) even to the whole fabrick of the Temple, making the entire body thereof of an uniform height, equal with the porch. Where, to excuse them from inconveniences, they make the lower Temple to reach to the first loft, roof, or feeling of Cedar, over which they fancy an upper house of equal proportion, the roof whereof ranged even with the porch in height; so making a *Duplicate*, or all the rooms of the Temple to be double, one on the floor, the other in the upper story. Indeed we read in *Solomons* song of a sort of sheep *wherefore every one bare twins*, but that such gemination was here in the Temple, is altogether improbable, Scripture being silent

The dimensions of the porch.

a 1 King. 6.3.

b 2 Chr. 3.4.

\* The flying roll, *Zach. 5.2.* was just adequate to this porch, in length and breadth: twenty Cubits long, and ten broad. 2 Chron. 3.4.

Such a tower not useles. 1 Mar. 20.8.8. Ioh. 12.4.

The Temple not so high as the Porch. e Reckoned up by *Rebea de Temple*, as a weth whom scemeth to concur.

f Cant. 4.2.

i Luke 1. 10.

The Temple bigger than Tabernacle, and why. k De templi fabrica, l. 1. c. 7.

The Temple stood East and West.

l 1 King. 6.3.

g 1 King. 6.2.

of that second, or upper story, nor mentioning any use, for which it was intended, and confining the height of the Temple to just thirty<sup>8</sup> Cubits. Well therefore may we suspect some flaw, or crack in those spectacles, which represent the temple thus double, against the simplicity of the text, to the unprejudiced readers thereof.

Bede his conceit.

h In lib. quæst. in lib. Regum quæst. 12.

§ 4. To return to the porch; fair (no doubt) was the door or gate leading thereto, though very bold is the assertion of *venerable Bede*,<sup>h</sup> affirming that it was so great, that, *standing full east, the equinoctial Sun without any obstacle, did send his beams through the door of the Temple, and Oracle, into the very Ark, which was within the Holy of Holies*. But, grant the gate very great in the porch, surely the sun-shine could not penetrate so far, being intercepted by the partition. It being improbable, that the door of the Oracle was ever left open, that mysterious place being unenterable, as well for the eyes, as feet of any, save the high-Priest alone. Otherwise, needlessly was the renting of the *vail* at our Saviours passion, if the passage into the *Holy of Holies* was pervious at all times, or if the gate thereof did usually stand open.

i Luk. 23.45.

The porch how overlaid with gold. ka Chr. 3.4.

§ 5. This porch (as the words lay plain in the text) *Solomon*<sup>k</sup> overlaid *within with pure gold*. However interpreters expound these words (though next in position to the porch) rather to reach over in their relation, to other more inward parts of the Temple, conceiving it too vast and needlessly an expence, to overlay a Tower six score Cubits high within with gold. But, ill fair *covetous Commentators* on a liberal text. *Solomon* will give them small thanks for their great thrift; to spare his cost, and at once to spoil both the letter of the text, and the lustre of his Temple. We conclude it overlaid with pure gold; that is, gilded all over, but being silver within; so reconciling it to another place, where *David* is said to have provided *seven thousand talents of refined silver, to overlay the walls of the houses withall*. Thus it took the denomination of gold, from that metall which was most precious, and most visible on the surface thereof.

11 Chr. 29.4.

m Num. 11.29

§ 6. Let none here condemn me, for grudging the Temple her glory, thus debasing the gold thereof into silver-gilt. For mine own part, as *Moses* withed *all Gods people*<sup>m</sup> *Prophets*; it would not offend me, if all Gods House were *pearls*, mine eyes are not so bleared with envy, as to smart at the shining of *Solomons* Temple. But a due decorum must be observed in this edifice, and one place of Scripture must not be advanced, to depress another. And, seeing there were degrees in holiness, why not also gradations in galantry, between the severall rooms of the Temple? So that all three might be overlaid with *pure gold*; the porch with leaf, the *inward house* with plate, the *Holy of Holies* with the most refined gold of *Parvaim*.

CHAP.

## CHAP. V.

Of the Holy, or outward Temple.

§ 1. **W**E advance now from the Porch into the next room, called *Hechal* the Temple, (because the largest part thereof) as also *הבית הגדול* the greater<sup>n</sup> house, by *Tremellins* *templum antarius*, by others *interior domus*, the *inward-house*, (namely in respect of the porch) which had forty<sup>o</sup> Cubits in the length, while the breadth and height thereof was adequate to the general dimensions of the Temple.

The names &amp; dimensions thereof.

n 2 Chr. 3.5.

o 1 King. 6.17.

The foundation of the Temple. p 1 King. 5.17.

§ 2. The foundation of this Temple (as of the whole structure) consisted of *great costly hewed stones*, brought thither by the Kings<sup>p</sup> command. Here if the vulgar Latine hath *Lapides pretiosos*, we must not understand gems and jewels thereby; for, the burying of such shining beauties under ground, what had it been else, but the putting of a candle under a bushel? Besides, such are by nature too small for that service, and it was the prerogative royall of the new *Jerusalem*, which came down from heaven, to have the foundation of that City<sup>q</sup> garnished with all manner of pretious stones. Conceive *then* here stones of price, on whose polishing much cost was expended to make them no less fair to sight, than firm for substance. For, *Solomon*, who built not for ostentation but true magnificence, did not worship God only with eye-service; but was careful, that the under-ground work of the Temple should be as well specious, as strong; knowing, that the same God saw both the secret of his heart, and bottom of his house. To lesson us in our spirituall edifices, *to lay up in store for our selves a good foundation against the time to come, that we may lay hold on eternal life*.

q Revel. 21.19.

r 1 Tim. 6.19.

The thickness of the walls. (In 2 Chr. 3.4.)

§ 3. How thick the walls of the Temple were, is not expressed in Scripture. *Villalpandus* out of *Ezekiel* collecteth the breadth of the wall to be six Cubits, but how truly, I will not determin; whilst *Peter Comestor*, without giving any reason, makes the wall ten Cubits thick; more, I believe, than an Architect will allow proportionable; not to say, how many quarries of stone so much solid wall would superfluously devour. We are well assured (though insisting on set measure) it was built most substantiall of it self (had not the sins of the people enfeebled it) with breadth suitable to such an height, to which it was to be raised, and such a burden, which it was to support.

§ 4. This wall had the out-side thereof made of *stone for strength*; the middle of Cedar, for *beauty*; the in-side of gold, for *magnificence*. The Cedar was so curiously carved with imagery of *flowers*, *Palms*, and *Cherubims*, that the walls of this house seemed at the same time, a Garden of flowers, a Grove of trees, yea and a Paradise of Angels. Nor was all this *flowetry*, and other celature on the Cedar, lost labour, because

The threefold matter of the wall.

s 1 King. 5.17 &amp; 29.

con-

concealed, when covered with gold. Indeed, had such graving been either *in-laid* or *flat-work*, the superinduction of the gold had hid it, from any to behold it; but those figures being outwardly imbossed with visible prominencies, the plate of the purest and most flexible metall, applyed it self so close to each lineament in the sculpture, that it set off, and exprest the carved work with advantage, abating nothing of the cunning, and adding much to the cost thereof.

§ 5. But being here to enquire into the forms of these *Cherubims*, I am utterly disheartened with that passage in *Josephus* speaking of their shapes, *ἵσθι, ὅτι οὐκ ἔστιν ἡμῶν οὐδ' αἰσθητὸν οὐδ' αὐτὸν ὁμοίωσιν* none can conceive or exprest what kind of creatures they were. Notwithstanding, many learned men are very peremptory in assigning their shapes, but no more agreeing in their severall opinions than *Men, Women, Children, Lions, Eagles, Oxen*, are one like to another. In all which forms I finde *Cherubims* represented by severall Authours, grounding them on the vision in *Ezekiel*. Haply they assumed severall shapes, not alwayes fixt to one figure, but preferring that form for the time being, which suited best with their present service. Appearing, when sent to treat, *Men*; when to terrifie, *Lions*; when to show strength, *Oxen*; when to use swiftness, *Eagles*. But for certainty herein, the surest way, to know the fashion of these celestiall creatures, is to live and dye in Gods fear and favour; and then, shall we not only see, but in some sort be *Cherubims* our selves, in *company* fellow-commoners with *Angels* (as our Saviour saith) and sharers with them in glorious immortality.

§ 6. Of the same curiosity for carving, were the two doors with folding leaves, but made of fir-tree, and overlaid with gold, which lead out of the porch into the Temple. The workmanship of these doors, and of the wall being in all particulars so like, that when they were shut, no breach or interruption appeared in the graving, but a fair continuati on thereof. Posts of olive-tree four-square were made for those doors to turn upon.

§ 7. The floor hereof was made of boards of fir (only as stifning in the middle) and they were faced and lined with gold on both sides. So soundeth the text to the plain reader thereof, *and the floor of the house be overlaid with gold within and without*. But *Tremellius* expoundeth this *within and without*, not, *above and beneath* the boards (the seeming sense of the words) but, *in adyto quam in templo*, both *within the Oracle*, as also *without*, in this Temple or great house.

§ 8. Some will say, this was not so proper, that the pavement of the house should be as rich as the roof thereof. But this must be imputed to the poverty of nature, not affording more precious metal, seeing worse than gold was too bad for the floor, and better could not be had for the roof. Yet the foresaid pavement though of gold must be presumed plain, without any carving, otherwise the inequality of the sculpture had rendered

The severall shapes of Cherubims.  
u Ant. l. 1. c. 11. b. 8. cap. 2.

w Ezek. 1. 5.

x Luk. 20. 35.

The door leading into the Temple.  
y 1 King 6. 35.

z Ibid. ver. 33.

The gorgeous floor thereof.  
a 1 King 6. 16.  
b Ibid. ver. 30.

c Vid. ejus an. in locum.

Plain but of pure gold.

dered it uneasy to be walked upon. Here the Priests feet were taught to trample on worldly wealth; and surely, one means to move God to tread Satan under our feet, is to make a foot-stool of this *temporal* Mammon, being one of his principall baits, and most pernicious temptations.

§ 9. Windows were also made in the Temple, but how many, is not exactly specified. The fewer would serve the turn, because of the abundance of artificiall Lamps constantly burning therein. Indeed, some competent darknels raiseth devotion; for, though that *unapproachable light* which no meer man hath or can see, doth heighten, and elevate the zeal of glorified Saints admitted thereunto, yet too much outward light draweth out devotion too thin, and scatters it in the eyes, whilst a solemn darknels remands it to the heart with greater veneration. And a dark Oratory (being as it were a room hung with black against a Funerall) doth mind such as enter therein of mortification.

§ 10. These Windows come under a threefold enquiry. 1. How fashioned. 2. Whereof made. 3. Where placed. For their fashion, the originall termeth them *Scenophim atbumin*, words so variously rendered by Translators, that the windows which should lighten the Fabrick, are themselves the most dark and difficult to be understood. We stick to our last Translation of *narrow lights*; a form found advantageous, as most thrifty to collect (tunnel-like) most light from without, so most liberal to dispenſe it within with greatest conveniency. For their matter, *Rabbi Jebuda* an ancient Writer (whose judgment *Tremellius* preferreth above all others) conceiveth them of *Glass*, plenty whereof we have observed nigh *Sidon*, in purity corivall with Cryſtall it self. But *Saint Hierom* will have them *latisſed, Lignis interrasilibus, & vermiculatis*, with *worming or winding splinters of shawed wood*: in which notion the Septuagint renders them *ὀφθαλμοὶ δικτυατοί*, *windows of net work*. If so, we will be bold to conceive such wooden lathes were overlaid with gold, otherwise it was unsuitable, that when no wood appeared on the walls, it should presume to peep out in the windows. Sure I am, in the second Temple (inferiour to this in magnificence) *Josephus* reports, how a Roman Soldier set fire on a golden window. However, if one will maintain that these windows, made as much to let in air, as light, and (perchance more to let out smoak than either (caused by the constant Lamps and Perfumes) were open without any shutting at all, I see no coercive argument, to enforce his belief to the contrary, can be taken out of Scripture. Now because the Temple was compassed about with three stories of chambers, each of them, five, and all three, fifteen Cubits high, these windows in the Temple must be made above the roof of those chambers, where their high standing afforded a double benefit both of clearer light, and greater privacy.

§ 11. The roof of the Temple, finding no exception to the contrary, probably was flat, built like other houses in Judea, where men might walk

d Rom 15. 25.

Windows in the Temple.

e 1 Tim. 6. 16.

Their fashion, manner, and position.

Vid. annot. in 1 King. 6. 4. g On Ezek. 41

h De bello Jud. lib. 7. cap. 10.

The roof and covering thereof.

i Mat. 10. 27.

k In Ezekiel.  
2. par. 2.  
cap. 40.

l King. 22. 11

m Chr. 22. 14

n Pet. Hojn.  
Mtr. p. 326.

walk upon them; <sup>i</sup> Preach you (saith our Saviour) on the house tops. But if any ask, with what metall it was covered? I am not ashamed to profess my ignorance. A quere, which, by his own confession, <sup>k</sup> posed Villalpandus, propounded unto him by Isabella Arch-Dutchess of Austria, even after he had studied, the subject many years, and accounted himself question-proof in all particulars. Infomuch, that non-plussed hereat, he was fain a fresh to betake himself to his Book, and on second enquiries found out of Eupolemus, and other Authors, (Scripture being silent therein) that it was covered with Tiles of Brals (no more contradiction, than <sup>l</sup> Hornes of Iron mentioned in Scripture) which, *squamato opere*, in scale-work lay one over another. A thing not unlikely in it self, David having provided Brals in such abundance, that it was <sup>m</sup> without weight. No wonder, when we read that in Meldorp a small City of Dithmars in Denmark the ordinary Inhabitants therein cover their houses with <sup>n</sup> copper. This I dare negatively affirm, it was not covered with lead, being so drossie and impure a metall, that not one ounce thereof is mentioned to be used about all the Temple.

## CHAP. VI.

## Of the Holy of Holies.

The dimension  
of the Holy  
of Holies.

o 1 King. 6. 20

p Hemil. 14. in  
Ezek.q See Ribes  
de Templo. li. 1  
cap. 6. p. 28.The vacuity  
above the  
Oracle how  
employed.

r 2 King. 4. 27.

s John 6. 13.

§ 1. **T**His is called the Oracle, in Hebrew *Debir*, Gods Parliament-house, or *speaking-place*, also the Holy of Holies, or, the inner-house. It was in fashion four-square, the height, length, and breadth thereof equally extending to <sup>o</sup> twenty Cubits. To shew the stability, and firmness of happiness: so that place the roof where the floor was, exchange one side-wall for the other, *Cube-like* it still continued the same firm proportion. Nor is the allusion of Saint Gregory to be contemned, on the like occasion observing, that so much as the Soul ascends in knowledge of God, so much it extends in love to his neighbour; both which meeting together make a square-well-grown, and proportionable Christian. Of the same form, but far less was the Holy of Holies in the Tabernacle, namely ten <sup>q</sup> Cubits square verifying our observation, that the Temple was the Tabernacle printed in a greater Character.

§ 2 Some will demand of me, that seeing the Temple was thirty Cubits, and this Holy of Holies but twenty Cubits high, what then became of the remaining ten Cubits, reaching up to the roof of the Temple? I answer in the words of *Elisba* in another case, <sup>r</sup> The Lord hath bid it from me, and hath not told me. For the main we may be confident, that seeing Christ commanded the fragments of the multiplied loaves to be basked up, that <sup>s</sup> nothing be lost, surely no rag of room, no snip, or shred of empty space cut off from the squareness of the Oracle, was cast away as needles, but was used for some sacred service, though the particular employment thereof appears not in Scripture.

§ 3. It

§ 3. It is stily canvassed by learned men, whether any windows were in this Oracle; and topically arguments are produced on both sides.

## For the Negative.

## For the Affirmative.

1. Windows were useless therein, which was entered into but once a year.
2. The Cherubims overshadowed the Mercy-seat, shewing thereby these mysteries were intended not for sight, but secrecy.
3. This Oracle was designed for a little heaven, wherein they need no candle nor light of the Sun, for the Lord God giveth them light.
4. It was exposed to the west, or setting Sun, whose declining beams were improper for that place being the emblem of perfection.
1. A total darkness had made it rather the Truth of a dungeon, than Type of heaven.
2. The utter plateness these windows not in the Oracle, but Ha-bath or House, which properly comprehends all the structure of the Temple.
3. Uniformity to the rest of the fabrick required, that the windows in the Oracle should be correspondent to those in the outward house.
4. S. x Hierom is positive, that on three sides. South, North & West, windows were made; only deniech any in the East, or Porch of the Temple, where the door supplied the want thereof.

But leaving the Reader to the liberty of his own opinion, I conceive them too cruell, who serve the Oracle, as the Philistims did <sup>y</sup> Samson, putting out the eyes thereof, to which some necessary light in probability must be allowed, and that the high Priest therein did not annually officiate with blinde obedience.

§ 4. But grant the windows doubtfull, certain it is, that a most magnificent door of olive-tree was made out of the greater house into the Oracle, carved with Cherubims, and overlaid with gold, the lintell and sides of it thereof being five square, of the same matter and metall. As for the Cherubims of massie gold, with their severall dimensions, hereof more hereafter, in the description of the Utensils of the Temple.

§ 5. The floor was covered with boards of Cedar, overlaid with gold. But whether or no the precious stones wherewith this house was <sup>z</sup> garnished, were disposed in the pavement, or elsewhere in the walls, or roof, we are as uncertain, as we are confident those precious stones were exposed to view, and not covered (as the rest) under the gold of <sup>a</sup> Parvaim; which some, from the affinity of the word, conceive *Pern*, or *Pernana*. But, we will not be over curious in seeking for the Country, which should we discover, all the misers of our modern age, would presently flock thither, to fraught themselves with wealth. Nor is it any absurdity, to conceive, *Parvaim* might be a Country now altogether unknown, where God broached a rich vein of gold for this particular purpose; and, the structure of the Temple once ended, stopped it up again, that no other should tast thereof ever after.

§ 6. The weight of the nails used in this room was fifty <sup>b</sup> shekels of gold, which Ribes understands not collectively of them all (the most seeming sense of the text) but, that each of them severally weighed so much. I dare not say, that Solomon particularly reflected on them, in that his expression, *The words of the wise are as goads, & as nails fastened by the Masters of the assemblies*. But here the quere will be, how could they be of

Q q

pure

Whether any  
windows in  
the Oracle.t Villalp. in  
Ezek. cap. 41.  
tom. 2. par. 2.  
cap. 4.  
u 1 King 6. 4.

v Revel. 22. 5.

x In Ezek.  
cap. 41.

y Judg. 16. 21.

The doors of  
the Holy of  
Holies.Gold of Par-  
vaim.

z 2 Chr. 3. 6.

a Ibidem.

The nails of  
the Holy of  
Holies.

b 2 Chr. 3. 9

c Eccles. 12. 11



pure gold, seeing nails of such refined metall will not *drive*, but *flat*, because of the extraordinary softness, and pliability thereof? It is answered, either they were rivetted into holes fore-prepared of purpose, or else they were stified with some mixture of silver, or copper, not for cheapness, but the greater usefulness thereof. Be it here once for all observed, that, where the Utenils of the Temple are termed of pure gold, understand it so pure, as the end for which they were intended, would permit. Otherwise some necessary alloy of baser metall made them not only serviceable for, but more durable in that purpose, for which they were employed.

§ 7. A stately Vail was used as a traverse, cross the *Holy of Holies*, which Solomon made <sup>d</sup> of *blew, and purple, and crimson, and fine linnen, and wrought Cherubims thereon*. If any demand why Solomon did not rather make use of that vail of like <sup>e</sup> workmanship, which Moses had made by Gods direction, than put himself to the pain and expence of a new one? Let them know, that the former vail fitted for the *Sanctum Sanctorum* in the Tabernacle, was too short and narrow, yea, half in half too little for this purpose. Therefore, it not being princely to piece, patch, or cekt the same, another was contrived, as indeed nothing at the second hand was suitable to so stately a fabrick, wherein (as the Apostle in another case) <sup>f</sup> *Old things are passed away, behold all things are become new*. But more hereof hereafter in the Utenils of the Temple.

§ 8. One difficulty remains, where this *Holy of Holies* was placed, because the text <sup>g</sup> saith *הכבוד ה' היה שם* *be prepared it, in medio domus, in the midst of the house*, which seems to import, that the house or Temple did environ, or encompass it, and that the Oracle, like the centre, was surrounded with the circumference of the Temple. But on stricter enquiry, it will be found only a pure Hebraism, and that *in the midst* signifieth the same with *within*, as it is judiciously rendered in our translation. Thus saith David, <sup>h</sup> *He that worketh deceit shall not live in the midst of my house, that is, shall not dwell within my family*. O Lord, <sup>i</sup> saith the Prophet, *Reve thy work in the midst of the years, in the midst of the years make known*. Not insisting therein on an exact middle, but desiring it might be done only within the time and team appointed, and promised by the Prophet. So also was the Oracle prepared *in the midst of the house*, that is, within the same, as the Chancell is said to be *within the Church*, through which the high and usuall way leadeth into it.

## CHAP. VII.

## Of the Chambers about the Temple.

§ 1. Although it be repeated thrice in one <sup>k</sup> verse, that Chambers were built round about, yet because in the same place, mention only is made of the Temple and Oracle, we conceive with learned Ribera, that the

The curious Vail.  
d 2 Chr. 3. 14.

e Exod. 26. 31.

f 2 Cor. 5. 17.

How the Holy of Holies was in the midst of the Temple.  
g 1 King. 6. 19.

h Psal. 101. 7.

i Hab. 3. 2.

Chambers how round about.  
k 1 King. 6. 5.

the east end where the Porch stood, was clear, and un-chambered, having no other buildings about it, to hinder the prospect thereof. Nor, let any be moved, because that the chambers are said to be built <sup>l</sup> upon the wall, as if they were founded on the wall of the temple, *supra* being there taken for *juxta*, or *contra*, upon; or *hard by*, or *over against*, as our translation rendereth it. Thus it is in the original, <sup>m</sup> *Upon the waters of Babylon we sit down and wept*, that is, *by the waters*; as these chambers were built hard by, or leaning to the wall of the Temple.

§ 2. Three rows there were of these chambers. In the lowest, each chamber <sup>n</sup> was five; in the middle, six; in the third and highest story, seven cubits broad; and each of them equally <sup>o</sup> five cubits in height, going up from the first to the middle, thence to the highest story with *winding stairs*. The beams of these chambers did not lye in, but <sup>p</sup> rest on the wall of the Temple, the reduction or abatement whereof, narrowing in, the higher it went, afforded fir staves for the purpose. It seems, the beams were not mortised in the walls of the Temple, because the intireness of that building was not to be wounded with holes, and perforations, which in process of time might fret in, and indent into the structure it self. Speciall care therefore was taken, to preserve the wholeness and prevent all frictions in this fabrick, in some relation to the Temple of Christs body, whereof *a bone was not to be broken*.

§ 3. It is not expressed in Scripture, for what use these chambers were principally intended. Some conceive them designed for galleries, or walking-places; which to me seems too much presumption, for any to take their pleasure so near the holy place. Others will have them used for Dormitories, for such Priests to lodge in, who were in ordinary attendance about the Temple. For my own part, I conceive them employed for Repositories, wherein the holy vestments, and vessels were safely laid up, together with those of the Tabernacle, which (though not used) were here carefully preserved. For, first, the vessels of Moses his making were not aliened, or diverted to any profane service; such sacrilege being unsupportable in that age. Secondly, they were not altered, or melted by Solomon (of moe and lesser, so to make fewer, and greater Utenils for the Temple) because, the making, as well as the matter; the shape, as well as the substance of all the Tabernacle-vessels were of *divine institution*. Thirdly, they were not employed in Gods service, because (some few excepted, whereof hereafter) being calculated for the *Meridian* of the Tabernacle a less fabrick, thus set out to be too short, and smal in proportion to the Temple, as in the Vail was formerly observed. Seeing therefore they were neither aliened, altered, nor used, it remaineth they were carefully kept in these chambers, intimated in the text, <sup>q</sup> where after the finishing of the Temple, the Levites are said to bring up into it *all the vessels of the Tabernacle*. Thus graces acquired or infused into a Christian in this life, are not lost, forfeited, or cast away after death; but, preserved, perfected, and swallowed up in glory.

l Ibidem.

m Psal. 137. 1.

Their demen-sions.

n 1 King. 6. 6.

o Ibid. ver. 10.

p 1 King. 6. 6.

The vessels of the Tabernacle kept in these chambers.

q 2 Chr. 5. 4.

Fancy runs ri-  
or when spur-  
red with fu-  
perstition.  
r Lib. 7.

sa King. 6. 31.

§ 4. As for the mysticall meaning of these chambers; *Bede* no doubt, thought he hit the very mark, when finding therein the three conditions of life all belonging to Gods Church. In the ground-chamber, such as live in marriage; in the middle-chamber, such as contain; but, in the excelsis or third-story, such as have attained to the sublimity of perpetuall virginity. *Rupertus*, in the lowest chamber, lodgeth those of practi- call lives with *Noah*; in the middle, those of mixt lives with *Job*; and in the highest, such as spend their days with *Daniel* in holy speculations. But is not this rather *lusus*, than *allusio*, sporting with, than expounding of Scriptures? Thus when the gates of the Oracle are made *five-square*, *Ribera* therein reads our conquest over the five senses; and when those of the door of the Temple are said to be *four-square*, therein saith he, is denoted the *quaternion* of Evangelists. After this rate, *Hiram* (though, no doubt, dexterous in his art) could not so soon fit a pillar with a fashion, as a Frier can fit that fashion with a mystery. If made three-square, then the Trinity of Persons; four-square, the cardinall vertues; five-square, the *Pentateuch* of *Moses*; six square, the *Petitions* in the *Lords* prayer seven-square, their *Sacraments*; eight-square, the *Beatitudes*; nine-square, the orders of Angels; ten-square, the Commandments; eleven-square, the morall vertues; twelve-square, the articles of the Creed are therein contained. In a word, for matter of numbers, fancy is never at a loss, like a beggar never out of his way, but hath some haunts where to repose it self. But, such as in expounding of Scripture reap more than God did sow there, never eat what they reap thence, because such grainless husks, when seriously threshed out, vanish all into chaff.

§ 5. For the rest, we refer the reader unto our Map, wherein he may observe a *double Alphabet* for his direction. One of *Roman letters*, presenting only such things in the building of the Temple, as are infallibly founded on the words of the text. The other of *Italian*, relating to such additions, which, to compleat this fabrick, are taken out of Traditions, Rabbins, Fathers, and learned mens conjectures. We thought it unfit, to confound these together in the same character, being so distant in their own natures. The Apostle Saint *Paul* varies his phraze, when delivering his prudentiall advices, from his style, when enjoyning, what he had from divine inspiration. In the former, *To the rest* *speake I, not the Lord*: In the latter, *I command, yet not I, but the Lord*. It had therefore been impudent presumption in us, not to have observed a difference in this our description, berwixt immediate divine dictates, and humane (probable, but fallible) collections.

et 1 Cor. 7. 12.

in ibid. ver. 10.

Here the Map of Solomons Courts is to be inserted

Stephano Bolton Civi Londinensi. T. R.  
Hinc glimex velum vir ingenue. quantos sumptus  
Solomon fecit in hanc Strucluram. cuius vel  
umbra non est velo Definatione. n. Clie in me  
Mamificentie tanti confitit.



377  
pag.  
ATRIA  
Templi  
Solomonis



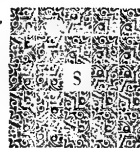


THE  
COURTS and UTENSILS  
OF  
SOLOMONS TEMPLE.

CHAP. I.

*Of the Court of the Priests.*

§ 1.



So much for the Diamond it self, the covered Temple, come we now to the Ring wherein it was set, the Courts which encompassed it. Herein we meet with much difficulty, arising partly from Gods silence, (speaking little in Scripture of the present subject) partly from mans loquacity, whose fancies without warrant from the word, are as copious as different in describing the Courts of this Temple. But that which makes the matter in hand more intricate is, because learned men confound *Temples*, and *Times*, ascribing those Courts to *Solomons*, which only belonged to the second Temple, at, and after the time of our Saviour. Thus, as country Painters make the *nine Worthies* (not according to the garb of those ancient ages wherein they lived) with bands and cuffs according to our modern fashion; so some Jewish writers (*Josephus* himself being not wholly free from this fault) shape the Courts of *Solomons* Temple, not after their true form in the old Testament; but as the second Temple adorned by *Herod*, stood modelled in their own days.

§ 2. We read of *Jacob*, that he set his own sheep three days' journey from the flocks of *Laban* his father-in-law, so sufficiently to distinguish their severall flocks from making quarrels by meeting together. A greater distance divides the two Temples, there being no less than seventy years betwixt the destruction of the one, and erection of the other. Enough in probability to prevent all mistakes, which might arise from huddling

The difficulty of the present subject, with the causes thereof.

III consequences of confounding the two Temples.  
1 Gen 30. 35.

ludling them together. I wonder therefore the more at this marvellous agility, who so easily can leap over this great gulf of time, and who by confounding the two Temples, and making many things common to both, of the two perfect molds, compose one no better than a monster. That we run not on the same Rocks, we will carefully observe their severall properties, insisting only on such things for the present, as were peculiar to *Solomons* fabrick, confining our selves to Scripture instructions: as knowing that the judicious palat will prefer a drop of the sincere milk of the word, before vessel full of Traditionary pottage, representing of the wild gourd of humane invention.

The fashion of  
a Court.

§ 3. A Court, in Latine *Atrium*, Greek *αὐλή*, Hebrew *חצר* Chatzer, ac-

ording to archi-  
tecture consist-  
eth of two prin-  
cipall parts,

1. An open space in the middle (properly called *ca-vedium*, quasi *cazum edium*) exposed to wind, and weather.
2. A covert on the sides thereof (termed *porticus* and *ambitus*) whither in heat or rain men might retreat for shade, or shelter, like the cloisters about the Royal-Exchange in London.

The premised of the fashion of a Court in general, *Solomon* made two of them on the east of the Temple, one called *חצר חכמים* Chatzer Chachamim, or the inner Court (in *Chronicles*, the Court of the Priests) built with three rows of hewn stones, and a row of Cedar beams. Understand three rows, not collaterally in thicknes, all abreast on the floor, and the Cedar for ceiling within, (as *Richardus* will have it) but three subordinately in height, one upon another, with Cedar beams (as lightest, and therefore uppermost) for a *tarras* on the top thereof. This is all that Scripture acquaints us with, concerning the fabrick of the inner Court. For, that each row of stones therein was of a different colour, as *Lyra* affirms, is but a fancy of his own. Such variation of colours I believe in *Josephs* coat, and *Thamars* garment, because Scripture hath affirmed it: not here, where no warrant out of the word for such an assertion.

§ 4. Probably certain ascents led hither out of the outward Court, and hence into the Temple. For, besides the frequent phrase of going up into Gods house: it was proper that the Temple, as in holiness, so in height should be distanced above her Courts (as they one above another, and both above common ground) were it but to mind such as approached thither, with the mounting of their bodies to elevate their hearts in devotion. But, how many these stairs or steps were is uncertain, though some will have them fifteen, according to the number of the *Psalms of Degrees*, sung, as they affirm, by the Priests in their ascent to the Temple.

§ 5. This inner Court, or Court of the Priests was proper only for the Priests to enter into. Yet probably the common people made a tumultuous incursion into it, when stoning *Zachariah* at the command of King

h 1 King 6.36.  
e 2 Chr. 4.5.  
d 1 King 6.36.

c Vid. Levam  
in beam.  
f Gen 27.9.  
g 2 Sam. 13.18

Degrees in  
this Court.

People muti-  
nously pressing  
into the Priests  
Court.

King *Joash* in the Court of the house of the Lord, even betwixt the Temple and the Altar. As if the Antiperistasis of two eminent holy places on both sides of them, had intended and emboldned their cruelty, and profaneness. Wherefore, his last words, the Lord look upon it, and require it, speak not so much revenge of his own death, as zeal to Gods honour, that he would vindicate the profanation of so holy a place. This I conceive one cause why the Prophet pointeth the Priests the particular place, to weep betwixt the porch and the Altar, so by their sorrow to avert Gods judgments from their nation, for this foul murder by their Ancestors committed therein.

h 2 Chr. 24.21

i Mat. 23.35.

ka 2 Chr. 24.22

l Joel 2.17.

## CHAP. II.

Of the great, or outward Court.

§ 1. **W**hereas *Solomon* is said to have made the Inner Court of the House of the Lord; by the rule of relation, an outward Court is thence next inferred. But to clear it more, express mention is made thereof 2 *Chron.* 12. 9. where, besides the Court of Priests, he is said to have made the great Court, and doors for the Court, and overlaid the doors of them with brass. This Court in Hebrew is called *Azarab*, rendered by *Momannus atrium auxilii*, from *Azra* to help, because God there answered his peoples prayer by his gracious assistance afforded unto them.

The severall  
names of this  
Court.

\* 2 Chr. 4.9.

§ 2. Well might this be termed the great Court, seeing large (though uncertain) were the dimensions thereof, an hundred Cubits square at the least. But what was this to contain all Israel therein? *Philip* speaking of five thousand to be fed, *Two hundred penny worth of bread, saith he, is not sufficient for them, that every one may take a little.* But, grant this Court two hundred Cubits square (more than the place will allow) this would afford but few inches for a mans body to stand in, except the ground was here (as the loaves) miraculously multiplied. We therefore conceive, that the people of the land were successively admitted to this place, otherwise impossible to contain them. Ascents, or stairs did also lead into this Court, but how many is not known; surely they were low and little, short and easie, to be climbed up, otherwise the cattell brought thither to be sacrificed, could not conveniently clamber over them.

Certainly  
large, how  
large uncer-  
tain.

m John 6.7.

§ 3. This Court was by successive Kings (especially *Hezekiah*, who cased the pillars thereof with silver) improved to more beauty, than it had in the days of *Solomon*. Some will say, this was a disparagement to the perfection of *Solomons* work, as if he had left any defects, or defaults therein, to be amended by others. Were not his structures, as his discoveries, compleat? for, Who is he that will come after the King in things? It is answered, the outward Temple was, in the appendent Court thereof, capable

This Court  
bettered by  
succeeding  
Kings.  
n 2 King. 18.16

o Eccles. 1.2.

capable of more cost and expence, to make them both bigger, and braver; though the covered Temple was *semel & semper, at once and for ever perfected*, afterwards admitting of no new addition, when *Solomon* had finished it. Surely God granted not such a Monopoly to *Solomon* alone to ingross all honour to himself, so that no reserve was left for posterity, no bottom for their bounty to build on in after ages, to testify their gratitude to Gods goodness. Some accessions therefore might be made (though not to the vitall parts, as I may say) to the out-lins of the Temple. It is the privilege not of the house of God, but of God himself, to be perfected, as that nothing can be added unto him.

§ 4. But others will object, that this was a presumptuous innovation in *Hezekiah*, seeing the Courts of the Temple, and all things therein were framed according to the divine pattern *David* left to *Solomon*, for him to overlay those pillars with silver, which *Solomon*'s wisdom, following Gods platform, was pleased to make plain. But, let such know, that he swerveth not at all from the proportion of the Copy, who only gilds, or colours the letters therein. *Hezekiah* for the main kept himself to the former fabrick, not altering, but adorning the same. The worst was, that afterwards he cut off the silver again to purchase the favour of *Senacherib*. Better had those pillars been left naked, than thus to be clothed, and then to be stript of their costly coats. For, though (as some scornfully may scoff) there was no danger of their caroling cold when thus disrobed; yet the beauty of those pillars were thereby much impaired, looking ruggedly when again uncased, besides the inexcusable sacrilege therein committed, whereof hereafter.

§ 5. We must not forget the *entry*, leading from this Court to the Kings Palace, through which the Kings of *Judah* had at pleasure a private passage into the Temple. This continuation of the Kings to Gods house, shewed the mutuall intercourse which ought to be betwixt Polity, and Piety; as also that Princes (besides their set, solemn, and publick addresses to God by prayer) must have their secret recourses unto him, in their occasional devotions. It was first made by King *Solomon*, and then so stately a structure, that amongst other things, the Queen of *Sheba* was ravished with admiration at the sight thereof, when she beheld the ascent by which he went up into the house of the Lord. And yet afterwards it was made more magnificent, when terraced on both sides with Pillasters made of those *Almuggin* trees which she presented to *Solomon*; which, if odiferous, (as some will have it) made that passage as sweet to the smell, as specious to the sight. Wicked *Abaz* turned this entry from the house of the Lord, for the King of *Assyria*, that is, as *Tremelius* will have it, stopped up, or diverted that passage, fearing, lest through it the King of *Assyria* should out of the Temple suddenly surprize the Kings palace. I conceive this done not for fear, but in favour of the *Assyrian* King, *Abaz* hereby cutting off all connexion, and dependence

of

of his Palace to the Temple, and utterly renouncing all relation to true Religion, so the more to confirm this friendship with that heathen King, begun on a new account, and grounded on pure principles of Idolatry. At the same time he turned out also the covert of the Sabbath, which they had built in the house, by which our forsaide Author understands, a place erected for the shelter of such Priests as officiated on the Sabbath.

§ 6. As for their tradition who report *Solomon* to have written on the walls of the Temple, sovereign Receipts against all diseases, which *Hezekiah* afterwards is said to rale out, because people placed too much confidence therein, to the prejudice of divine providence, I listen to both as Rabbinicall fables. Surely such medicines (if any there prescribed) proved uneffectual to cure *Asa*'s gout, *Foram*'s dysentery, *Uzziah*'s leprosie, asindeed no art can crave longer time, when death calls for the present payment of the debt to nature.

## CHAP. III.

## Of the Gates and Porters of the Court.

§ 1. Heaven bath only one, and that a narrow gate leading thereinto. But severall fair gates on all sides, gave entrance into the Courts of *Solomon*'s Temple. Some of them to us of certain, others but of conjectuall situation. Of the former were,

1. East-gate, where *Shelemiah* was Porter. This gate was set in the front, leading directly to the Temple, and therefore King *Joram* rebuilt it, mounting Monarch-like above the parity of other ports, that it became higher than all the rest, yet met with no zealot to humble it, for aspiring above its fellows.
2. North-gate, where *Zacharias* his son was Porter.
3. South-gate, attended on by the sons of *Obed-Edom*. The house of *Asuppim* (rendered by *Hierom* and *Pagnine* a counsell-house, by *Tremelius* *Ærarium*, the Treasury) was for conveniency united to their charge. A place, probably of entrance, certainly of consequence, as needing a constant guard about it.
4. West-gate, where *Shuppim* and *Hofab* were Porters. To them also longed the gate *Shallecheib*, by the causway of the going up, understand thereby that stately ascent made by *Solomon*, out of his own Palace into the Temple.

But besides these four, which respected the cardinall winds, we meet with other intermediate gates, whose accurate position is uncertain. Never did the blinded *Sodomites* more groap for *Lois* door in the dark, than learned men are puzzled to find the gate of *h Sur*, (elsewhere cal-

R r

led

*Hezekiah* excluded from innovation.  
p1 Chr. 28. 11  
12. 19.

gaking. 18. 16

Private passage from the King's house into the Temple.

1 Chr. 10. 5.

2 Chr. 9. 1.

1 Chr. 10. 1.

2 Chr. 16. 18.

Wise men on in locum.

2 Kin. 16. 18

A Rabbinicall Tradition.

Four principal gates.  
2 Mac. 7. 14.

1 Chr. 26. 14.

2 Kin. 15. 35  
2 Chr. 27. 3  
Vide Tremel. in loc.

1 Chr. 26. 14.

1 Chr. 26. 15.

ibidem.

1 Chr. 26. 16.

g Gen. 19. 11.  
12 Kin. 17. 9.  
12 Chr. 23. 5.



led the foundation-gate) where at the coronation of King *Josiah*, a tierce of *Levites* were awarded to wait, by order from *Jehojada*. Tremellius not improbably conceives it the same with the East-gate. As for the New-gate<sup>a</sup>, wherein *Baruch* publicly read the book of *Jeremy*, I am confident it was one of the four principall gates. only repaired, enlarged, or adorned with new buildings. <sup>1</sup>*Parbar* seated on the west must not be forgotten (whether Porters lodge, Priests-vestry, or place wherein sacrificing instruments were laid up) having something of the nature of a gate therein, because two porters daily attended it. Say not, it was suspicious, that so small a Court would run out at so many gates, which surely were no more than just proportion and uniformity did require.

§ 2. The Principall office of Porters was to secure the gates, providing for the peace and purity of the Temple and service therein. These in all were four thousand, thus daily disposed of; Eastward, six; Northward, four; South ward, four; at *Asuppim-gate*, two; and two, Westward; at the Causeway, four; at *Parbar-gate*, two; four and twenty in all. An eminent number in Temple service (so many the fingers<sup>a</sup>, and the several courses of the Priests) to which the four and twenty Elders in the Revelation have some allusion. Their service was, as well nocturnal, as by day: <sup>1</sup>*which by night stand in the house of the Lord*.

§ 3. Here let others dispute whether the Porters places were merely ministeriall, (or servile rather) or also partly judiciall, with some admittive, and exclusive power to take cognizance of the cleanness of such persons as did approach to the Temple. Otherwise, they were easily qualified for their office, rather bigness than brains commending men generally to such employments. Secondly, if they were intrusted with any such authority, let others enquire, by what means they made discoveries of peoples uncleanness, finding no oath *Ex officio* which they could lawfully tender to any to betray themselves, though otherwise some secret pollution might be concealed, the parties themselves being only privy thereunto. Lastly, let them discuss, whether these Porters were afterward advanced to higher places, or only (as the doors wheron they attended turned round on their hinges) moved alternately in their own sphere, without possibility of any farther preferment. If the latter, it is strange that the worthy parts of *Zachariah* his son Porter Northward, commended in Scripture to be a <sup>1</sup>*wise Counsellor*, should be imprisoned in so narrow a profession. And yet his employment (though the meanest about the Temple) was honourable in it self, if well executed: witness holy *David* his choice, *I had rather be a door-keeper in the house of my God, than to dwell in the tabernacles of wickedness*.

§ 4. Now notwithstanding all the care of the Porters to the contrary; some (not going through the gates, but over the walls) made bold to lodge and live with their whole families within the verge of the

Temple

Temple. Yea, the sparrow <sup>1</sup>*bath found an house*, and the swallow a nest for her self, where she may lay her young, even thine Altars, O Lord of hosts, my King, and my God. By Altars understand the Courts and buildings about it, otherwise the Altar it self (fitter for Salamanders than Sparrows) was too hot a climate for their habitation. Birds, we see, may prescribe an ancient title to build in our steeples, having time out of mind taken the same privilege in the Tabernacle, and Temple. Yea *David* in exile debarred access to Gods publick service, doth pity his own, and prefer the condition of these fowls before him. And, although no devotion, (whereof they were incapable) but the bare delight in fair fabricks brought them hither; yet, we may presume (according to their kind) they served God better than many men in that place, chirping forth Morning and Evening praises to the honour of their Maker. To take our farewell of these Porters, wicked *Ahaz* gave them a *Superseas* from their office, in that long Vacation wherein he <sup>1</sup>*shut up the doors of the house of the Lord*, so obstructing Gods mercy against himself.

#### CHAP. IV.

Of the Chambers, and Treasuries about the Court.

§ 1. The Porches, or Cloisters beneath were built with rooms above; if not round about the Courts, certainly over the intervals of the gates. Such places were employed, partly for chambers for Priests to lodge in, partly for Treasuries, wherein consecrated things were deposited.

§ 2. Amongst the former, most remarkable was the chamber of *Gemariah* the son of *Shaphan* the Secretary, wherein <sup>1</sup>*Baruch* read the book of *Jeremy*, which afterwards was burnt by *Jehojakim* King of *Judah*. When though some (disenters and disswaders) amongst all the Courtiers no mourners appeared at the funerals of this book, it being expected, they should have been as cruell to their cloaths, to <sup>1</sup>*rend them for sorrow*, at the sight of that double martyrdom of that innocent Volume, first cancelled with a pen-knife to pieces, then afterwards burnt to ashes. But the flame which did burn the book, did but burnish the truths written therein; Yea another *Phoenix* arose out of the ashes thereof. *Baruch* transcribing another roll <sup>1</sup>*with the same and many like words added beside*. Thus wanton children by breaking their parents old rod, give them only the occasion to make a better, and bigger in the room thereof.

§ 3. Next we take notice of the chamber of *Nathan Melech* at the entering of the house of the Lord, by which stood those statues of horses dedicated to the Sun by some Idolatrous Kings of *Judah*, which *Josiah* de-

R r 2

stroyed

k Jer. 26. 10.  
& 30. 10.

1 Chr. 26. 18

The number  
and office of  
the Porters.

m 1 Chr. 25. 5

n 1 Chr. 25. 32

or Chr. 24. 18

p Revel. 4. 4.

q Psal. 134. 1.

A credible quote  
concerning the  
Porters  
places.

r 1 Chr. 26. 14

s Psal. 84. 10.

t Intruders into  
the Temple  
without the  
Porters leave

r Psal. 84. 3.

u 2 Chr. 28. 24

Chambers and  
Treasuries  
over the  
Porch.

The Chamber  
of *Gemariah*  
wherein *Jeremias*  
book  
was read.  
a Jer. 36. 10.

b Ver. 24.

c Ver. 32.

Chamber of  
*Nathan Me-*  
*lech*.  
d 2 King. 23. 11

e Plal. 19. 5.

f Xenophon li. 8  
Kings. xxi. 11.  
g Psal. 11.

stroyed. What! was the Sun, which <sup>e</sup>rejoiceth as a Giant to run his course, ever so tyred as to need hacknies to carry him to his journys end? Oh no, but the *Jews* plundered this piece of Idolatry from the *Persians*, who <sup>f</sup>offered horses unto the Sun, and <sup>g</sup>*Ovid* renders some reason thereof,

*Placet equo Persis radiis Hyperionis cinctum,  
Ne deus ceteri ultima tanta Des.* } *Horse to the beamed Sun's the Persian gift,  
Slow sacrifice ill fits a God so swift.*

Now the *Jews* counting it too gross Idolatry to sacrifice natural horses to the Sun, erected artificial ones in honour thereof.

§ 4. Another eminent chamber, was that of the *Sons of Hanan*, <sup>h</sup>which was by the chamber of the *Princes*, probably on the one hand, which was by the chamber of *Maaseiah* the son of *Shallum* the keeper of the door, on the other hand thereof. Here *Jeremy* in vain solicited the *Rechabites* to drink wine, observing the instructions of their Ancestors therein; as also in their constant dwelling in <sup>i</sup>Tents, so to entertain all turnings of the times, with less trouble to themselves. Provident birds, only to perch on the boughs, not build their nests on that tree, which they suspected would suddenly be cut down, foreseeing perchance the captivity of *Babylon*. Indeed, in all fickle times (such as we live in) it is folly to fix on any durable design, as inconsistent with the uncertainty of our age, and safest to pitch up Tent-projects, whose alteration may with less loss, and a clear conscience comply with the change of the times.

## CHAP. V.

*That Solomon made no more than two Courts on the east of the Temple.*

No more than  
two outward  
Courts made  
by Solomon.

§ 1. **A**lthough many learned Authors make four, and some more Courts about *Solomons* Temple, yet the following reasons persuade me, that these two Courts formerly described by us, were all which were of *Solomons* original foundation. Because,

1. Mention is made of no more in Scripture, either in the book of *Kings*, or *Chronicles*, where his buildings are particularly described.
2. *Manasseh* is said to have built Altars for the host of Heaven in the two Courts of the house of the Lord. Probably, had there been any more, his profaneness would have found them out, no place being privileged from his Idolatry.
3. The narrowness of the place, as it was in *Solomons* time, admitted of no more Courts, such was the precipice thereof on all sides.

This last is confessed by <sup>b</sup>*Josephus*, whose words deserve our heeding to clear the matter in hand; *The Temple was built upon an hard mountain, & at the first the plain on the top thereof was scarce sufficient to contain the Temple, & the Altar, the circumference thereof being steep & shelving. But when King Solomon who built the Temple, had compassed the east part thereof*

with

with a wall, he also placed a Porch upon the rampire, and so, many ages after it lay unfenced on the other parts, untill the people every day bringing earth thither, at last made it plain and large enough. Inasmuch that the Temple extant in the days of *Josaphat*, had a threefold wall about it, and other courts built on that forced ground, which industry had added thereunto. See here the small compass of the Temples floor at the first founding thereof. So that those who in *Solomons* time make more Courts about it, must build them in the air, facing the earth (such then the scantiness and steepness thereof) afforded no bottom for the building of such imaginary fabricks.

§ 2. But shewd objections are brought to the contrary, by such who, in *Solomons* time, make more than two Courts by us described. No doubt (say they) he observed *David's* instructions, who by the Spirit gave him the pattern of <sup>c</sup>all the Courts of the house of the Lord, which he meant to make. These therefore at the least must needs be three, seeing *All* (as <sup>d</sup>*Aristotle* observe) can not in proper language, be predicated of a lower number.

§ 3. *Answ.* I touch the words to read in the vulgar Latine, & omnium que cogitantur in eorum, though no such thing appears in our translation founded on the original, where *David* is said to deliver to *Solomon* the pattern of all that he had by the Spirit, of the house of the Lord, of all the chambers round about, &c. This third Court therefore in *Solomons* time, was but a groundless fancy.

§ 4. *Object.* Another Court must of necessity be allowed on the west of the Temple, or else (which is altogether improbable) the Holy of Holies lay open, unfenced, and common to the City.

§ 5. *Answ.* The same was sufficiently fenced, and severed from the City with the precipice of the place, barring all access, and the Temple on that side surrounded with ambient air in the concavity of the vally. If besides this, any artificial wall encompassed the Temple on the west, the distance between it and the Temple may be counted a passage, but amounted not to the spaciousness of a Court.

§ 6. *Object.* Good Authors, *Bede*, *Cassiodore*, *Comestor* and *Tostatus* confidently add, *Atrium Faminarum*, or, the *Womens Court*; where their sex severally by themselves attended their devotions. Nor is it probable they were mingled with men, seeing the Prophet speaking of a solemn humiliation, *They shall wall* (saith he) *the family of the house of David apart, & their wives apart, the family of the house of Nathan apart, and their wives apart.*

§ 7. *Answ.* This place cited out of *Zachary* was spoken after *Solomons* Temple was demolished, and *Zerubbabels* erected. Such separation of sexes in several Courts in the first Temple hath no foundation in Scripture, but rather thence the contrary may be collected, that all sexes and ages promiscuously met together; for *Jehosaphat* is said, to have stood in the house of the Lord with their little ones, their wives, and their children.

How

Object.  
David at least  
prescribed  
three Courts.

f 1 Chr. 28. 12

g Lib. 1. de Ca.  
p. 1.

h 1 Chr. 28. 12

Court on the  
west.Some make a  
womens  
Court.

i 2 Chr. 12. 12.

The womens  
Court not  
grounded on  
Scripture.k 2 Chr. 20. 5.  
1bid. ver. 13.

*Ezekiel's Temple had moe Courts.*

*But was not the same with Solomons.*

*Some collected another Court out of Josephus.*

*In Ant. Jud. l. 8 cap. 2.*

*n Ezra 3. 12.*

*A third Court might afterwards be added.*

*o 2 Chr. 20. 5.*

*p 2 Chr. 23. 6.*

*q Ibid. ver. 5.*

However it may be that there was anciently, a partition of the outward Court per clathros & cancellos, with bar or lattice-work, into two parts, and so the woman (though in the same Court) might be severally by themselves.

§ 8. Object. There were moe Courts, three at least, in *Ezekiel's Temple*; which, as *Villalpandus* will have it, in all particulars was the same with *Solomons*.

§ 9. Answ. Confessing some generall conformities, we deny, not only the identity, but exact similitude betwixt them. It is against the nature of a Prophecy to have a retrograde motion, to bring things backward, and raise the ghosts of buildings departed, which rather looks forward, presenting things to come. *Ezekiel's Temple* had not the same body with *Solomons*, but greater, and moe were the parts and members thereof; as in due time, God willing, we shall make it to appear.

§ 10. Object. *m Josephus* a learned Jew living in *Jerusalem* seems to add another, *Atrium Gentium*, the Court of *Gentiles*, or unclean persons.

§ 11. Answ. The place quoted out of him to this purpose, will scarce bear the collection of new Court from it. However *Josephus* was none of those *aged men*, who remembering the magnificence of *Solomons*, wept when the foundation of the second Temple was laid before their eyes. I mean he was no eye-witness of the first and old Temple, (being born five hundred years and more after the dissolution thereof) and only spake of it, either by tradition, or conjecture, and therefore his authority of no such strength, as to command our belief. Besides, he seems to have forgotten what formerly we cited out of him, for the narrowness of the place, not admitting moe Courts in *Solomons* time. However, his eyes were so dazed with long looking on the second Temple extant in his age, that he conformeth thereunto, and confoundeth therewith *Solomons* Temple, if making any moe Courts than two therein.

§ 12. However, I dare not deny, but even this first Temple, after the death of *Solomon*, might by succeeding Kings have another Court added thereunto; namely, when by art, industry, and great expence they had raised up the valley, and gained more ground to the mountain of the house, which was so small at the first. Hereof we finde a double insinuation in Scripture:

1. One, when *Jehoshaphat* is said to stand in the house of the Lord before the new Court, which probably about his reign, was added to the ancient fabrick.
2. Another, when at the coronation of *Josiah* *Jehoiada* gave order that the Priests alone should come into the house of the Lord (meaning the inner-court thereby) whilst the people should be in the Courts of the house of the Lord, the plural number there importing two Courts at the least, at that time belonging to the Temple, into which the common people had free access. But herein nothing can be positively concluded.

Where.

Wherefore, as *Josephus* saith, though Priests, yet because they found not their names recorded in the Register, were therefore removed from the Temple, and substituted one with *Orim* and *Thunim*, should arise to decide the controversy: so we suspend this third and new Court, as doubtfull, in our descriptions, untill some infallible Judge, on better evidence than we can produce, shall clear the title thereof.

*1 Ezras 2. 58.*

## CHAP. VI.

### Of the Pillars in the Porch of the Temple.

§ 1. God at the first creation, having finished the elements, and essentiall parts of the world, did afterwards furnish them with creatures suitable thereunto, no vacuity being left: so that rather than any thing should be empty, any thing will fill it. *Solomon* in like manner, having ended the main rooms of the Temple, in the next place made the furniture thereof, wherein every vessell was pregnant with heavenly mysteries; so that what the Apostle saith of the languages in the world, none of them are without signification, was true of the smallest utensill in the Temple, speaking much holy matter, had we ears to hear, and hearts to understand it.

*The expressive utensills of the Temple.*

§ 2. We begin with the Porch, where the two great brazen pillars were set up, each of them twelve Cubits in compass, (bearing a little more than four Cubits in Diameter) four fingers thick of solid metall, and the rest hollow within, some difference appearing in the measure of their height, variously presented unto us.

*a 1 Cor. 14. 10.*

*The different dimensions of the Pillars reconciled.*  
*b 1 King. 7. 15*  
*c Jer. 52. 21.*

1 KING. 7. 15. Also he made before the house two Pillars of brass of eighteen Cubits high a piece.

1 CHRON. 15.

Also he made before the house two Pillars of shittim of five Cubits high.

1. To reconcile these, some have recourse to severall Cubits, common, or great; of the first measure conceiving the former mentioned in Kings; the latter (which were twice as big) intended in Chronicles.
2. Others understand the bare shaft of the Pillars to be eighteen Cubits high, besides the Chapters above, and Basis beneath them: the former being five Cubits, and the latter so many as made the total number thirty and five.
3. A third sort most probably conjecture, that in Chronicles the height of both Pillars are counted together.

*d 1 King. 7. 16*

*e Ribera de iis quas erant in Temp. l. 2. ca. 11*

Where if any object, that eighteen and eighteen Cubits make thirty six, one more than the number in Chronicles; *Ribera* conceives that so much only as appeared of these pillars are summed up, each of them having half a Cubit of their shaft lost in their height, as running in, and hid in his Chapter grafted upon it.

§ 3. The

These chapters show a-  
dorned.

f Prov. 25. 11.  
g 1 King. 1. 19.

h Luk. 12. 27.

i Judg. 16. 27.

k Mat. 23. 6.

The Pillars  
not wholly  
hid.  
l John 7. 4.

The meaning  
of the Pillars  
names.  
m 1 Kin. 7. 21.

n Mat. 8. 2.

What they  
physically re-  
presented.  
o Gal. 2. 9.  
p Revel. 3. 12.

q Revel. 1. 10.

§ 3. The chapters of these pillars were curiously adorned with *net-work, chain-work, & rows of pomegranats*. These were but apples of brals, whilest words spoken in due season are far more precious, being like those of gold in pictures of silver. Lillies also were made on the top of these Chapters, wherein though Hiram might imitate the fashion of those flowers, no art could counterfeit their colours, seeing he who set him on work, even Solomon himself in all his glory was not arrayed like one of these. These pillars set in the porch did not like those two in Dragons Temple support the main fabrick thereof, nor was any burden born by them, but were only (like brazen Andirons in great mens chimnies) for ornament. Let none say unto them as the master to the men in the market place, *Why stand ye here all the day idle?* seeing they were usefull in their kind, and contributed much to the beauty of the Temple.

§ 4. Others will say, these pillars were ill placed, because obscured in the porch, where few did behold them. His kindred said to our Saviour, *There is no man that doth any thing in secret, and he himself seeketh to be known openly*. Had Solomon for his credit intended to make the Temple appear glorious, he should not so privately have concealed these pillars in the Porch.

— *Occulte non gratia magna columnæ.*

Better had they been set like the Colossus at Rhodes, or the two Columns before Saint Marks in Venice, *sub dio*, in the open air. But here we must know, first, that Solomon intended his Temple, not so much to be seen, as to be glorious. Secondly, the door leading into the Porch, being exceeding broad, and high, these pillars were not wholly concealed, but a great part, if not all of them, was exposed to publick view through the door of the Porch.

§ 5. The Pillar standing on the right hand in the<sup>m</sup> Porch was called *Jachin*, that is, *he will establish*; and the door on the left side *Boaz*, that is, *in him is strength*. Pity without power will be but lame to help us; Power without pity will be but deaf to hear us; whilest both together make a comfortable composition. Both these pillars we finde in a manner erected in the expression of the leper<sup>n</sup> to our Saviour:

*Jachin*, but doubtfully and conditionally, *Lord if thou wilt*.

*Boaz*, positively and absolutely, *Thou canst make me clean*.

Both these pillars there set up, signified Gods protection of the place, and the gates of hell could not prevail against that Temple, which had these pillars in the Porch thereof.

§ 6 Besides this, in a secondary sense these two did resemble eminent Saints, Ministers especially (such as James, Cephas, and John, who seemed to be, yea, whom God made<sup>p</sup> pillars in his Temple) who by the Word and Sacraments direct, conduct, and admit men into the true Church. Pillars, bottomed on the basis of a firm faith, mounting up with a clear shaft of a shining life, having their persevering tops garlanded about according to Gods<sup>q</sup> promise, *Be thou faithfull unto death, and I will give thee a Crown of life*.

CHAP.

# CHAP. VII.

Of the furniture of the Sanctuary, or Inner Temple.

§ 1. Amongst the Utensils of the Sanctuary, we first look on the *Candlestick*, and the light therein enables us the better to behold all the rest. The Tabernacle had but<sup>a</sup> one, the Temple ten<sup>b</sup> Candlesticks of pure gold, (this exceeding that ten to one in lustre) five on the right side, and five on the left, each of them no doubt fashioned like that which Moses made, seven fold with a great shaft for the body in the midst, and three stems on each side branching out thereof. In some resemblance of the seven Planets, amongst which the Sun, the stock of light, stands in the midst, and three other on each side, above, and beneath it. Here we cannot but minde the reader of a foul mistake in<sup>c</sup> Josephus, who beholding these Candlesticks through a multiplying glass, in stead of ten, reads ten thousand that Solomon made in his Temple. Yet we deny not that besides these ten standing Candlesticks of gold, there were many more moveable ones, but all those made of<sup>d</sup> silver, which the Priests in the night might carry about with them. By these Candlesticks also, having lights alwaies in them, Gods Ministers in general were represented. For, to say, that by these seven lamps in the ten Candlesticks (threescore and ten in all) the<sup>e</sup> seventy Disciples were designed, would labour of too much curiosity.

§ 2. Next we take notice of the *Table of shew-bread*, which Solomon made of that gold which his Father David had peculiarly prepared for that purpose. The particular dimensions, and fashion thereof, is not mentioned in Scripture. Probably of the like form with that which Moses made in the Tabernacle, though a far greater proportion. On this loaves were daily presented to God; Who, not out of any necessity, (If I be hungry, I will not tell thee, for the world is mine, and the fulness thereof) but free will, was pleased to accept thereof: otherwise no more needing this bread to feed, than the light of the lamps to guide him. The bread on this Table was tendred to God, partly as a *Quit-rent*, in confession that the Jews held all their food from his providence; and partly as a *Type of Christ*, the bread which came down from heaven. And, as serving-men feed on the reverfions which their Masters leave, so the Priests (when new was substituted in the room of the former) eat those loaves which were taken away. Not pretending with<sup>f</sup> Bels Priests, that their God eat up what they secretly devoured themselves; but by license from him they openly avouched their lawful repast thereupon.

§ 3. But the most eminent utensil in the Holy, was the *Altar of incense* made by Moses in the Tabernacle, two cubits high, and four square: namely, with a cubit in the length, and another in the breadth thereof. Proportionable enough for that purpose, no sacrifices of bulk being to be offered thereon, but only sweet odours (much whereof might lie in

SI

little

The Candle-  
sticks in the  
Temple.  
a Exod. 37. 17  
b 1 Kin. 7. 49

c Anti. li. 8. c. 2

d 1 Chr. 28. 15

e Luk. 10. 1.

The Table of  
Shew-bread.  
f 1 Kin. 7. 48.  
g 1 Chr. 28. 16

h Psal. 50. 12.

i John 6. 41.

k Hift. Bel. v. 7

The Altar of  
incense.  
l Exod. 30. 2.

mi Chr. 28. 18

n 1 Kin. 6. 20

o 1bid. ver. 22.

p 1 Kin. 7. 48.

q 2 Chr. 4. 1.

Placed in the Holy.

r Exod. 40. 26

f Exod. 30. 7.

e 1 Chr. 24. 10

Luk. 1. 5.

Luk. 1. 9. &amp; 11

u Heb. 9. 3.

Scripture to the contrary an' word.

w Seeant endeavour to understand him, Parad lib. 3. p. 204

x Diadati in locum.

y Num. 16. 18

z 46.

z Levit. 16. 12

a De his quae sunt in Templo lib. 2. cap. 8.

little space) and *spiritual spices* (as I may term them) which took up but small room therein. *David's* express care provided <sup>in</sup> *refined gold* for this Altar of incense. And no doubt, *Solomon*, the Executor of his Will, performed it accordingly. For when it is said, that he <sup>2</sup> *covered the Altar with Cedar*; and that he <sup>o</sup> *overlaid the whole Altar (elsewhere made the Altar) which was by the Oracle with gold*; it can refer to none other, but this Altar of incense; seeing, that for burnt sacrifices, was made <sup>p</sup> of brals. It seems that when *Solomon* made the Holy in the Temple, far larger than that in the Tabernacle, and when every implement therein (to make the furniture proportionable to the room) commenced & took an higher degree of glory and greatness; then he cased the old Altar of incense with Cedar, and overlaid the same with gold, to be but the Basis and Pedestal of a greater Altar, which for the same purpose he advanced thereupon.

§ 4. As for the position of this Altar, that it was not set in the Oracle or most Holy place, but only in the Holy, or inward Temple, may by the ensuing argument be demonstrated.

1. The text saith expressly, *Moses* put it in the tent of the <sup>r</sup> congregation before the vail.
2. The incense thereon was to be perpetual, renewed every <sup>f</sup> morning, and therefore it could not be in *Sancto Sanctorum*, which was penetrable but once a year for the high Priest.
3. *Zacharias* an inferior Priest (as of the eight <sup>e</sup> order or course of *Abiath*) incapable to enter the Holy of Holies, officiated on this Altar of incense.

Greater therefore is the difficulty, that notwithstanding the premises so plain to the contrary, the Author, to the Hebrews, placeth it in the Holy of Holies, <sup>u</sup> And after the second vail, the Tabernacle, which is called the Holiest of all, which had the golden censer, & the ark of the Covenant, &c.

§ 5. All that our best endeavours can perform herein, is only to present the several solutions learned men produce, to the present difficulty.

1. *Junius* <sup>w</sup> placeth this Altar within the vail, and without the Sanctuary, in so strange a posture, that scarcely either Jewish or Christian Teachers of Temple-implements, will admit thereof.
2. Others <sup>x</sup> by the golden censer [*burnt incense*] understand not this Altar of Incense, but that eminent <sup>y</sup> censer of *Aaron* used by him in his contest with *Korah*, which they conceive (though omitted by *Moses*) preserved with his Budding rod, as a memorial in the Holy of Holies.
3. Others understand that <sup>z</sup> Censer which the high Priest once a year carried therein full of incense, and which for the time being was in the Holy of Holies, namely during the high Priest his remaining therein.
4. *Ribera*, <sup>a</sup> expounding it properly of the Altar of incense, avoucheth, that the Holy of Holies had the golden censer, not, quoad situm, but

quoad

quoad usum; not within the compass, but command thereof, as more immediately subservient thereunto.

Indeed this Altar of incense peculiarly belonged to the anniversary solemnity of the Holy of Holies, upon the horns whereof <sup>b</sup> once a year, the high Priest with the blood of the sin-offering (sacrificed no doubt on the brazen Altar without, but) sprinkled here, made an atonement for the people.

§ 6. So much for the Utensils of the Holy, only we will add, that whereas the Table of shew-bread, and Altar of incense were made by *Moses* with <sup>c</sup> staves and rings, to make them more portable on the Priests shoulders; probably *Solomon* omitted the same as superfluous, when now settled in a fixed residence. Except any will say, that as the *Israelites* (when peaceably possessed of their Country) were still enjoined to eat the pass-over with <sup>d</sup> staves in their hands, to preserve the memory of their <sup>e</sup> journey at the first institution thereof: so these Utensils, even in the Temple, continued their staves about them, in memorial of their long pilgrimage, and late coming home to their constant habitation.

## CHAP. VIII.

Of the vessels in the Holy of Holies.

§ 1. **P**As we now into the Holy of Holies, into which the high Priest only entered once a year; finding three gradations in their religious service, which waited on the Temple;

1. Hourly attendance in the outward Court: where many (Porters especially) watched all hours of day, and night.
2. Daily in the Holy: where lighting lamps, and burning incense were quotidian duties.
3. Weekly in the same place, where new shew-bread was substituted every <sup>f</sup> Sabbath-day.
4. Yearly in the Holy of Holies, open only to the anniversary entering of the high Priest.

This was a little house well filled with mysterious vessels. And for the main, we may observe, that, although *Solomon* altered, and enlarged the Utensils in the Holy and outward Courts, yet in the Holy of Holies, he made use of those numerical vessels of *Moses* his making, without any addition, or alteration: as at the first formed so exactly, and fitted so suitably to the privacy of the place, that it had been presumption to new model them, whose perfection was incapable of any higher improvement.

§ 2. Yet *Solomon* for the more magnificence, added two *Cherubims*, for the matter, dimensions, position, and use thereof, distinguished from those of *Moses* his making.

1. *Moses* made his of pure gold <sup>b</sup> of beaten work, whilst *Solomon's* were of Olive-tree within, but overlaid with gold.
2. Both the former had but two cubits and an half in length (as only

S f 2

adequate

b Exod. 30. 10

No slaves on the Altar in the Temple.  
c Exod. 25. 27 & 30. ver. 5.

d Exod. 12. 11  
e Yet divided in Chrifts time.

Why Solomon made modifications in the Utensils of the Holy of Holies.

a Levit. 24. 8.

Solomon's additional Cherubims.

b Exod. 37. 6. 7

c 1 Kin. 6. 23.

30.

d Exod. 39.6.  
e 1 Kin. 6.25.

adequate to the<sup>d</sup> length of the Mercy-seat) whereas each of Solomons Cherubims was ten<sup>e</sup> cubits in height, the greatest gallantry of the whole Temple.

3. Moses his Cherubims lay on the Mercy-seat, both whole wings turned inward, met together, whilst Solomons were set on the floor, whose four wings stretched outwards to the full length, extended to the whole breadth of the Holy of Holies.
4. Moses his Cherubims with their wings shadowed the Mercy-seat; Solomons, like a golden arch, overshadowed those Cherubims; so that in the Holy of Holies there was a little Hierarchy, Angels above Angels therein.

Wonder not that whilst Moses his Cherubims were of Massie gold (bearing best proportion to the purity, and incorporeity of the Angelical Nature) that Solomons should be but overlaid with gold, having Olive-tree within them. For so vast were their dimensions [ten cubits or thirty foot high] that if of solid gold, a little land of Ophir might have lain within that compass. And being to be made hollow, perchance it was necessary that some wood for stiffening should be put within them. These Cherubims were the most gorgeous and costly ornaments in all the Temple, and probably were embezeled by the covetous Babylonians at the captivity, and never brought back again, because only essential vessels, and not all the ornaments of State, were restored, and placed in the second Temple. To return to the Mercy-seat, under it: the Ark of the Covenant was placed, and the Tables written with Gods own finger, were put therein.

§ 3. But here appeareth some contradiction, betwixt the furniture of the Ark of the Covenant, as described in the Old and New Testament.

1 King. 8.9. & 2 Chron. 5.10.

Hebrews 9.4.

There was nothing in the Ark save the two Tables of stone, which Moses put there at Horeb. And the Ark of the Covenant overlaid round about with gold, wherein was the golden pot that had manna and Aarons rod that budded, and the Tables of the Covenant.

Behold here the Ark filled (not to say crowded) by the Apostle with other implements; which the Old Testament only a Repository for the Tables of the Covenant.

§ 4. Amongst the many answers tendered by learned men, in solution to this difficulty, none in my opinion so satisfactory, as what Ribera first bringeth, and Junius (otherwise in judgment much different from him) approveth, and enlargeth. Namely, that those words of Saint Paul, Wherein was the golden pot, &c. Εν τῷ χρυσοῦ καὶ ῥαβδί, relates not to within the Ark (though last named) but to within the Tabernacle, called, The holiest of all in the precedent verse: it being confessed of all hands, that the foresaid pot of Manna, & Aarons rod (though not within the concavity of the Ark) were within the compass of the Oracle, or, Most holy place. Now that the propriety of the tongue will bear it out, that the Relative sometime refers not to the next immediately, but more remote Antecedent, many instances are alledged for the proof thereof.

CHAP.

CHAP. IX.

Of the vessels in the Priests Court.

§ 1. SO much for the Utensils in the covered Temple. Proceed we now into the Priests Court, and there first find the brazen Altar, having twenty<sup>a</sup> cubits in length, as much in breadth, and ten in the height thereof. Now, although Solomon made ten candlesticks, ten lavers, ten, &c. yet he confined himself to one Altar of incense, one Altar of sacrifice, (multiplying of Altars hearing ill in Scripture, as suspicious of Idolatry) but whether therein pointing at Christ our only Mediator, or at the unity of the Church, let others dispute.

§ 2. Now seriously considering this Altar, we meet with many wonders therein. First, that being set sub dio, in the open air, it is strange that rain (presumed sometimes to fall in great plenty, with great violence) did not extinguish the fire thereof. Secondly, seeing continual fire was kept there, it is wonder, that the whole Court (as the Chimney-general thereof) was not turned Tawny-Moor, if not Black-Moor with the constant soot, smuttnels, and smoking thereof. Thirdly, it is strange, that in so short time, so many sacrifices could be consumed, within the compass of so small a place; especially at the dedication of the Temple, when, sacrificing Sheep and Oxen that could not be told, nor numbered for multitude. Lastly, it is admirable, that in a climate so hot, and place so populous, no putrefaction did arise from the blood, fat, offal, and ordure of so many beasts slain there, to the infecting of the Priests, and people thereabouts. We know how noisom, and offensive slaughter-houses in Sommer are in great Cities; insomuch that Tertio Richardi secundi a motion was made, that no Butcher should kill any flesh within London, but at Knights-bridge, or at some such distant place from the walls of the City.

§ 3. But under favour I conceive, the true satisfying of these difficulties depends on the right understanding of the nature, or rather the supernatural qualities of the fire on the Altar. It was not common, or culinary fire, but such as came down from heaven; which (amongst other peculiar properties wherewith it was endowed) was so far from being quenched by rain or water, that it would quickly lick it up, though a trench, containing twelve barrels, were filled therewith: as in the sacrifice of Elijah (fetching fire from the same original) it came to pass. Secondly, such celestial flame, being a more clarified and refined substance, left not any suffocating smoke, or sooty feculency behinde it. Thirdly, being sent from heaven not to dally, but dispatch the work (God employs no slugs on his errands) it made speedy riddance of the matter in hand, and consumed the sacrifice of a sudden. We know how quickly lightning (though not the same, much of kin to the fire on

Si 3 the

One only Altar.

a 2 Chr. 4.1.

b 1 King. 8.5.

c Stowes Survey of London. p. 340.

Unwondered if the nature of the fire be considered.

d 2 Chr. 7.1.

e 1 Kin. 18.38

f Ezra 1.9.

A seeming contradiction started.

And the same satisfied.  
f De its qua e-  
rant in Tem-  
plo. li. 2. cap. 2.  
g In his paral-  
lels on Heb. 9.



118. 29. 1.

the Altar) will turn any thing that resists it, into ashes. Hereupon, some conceive, that by *Ariel*, that is, *Gods Lion*, in the *Prophet*, the *Altar in the Temple* is meant. A voracious Lion indeed, which with *Pharaoh's* lean kine, devoured many thousands of cattle, and was no whit the fatter for the same. Lastly, such heavenly fire was a great preservative against infection, and the purgative nature thereof swept away much putrefaction, which otherwise would have proved very noisome.

The brazen Sea.

g 1 Kin. 7. 23.

\* 1 Kin. 7. 26.

† 2 Chr. 4. 5.

§ 4. Pass we now from the *fire* to the *water*: from the *Altar* to the *Molten sea*. A worthy vessel this was, of solid brass; five cubits high, and ten ower from side to side, being round all about, and thirty cubits in compass, containing two thousand *Baths*: namely, as they filled it, but two parts of three for ordinary use, leaving a third part for empty *Margin* in the top. Otherwise were it filled brimful, it would in all receive three thousand *Baths*, where the total capacity thereof is imputed. Therefore called a *Sea* from the large containt thereof (and nor much unlike the *Caspian sea*, for the circular form and entireness thereof) having its brim wrought about with *lily-work*, and it stood upon twelve oxen, which, by four severall Threes, respected the quarters of the world.

How supplied with water. h Eccles. 1. 7.

§ 5. But now the question will be, How this vast vessel was furnished with water? *Solomon*, speaking of the Ocean, *All the rivers* (saith he) *run into the sea*; but, how this artificial *sea* was supplied with any water by peoples industry, is a considerable question; the Temple of *Jerusalem* being so highly situated on a mountain. Here the *Rabbins* tel us of a well *Etam*, some distance hence, whence the water was conveyed in pipes, so that the Temple had it alwaies in great abundance. We confels there was a city, and rock of *Etam* in the Tribe of *Simeon*: near to which a miraculous fountain issued in the days of *Samson*, to quench his thirst, out of the *jawbone of an Ass*. And it seems, the Ghost of this fountain did walk in the brains of the *Rabbins*, when first they invented this tradition. But, this *Etam*, being full forty miles from *Jerusalem*, was likely to afford them little water, for the replenishing of this *Molten sea*. Rather we believe, that the *Gibeonites*, or *Nethinims*, whose office it was to be drawers of water for the Congregation, out of the fountain of *Siloam*, or Pool of *Bethesda* hard by, filled this *Sea*, and furnished all other Lavatories, and Offices about the Temple, with that necessary element. Yea, probably there were some wells within the verge of the Temple, seeing *Jerusalem* is characterized by *Strabo*, an Heathen Writer, to be *well watered within it self*, though without the wals it wanted the convenience thereof. And which is the main, in *Ezekiels* description of the Temple, which one may term *A visionary vartishon on an historical ground-work*, being a literal truth mystically much improved, we find, the waters issued out from under the threshold of the house eastward, which swelled to a miraculous proportion. Now, though the increase, and over-

i Matimony in Birth Mtdah. per. 5. 6. Talm. Jerus. in Joma per. 2. fol. 41. 1 Chr. 4. 32. 1 Judg. 15. 11. & 19.

m Josh. 9. 27.

n Ezek. 47. 1.

overflowing of such streams, was extraordinary, and propheticall; yet surely the fountain thereof was reall, and naturall, importing some springs in the Temple, whence the *Nethinims* did fill this *Molten sea*, and all other vessels with water, designed for the Priests to wash themselves therein.

o 2 Chr. 4. 6.

§ 6. Having thus dispatched the *Molten sea*, the ten *Lavers* (being as it were but so many little lakes) will quickly be described. In the *Tabernacle* none of these were extant, as appointed for the washing of sacrifices: (for, the single Laver made by *Moses* for the Priests service, answered only to the *Molten sea*) whereby it appears, that *Solomon*, not only made in his Temple, vessels more in number, and bigger in degree, but also other in kind, than were in the *Tabernacle*, to fill and furnish the magnificence thereof. These *Lavers* of brass contained forty *Baths* apiece, each set on his basis with wheels, for their more convenient removall, though generally their station was five on the one side, and five on the other in the Court of the Priests, and east of the covered Temple.

The ten Lavors. p Ibid. m.

§ 7. In the outward Court, or Court of *Israel*, many (no doubt) were the Utensils thereof. As that brazen scaffold made by *Solomon* for the King to stand and pray upon, the same (as *Tremellins* conceives) with the *Kings Pillar*: with the Pulpits and Desks, wherein the Priests expounded the law to the people. But as for the remainder of the vessels of the Temple, with the manifold traditions concerning them, the Reader is referred to the learned pains of my industrious friend Mr. *John Lightfoot*: who, as I understand intends an entire Treatise thereof. Far be it from me, that our pens should fall out, like the heardsmen of *Lot*, and *Abraham*, the land being not able to bear them both, that they might dwell together. No such want of room in this subject, being of such latitude and receipt, that both we, and hundreds more, busied together therein, may severally lose our selves in a subject of such capacity. The rather because we embrace severall courses in this our Description, it being my desire, and delight, to stick only to the written word of God, whilst my worthy friend takes in the choicest Rabbinicall, and Talmudicall relations, being so well seen in those studies, that it is questionable, whether his skill, or my ignorance, be the greater therein.

Utensils of the outward court. q 2 Chr. 6. 13. r 2 Chr. 23. 13.

[Gen. 13. 6

## CHAP. X.

*Of things deposited in the Chambers, and outward  
Courts of the Temple.*

§ 1. Proceed we now to the outward Courts of the Temple, whose Chambers were severally employed for sundry uses: as for the laying up of Tithes, First-fruits, Wood, Salt, and other Requisites for the sacrifices. Of this last a mass was spent in the Temple, seeing no offering was acceptable without it. The best was, *Judea* could well afford to spare plenty thereof for Gods service, who had bestowed such store thereof upon it, that there was a place called the *City of Salt* in the Tribe of *Judab*.

§ 2. Other rooms were employed, to contain the many instruments used in the Temple. Some of whose names we finde mentioned in the titles of several Psalms, solemnly set to be sung upon them, though for many Authors so many minds in expounding their names and qualities, we will only insist on what we conceive most probable.

1. *Aijeleth* \* *Shabar*: or, *The binde of the morning*. Probably some early instruments (as the going about of the *Waits* in some places) bringing tydings of the morning, and giving men notice to rise.
2. *Alamoith*; which literally may be rendered *Virginals*, or *Maiden-instruments*, with high and shrill notes; *acuta symphonia*, saith Tremellins.
3. *Gittith*; A personall instrument, appropriated to the posterity of *Obad-Edom* the *Gittite*, an excellent Master of musick, thence taking its denomination.
4. *Jonath Elem, Kechokim*. By some rendred appellatively, *The dumb Dove in far places*. By others conceived an instrument of sad and dolefull musick; *I did mourn as a Dove*, saith dying *Herckiah*.
5. *Mabalath*; which Ainsworth interpreteth, *sickness*, or *infirmitie*, and conceiveth it a kind of wind-instrument.
6. *Mabalab-leannoith*. The same with the former, but with this addition, to *sing by turns*, which is, when alternately one part answereth another in singing.
7. *Muth-labben*. The *Chaldee* interpreteth it, for *The death of the Son* (as if it were some cheerfull instrument made by *David* to comfort himself after the death of his *child*) whilst others conceive it a kind of tune, like to that which we call the *Counter-tenor*.

8. *Neginab*

8. *Neginab*. A manuell instrument, *Nagan* being properly to play with the hand.
9. *Neginoth*, a consort of the former.
10. *Nebiloth*: being wind-instruments, (*Chalil* being used for a pipe) as Flutes, Cornets, and Trumpets.
11. *Sheminith*; an Harp, or instrument of eight strings: conceived (no doubt) very complete in its kind, untill (as there is daily accession and improvement in artificial inventions) an instrument of ten strings got the credit from it, as of more absolute perfection.
12. *Shushannim*. Which amongst flowers is the *Lily with six leaves*, but amongst instruments, an Harp with so many strings.
13. *Shushan-Eduth*. The same with the former, with the addition of the *Testimony*, as used at the witnessing of some great solemnity.

Expect not here from me a Panegyrick in praise of Musick (either in itself, or reference to Gods service) though in Scripture appearing instrumentall to qualifie *evil*, and invite *good spirits*; heighten devotion both in Men and Angels: seeing *Cherity* and *Melody*, *Loving* and *Singing* is almost all we finde expressed of Celestiall happiness. Nor can any truly tax Musick, as the children their mates in the market place, *We have piped, and ye have not danced; we have mourned, and ye have not lamented*: seeing such the sociableness of Musick, it conforms it self to all companies, both in mirth, and mourning, complying to improve that passion, with which it findes the Auditors most affected. In a word, it is an invention which might have becomed a *Son of Seth*, to have been the father thereof: Though better it was, that *Cains great-grandchild* should have the credit first to finde it, than the world the unhappiness longer to have wanted it.

§ 3. In other Chambers the standards of all measures were carefully kept. Thus we finde the inferior *Levites*, whose office was to wait on the sons of *Aaron*, in severall services; and amongst other of their employments, they had a superintendency over *all manner of measures and sizes*. Let none conceive this beneath the calling of the *Levites*, to be so meanly basied; seeing in all ages something of sacredness hath been conceived in weights, God himself (who hath ordered all things in *measure*, and *number* and *weight*) being justly reputed the supreme *Clarke of the Market*; for, *all the weights of the bag are his work*. And, as God is accounted the first founder, the *Levites* were esteemed the fittest keepers of measures, presumed men of much integrity, which willingly would not falsifie, and deprave the same. Besides, an essentiall part of the sacrifices consisted in the *pars quota*, in the exact quantity of the meal,

Rooms for the keeping of Salt.

a Mark. 9. 49.

b. Josh. 15. 62.

And for several musical instruments.

c Psal. 22.  
e Others apply it to Ch. 11.d Psal. 46.  
e Ainsworth  
Ainsw. ibidem.

f Psal. 8. 81. 84.

g 2 Sam. 5. 10.  
h 1 Chr. 15. 21

i Psal. 56.

k Isa. 38. 14.

l Psal. 53.

m Psal. 88.

n Ainsworth in locum.

o Psal. 9.

p 2 Sam. 12. 19

q Psal. 51.  
r 1 Sam. 19. 9.

CPsal. 4.

s Psal. 5.

u Isa. 5. 12.

w Psal. 12.

x Psal. 30. 2.  
y 144. 9.

y Psal. 45.

z Psal. 60.

a 1 Sam. 16. 23  
b 1 King. 1. 15

c Mat. 11. 17.

d Gen. 4. 21.

Measures why kept in the Temple.

e Chr. 23. 29.

f Wild. 11. 20.

g Prov. 16. 11.

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meal, oyl, &c. in their offerings, and therefore the Levites were highly concerned to be skillfull in measures, as constantly conversant in the criticalness thereof.

§ 4. Their measures were of a double nature, either of *Application*, or of *Capacity*. Of the former these the principal :

1. אַצְבַּע *A fingers breadth*, which in round reckoning (though not exactly) passed for an *inch*.
2. כַּמָּתְלִית *Chabul*, *Palms*, *A span*. Whereof the lesser contained three *inches*; the bigger was the distance betwixt the thumb, and little finger extended.
3. אַמָּה *A Cubit*; of the severall kinds whereof largely before.
4. קֶדֶר *A Reed*; used to measure buildings containing six *Cubits*, and an *hand-breadth* in the length thereof.

Here of purpose (because ignorant of the exact proportion thereof) we pass by the כֶּבֶל *Chebel* (whence our English *Cable*) being a *Rope*, or line to measure ground therewith : so that by a Metonymy, sometime it is taken for the inheritance it self, *The lines are fallen to me in pleasant places*.

§ 5. Measures of capacity follow, being either to mete things dry, liquid, or both. Dry things were measured by

1. The *Kab*, answering unto (in default of accurate correspondencies, we must pitch on the English measure next thereunto) our *Quart*, the fourth part whereof [our double *Gill*] of *Doves dung*, was at the siege of *Samaria* sold for *five pieces of silver*.
2. עֹמֶר *Omer*. It was the daily *Ordinary* of *Manna* for a man, and contained well-nigh a pottle, or two quarts.
3. *Ephab*. The just quantity that *Ruth* gleaned in a day. Concerning this measure let these following Scriptures be observed, lest similitude of sound betray us to a great mistake :

1. *An Omer is the tenth part of an Ephab*, Exod. 16. 36.
2. *The Ephab is the tenth part of an Homer*, Ezek. 45. 11.

It was in fashion shallow, and broad, (so that a woman might sit in the compass thereof) and contained half a bushell, and a pottle; wherefore Boaz his bounty concurred with *Ruth* her diligence in making so good a days-work.

4. הֹמֶר *Homer*; that is, *The lading of Asses*, being five bushells, and five gallons. God threatneth in his Prophet, that, *The seed of an Homer should yield but an Ephab*, that is, their grain should so decrease, they should only reap the tithe of what they had sown. The half of an *Homer* was called a *Lethec*.

Here

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Here we wittingly omit the *Meas* *Seah*, because unsatisfied in the content thereof; though surely it must be much more than what a learned man makes it, stinting it to a gallon and an half: for, by that proportion no incredible plenty, or cheapness was prophesied in *Samaria*, when *a Seah of fine flour* should be sold for *a shekel* (or an English half-crown) which is according to the rate of a *Mark* the bushell; dear enough of all conscience for poor people to purchase.

§ 6. As for *Measures for Liquids*, we first pitch on an *Hin*, whereof frequent mention in Scripture (as also of the *half*, *third*, *fourth*, and *sixth* part thereof) and contained three English Quarts. Next it we take notice of the *Bath*, being just of the same capacity with the *Ephab*, and the tenth part of an *Homer*, as the Prophet himself hath computed it, that is, *four gallons and an half*. By which account the *Molten sea*, which held three thousand *Baths* contained thirteen thousand five hundred gallons.

§ 7. Amongst *mixt measures* the *Cor* deserveth especial notice; used both for

1. Liquid. *The Cor of Oyle*.
2. Arid. *Korot*, *Cors of wheat*.

The *Cor* was (as may be collected from the Prophet) just the same quantity with the *Homer* (as in the best English, *Bushell*, and *Strike* are severall names for the same measure) save that the *Cor* was common to both, the *Homer* appropriated to dry commodities.

§ 8. To measures might be added the *gauge* of *Barrels*, and *Firkins*; as also all *Weights* and *Coines*, as *Gerabs*, *Half Shekels*, *Shekels of the Sanctuary* (so called, as some will have it, because the *Standard* thereof was kept in the Sanctuary, whilist others make it double to the common *Shekel*) *Drams*, *Pounds*, *Talents*, whereof largely heretofore. All which we leave in the Levites safe custody, being confident, that they will very carefully keep them, from ever coming into the fingers of such covetous wretches, who would willingly make *The Ephab small*, and the *Shekel great*, and falsifie the balances by deceit; especially, if the *Originals* of both were but once in their absolute disposal thereof.

§ 9. There were also *Books* kept in the Temple, of which the *Autograph of the law* was most remarkable, by command from *Moses* to be placed in the side of the *Ark of the Covenant*, that is, by the side (as some expound it) in a coffer by it self made for that purpose. But others conceive the performance hereof neglected after *Moses* his decease (before which time it could not conveniently be done, *Deuteronomy* not being fully finished till after his death) and this book deposited, not in the *Holy of Holies*, but in some outward place amongst the treasures of the Temple: Alledging in confirmation hereof, how *Hilkiah the high Priest*, sent to seek out and sum up the silver for repairing of Gods house, found (what in *David*s

and

u *Godwin in Moses and Aaron lib. 6. ca. 9*  
w *a King. 7. 1.*

For liquids.  
x *Num. 15. 9.*  
y *Ibid. ve. 6.*  
z *Num. 28. 5.*  
a *Ezek. 4. 11.*

b *Ezek. 45. 14*

\* *Chron. 4. 5.*

The *Cor*.

\* *Ezek. 45. 14.*  
† *Luk. 16. 7.*

c *Ezek. 45. 14*

Barrels and Coins.  
d *1 Kin. 18. 33*  
e *Iohn. 2. 6.*  
f *Exod. 38. 24.*

g *In Discrip. of Solomons Temple.*

h *Amos 8. 5.*

Book of the Law where kept.

i *Deut. 31. 26.*  
k *Ainworth in locum.*

l *1 King. 22. 4.*

mPsal. 119. 72  
n1 Kin. 22. 8.

and all good mens valuation is dearer than <sup>m</sup>gold and <sup>s</sup>silver) the <sup>a</sup>book of the Law, hid in some treasury within the verge of the Temple. But probably this book was originally placed in the *Holy of Holies*, which afterwards, when the Temple-service in the Idolatrous days of *Ahaz*, and *Manasseh* was turned upside down, might fall out of the proper position thereof, into another place.

Other books  
in the Temple

§ 10. Other books (no doubt) were kept by the Priests (*Scribes*, where of many amongst them, and *books* being *relatives*) though their Libraries could not be so numerous in volumes, the *Art of printing* not being then invented. Wherefore when we read in *Job*, a most ancient Author, <sup>o</sup>*Ob* that they were printed in a book! the mystery of the Press is not meant thereby, but letters written in deep & large characters. And amongst all other books most likely it is, that, that book of the <sup>p</sup>*description* of the Land into seven parts by lot, as of publick concernment, daily use, & divine institution, was preferred in the Temple; like our *Domes-day* book in England, which some Criticks will have so called (not because all lands are arraigned to appear therein as at a General Judgment, but) *quasi domus Dei*, or *Gods-house* book, where the original thereof, was anciently intrusted.

o Job. 15. 23.

p Josh. 18. 9.

Refectories  
for the Priests.

q Levit. 24. 8.

r Josh. 9. 12.

f Nat. 4. 4.

An Armory  
in the Temple

t Nat. 6. 20.

u Chrt. 23. 9.

w Ibidem.

§ 11. The *Refectories* must not be forgotten, being the rooms wherein the Priests had their repast on hallowed food. Amongst all whose fare, we most admire at the *Shew-bread*; that, being shifted but <sup>a</sup>once a week by Gods command, it did not contract corruption, grow hard and dry, good only for the *Gibeonites* to cheat the *Israelites*, with the mouldiness thereof. This the *Rabbins* ascribe to miracle, the same command, which enjoined it to be set there, preserving it from putrefaction; that nothing might lose ought of its goodness, which is exactly ordered according to Gods direction. Thus, as *Man liveth not by bread alone*: so bread lasteth not only by natural causes, but *by every word which proceedeth out of the mouth of God*.

§ 12. And now (to conclude all fast and firm) there was also an *Armory* in the Temple, well provided with weapons, to guard the Treasure therein. For, seeing it is the privilege of heaven alone, that there *Thieves cannot break through, and steal*; the provident Princes of the *Jews* thought not fit to entrust so much wealth without Ammunition to defend it, seeing no place so sacred as to secure it self from sacrilege. *David* provided *Spears, Bucklers, and Shields* for that purpose, as if foreseeing in his Propheticall Spirit, that in after ages a distressed Prince [*Joash*] extracted from his loins, should by Gods blessing, and the assistance of those <sup>w</sup> weapons, recover his rightful throne from the unjust usurpation of [*Athaliah*] an Idolatrous intruders thereinto.

## CHAP. XI.

The additional Utensils of the Temple after  
the days of Solomon.

§ 1. **M**Any other instruments were added to the Temple, after *Solomons* death, by succeeding Kings, as occasion did require.

Amongst which we must take especial notice of that Chest, which in the reign of King *Jeboash*, was made by *Jeboia* the high-Priest to receive the peoples free-offerings for the repair of the Temple.

§ 2. It may seem strange, that the Temple built so substantially at the first, of the most solid materials, should in so short a time of an hundred and fifty years, run so far to ruine, as to need so costly reparation. But, we must know, it stood without shelter, high on a mount, exposed to tempests, and in the last seven years of wicked *Athaliahs* reign (gray hairs are multiplied on men, more by afflictions, than old age) besides neglect of reparation, did <sup>a</sup>meet with despightful defacing thereof. *Jeboash* therefore resolves to amend the decays therein, as indeed he stood obliged, both in credit and conscience; for, seeing the Temple had formerly been the nursing-mother to *Jeboash*, well might *Jeboash* be the nursing-father to the Temple; who now did only <sup>b</sup>pay for his feeding and breeding, who six years <sup>b</sup>had his preservation, and his education therein.

§ 3. The care of the work, was at first committed to the charge of the *Levites* in general, though it thrived not under their managing thereof, so that in the twenty third year of the reign of King *Jeboash*, they had not repaired the <sup>c</sup>breaches of the house. We cannot be so uncharitable, as to conceive, they embezzled the monies appointed for that purpose, but rather impute their slow proceedings herein, either to

1. The unhappiness usually attending great undertakings, few effectually advancing that work, wherein all are equally intrusted. Or else,

2. Being every one to receive money of their own <sup>a</sup>acquaintance, some carnal indulgence might be used therein to retard the business.

3. Receiving small sums of several persons, they were insensible in the taking, and inconsiderable in their laying out.

4. Repairing was out of the *Levites* element, having no dexterity therein; and we know, that Ministers, and Church-wardens are two distinct employments.

Hereupon the *Levites* by King *Jeboash* are called, checked, commanded to forbear further collection of money, and some other particular persons deputed for that purpose, who had more care, skill, and success to order the matter.

The Chest  
which Jeboia  
made the PriestHow the Tem-  
ple so much  
ruined in so  
short a time.

a 2 Chr. 24. 7.

b 2 Chr. 22. 12.

Levites why  
backward in  
repairing the  
Temple.

c 2 Kin. 12. 7.

d 2 Kin. 12. 5.

The fashion  
and placing of  
Corban.  
e 2 King. 12. 9.

¶ Ibidem.

g Mat. 6. 3.

h Mat. 7. 11.

Abaz his Dial.

k 3 Kin. 20. 9.

l Mat. 16. 3.

Adrichomius  
his conceit  
concerning  
this Dial.

m In quarta  
parte Templi.

n Exci ex al-  
tari Holocausti-  
ano.  
o 2 Kin. 16. 17

§ 4. To this end a chest was devised, with an hole bored in the lid thereof, and appointed to receive the free-gifts of those who would contribute to so pious a work. It was placed very handy, and convenient for such as went up to sacrifice, to cast in their benevolence, being set *beside the Altar on the right side in the outward-court as one came into the House of the Lord*. Perchance our Saviour reflected on the position of this chest to fit for dexterous Benefactors, when advising in giving of Alms, *Let not thy left hand know what thy right hand doth*. In this chest were mens charities cast, and kept till amounting to a great sum, (and then the breaches of the Temple were perfectly repaired therewith) and in after-ages, it was called *Corban*, which name sometimes signifieth the *gift it self*, sometimes the vessel receiving it, which was the pattern (not to say parent) of the *poor-mens-boxes* in our modern Parish-Churches.

§ 5. Here we must not forget that Dial of *Abaz* (in those days no doubt, a master-piece of art) whereon the Sun miraculously went backward *ten degrees*, in token that *Hezekiah's* life should go forward fifteen degrees. Some conceive this Dial, not drawn on the outside of any wall, or house, but contrived within a winding stair-case, so that every step thereof bare proportion to the distance of an hour: but whether this fancy may be reconciled to art, be it referred to the judicious in dialling. However it was made, we shall scarce meet with a Dial more ancient in any Author, which many years after retained the name of *Abaz* the erector thereof. But for all this Dial, *Abaz* was one of those who could not discern *the signs of the times*, nor perceive the day of his visitation; how his Kingdom, being past the flourishing Meridian thereof, did draw near to the night of final ruin and destruction.

§ 6. *Adrichomius* placeth this Dial on the House of the Lord, and therefore we mention it here amongst the ornaments of the Temple. Though, to speak my opinion, on perusal of the Text, it appears rather set up in some open place in the Kings Palace, so that *Hezekiah*, for the further confirmation of his faith, lying on his bed; might look on the retrograde motion of the Sun thereon: though I deny not, but he might receive information thereof from relation of others. But would *Adrichomius* had acquainted us, whence he received his intelligence, for what he reports, that *Abaz* made this Dial of the brazen Altar of whole-burnt sacrifices. Indeed Scripture tells us, that he took down the twelve brazen oxen from under the great sea, and it was poor reparation for his sacrilege, if in lieu thereof he set up a Dial, with figures for twelve hours, or perchance the twelve signs of the Zodiac thereupon. But carnal men conceive, they may safely steal Gods dove, and stick down a feather in the room thereof.

§ 7. Now

Two eminent  
supplies of ho-  
ly instruments

§ 7. Now besides the original Utensils of the Temple, of the same foundation with the Temple it self, there were several recruits, (not of different, but the same fashion with the former) which succeeding Kings made instead of those instruments, which constant use and age had impaired. For, we must not think, that the Ash-pans, Fire-pans, Snuffers, Caldrons, and Flesh-hooks of the Temple, were like the bush appearing to *Moses*, alwaies burning, yet never consumed: or, that the knives used about the sacrifices, were like the cloaths of the children of *Israel* in the Wilderness, never a whit the worse for wearing, but they did daily decay, and were duly repaired, especially in the reign of King *Jeboash*. Thus when the soul of a Christian is by faith made the Temple of the Holy-Ghost, and fitted with several graces, the furniture thereof; the same notwithstanding, because of continual sinning, must be constantly repaired by renewing repentance.

§ 8. So much of the right and lawful issue of holy vessels in the Temple. As for that spurious, and bastard brood of Idolatrous Altars, and other Utensils principally introducing by King *Abaz* and *Manasseh*, contrary to Gods express command, and placed them in the House of God, we will not do them so much honour as once to mention them in this discourse.

Idolatrous u-  
tensils justly  
omitted.

1 2 King. 16. 3.  
2 Chr. 33. 7.

## CHAP. XII.

The Temple often spoiled of her Treasure  
and Ornaments.

§ 1. **T**He first Temple of God at *Jerusalem*, often had the same hard hap with him that journeyed thence to *Jericho*, even to fall amongst Thieves, or rather for Thieves to fall into it. Twice was it pillaged by foreign foes, and four times by her own friends before the final destruction thereof. First, when *Shishak* King of Egypt in the reign of *Reboboam*, took away the treasures of the House of the Lord, This wound, whence so much precious wealth did bleed forth, first shewed, the Temple with the riches therein to be mortal. *Shishak* did then but brush the House of God, whilst he swept the house of the King, whence he even took away all. Afterwards *Joash* King of *Israel* in the reign of King *Amaziah*, having stormed *Jerusalem*, took All the gold and silver, &c. the vessels that were found in the House of God with *Obed-Edom*, and returned to *Samaria*. That were found, for, such no doubt was the providence of the Priests to conceal some wealth from his sight. A thing not impossible for them to do, having formerly hid a young King, and his nurse six years invisible, from the jealous eyes of *Abahiah*.

The Temple  
pillaged by  
*Shishak* King  
of Egypt, & *Joash*  
King of *Israel*.  
Luk. 10. 30.

w 1 Kin. 14. 26

x Ibidem.  
y 2 Chr. 25. 24

z 2 Chr. 22. 19

T t 2

The Tabernacle never plundered, and why?

liab. And now, seeing idolatrous *Joash* carried away this holy treasure to *Samaria*, let none hereafter conclude the best cause from the best success, finding the Cherubims of *Solomons* setting up, worsted by the golden Calves of *Jeroboams* erection.

§ 2. By the way, it is very remarkable, that the Tabernacle, which lasted four hundred and thirty years before the Temple was begun, was never plundered, or robbed, or spoiled of its goods. Yet the *Jews* in that age were as sinful, and their enemies as spiteful, *Moabites*, *Midianites*, *Ammonites*, &c. who in the interim betwixt the Judges, oppressed the people of *Israel*, though we find none of them offering any affront, or violence to the Utensils of the Tabernacle. As for the *Philistines*, though they took the Ark by conquest in the field, we know they were forced with a witness to bring it back again. Whereas the Temple within less space was by foreign Princes often pillaged and polled of the ornaments belonging thereunto. Enquiring into the reason hereof, we meet with none more probable, than because Divine providence delighted in protecting what is weakest in it self. And seeing the Tabernacle was altogether undefensible, and able to make no resistance, consisting only of thin boards, slight skins, and slender curtains, God more immediately walled it about with an awful respect, which the very enemies thereof bare unto it. Whereas the Temple, being a strong structure of stone, in a stronger City, with walls, gates, and bars, visibly intitled it self to fortification, and therefore God left it to the arm of flesh to defend it, which frequently failed therein, as nothing can be safe, which hath only sinful men to secure it.

The Temple spoiled by her own Kings.

§ 3. But the Temple suffered oftner from her friends, than her foes, frequently spoiling the wealth thereof, inasmuch, that in all desperate consumptions of the State, no gold was found so cordial to cure it, as what was taken out of the treasury of the Temple.

1. *Asha* brought out silver and gold, out of the treasures of the House of the Lord, and bestowed them on *Benhadad* King of *Syria*, to purchase his assistance against *Bascha* King of *Israel*.

2. *Joash*, to appease the anger of *Hazael* King of *Syria*, marching furiously against him, took all the hallowed things, which his Father, and himself had dedicated, and sent them as a gift to *Hazael*, to stop his coming up against *Jerusalem*.

3. *Ahaz* took the silver and gold which was found in the House of the Lord, and conferred it on *Tiglath-Pileser*, to hire his help against the Kings of *Syria* and *Israel*.

4. *Hezekiah* cut off the gold wherewith he himself had overlaid the doors and pillars of the Temple, and gave it to pacifie *Sennacherib* coming against him.

Not to mention the wast and havock wicked *Athaliah* and *Manasseh* made, in their idolatrous reigns, of the vessels of the Temple.

§ 4. There

Reason for the lawfulness of such sacrilege

§ 4. There want not those, who dare to defend the foresaid spoiling of Gods house to be lawful, chiefly alleading absolute necessity (that bawd-generall of all illegitimate actions) that, otherwise, in such extremities, the Kingdom of *Judah* could not be preserved from foreign invasion. In vain doth what may be dispute, when what must be sits Doctor of the Chair. It is not only lawful, but needfull to shave the hair, thereby to save the head. The parting with the fruit, kept the tree alive; otherwise, if not pacified with such a present, the idolatrous enemies would undoubtedly have demolished the Temple, and totally rooted out Gods service therein.

§ 5. But what ever politick palliations may be pleaded for the contrary, such sacrilege was unavouchable in it self, and those pretended extremities to justify it, were only created; either by mens infidelity, not believing Gods power; or their impatience, not attending Gods pleasure, to defend his own glory, in his own due time, by his own means. Yea, Heaven by the final success protested against such proceedings, and the treasure taken out of the Temple, and given to Pagans, rather presently declined, than finally diverted the imminent danger. Thus *Ahaz* took away a portion out of the house of the Lord and gave it to the King of *Assyria*, but he helped him not. Likewise when *Hezekiah* presented *Sennacherib* with the wealth of the Temple to buy his favour, his bribes proved ineffectual, who having received the present, was not pleased to understand the language thereof, but nevertheless in the next verse invaded *Judah*. As for the instance of *Asha*, God directly by the mouth of his Prophet reproved him for his fact, in relying rather on the King of *Syria*, than divine assistance. In a word, though some were good men that did it, they were no whit the better for the doing it. For, though it be Christian policy, and Christs precept, that men make to themselves friends of the Mammon of unrighteousness; yet, goods right-ly consecrated to the righteous God, come not under that appellation: and such holy things are unjustly degraded, which having once been advanced to the dignity of a free-will-offering to God, are afterward set back, to become a peace-offering to man.

§ 6. Indeed some hold, that under the Gospel the sin of sacrilege cannot be committed. If so, it is either because nothing under the Gospel hath been given to Gods service; or, because God hath solemnly disclaimed the acceptance of any such donations; which, when and where it was done, will be hardly produced. If this their position be true, we have cause, first, to rejoyce in regard that God and his members are now adays grown so rich, that they need not addition of humane gratuities to be bestowed upon them. Secondly, we may congratulate the felicity of ours above former ages, being not in a capacity of committing the sin of sacrilege, to which those were subject, who lived before the time of our Saviour. Lastly, we may silently smile, to see how *Satan* is defeated,

Such arguments answered.

2 Chr. 28. 21.

2 King. 18. 15, 16.

1 Thim. ver. 17.

1 Luk. 15. 9.

No sacrilege, say some, under the Gospel.



defeated, having quite lost one of his ancient baits, and old temptations; men now adays being secured from this sin, and put past a possibility to be guilty thereof. But, before we go thus far, let us first be sure, we go on a good ground, otherwise it is the highest sacrilege, to steal away sacrilege it self, and to deny that (which formerly was a grievous) in our days to be any transgression.

§ 7. To come now to the finall and fatall dissolution of this Temple, with the dissipation, at least wise transportation of all the Utensils thereof.

Three gradations herein may be observed.

Nebu- chad- nezzar	{	1 In the 11 year of <i>Jehojakim</i>	} carried	{	Of the <i>h</i> vessels of the house of the Lord.	} co-	
		2 In the month of <i>Jehojachim</i>			The goodly vessels of the house of the Lord.		} <i>Babylon</i> .
		3 In the 11 year of <i>Zedekiah</i>			All the vessels in of the house of the Lord, great and small.		

Here we will not observe the eleventh year of wicked Kings, climactericall to their kingdoms, seeing any year is equally fatall to a nation, when the measure of their sins is made up. Rather we will take notice, how God, twice as it were in mercy, clipt the treasures of the Temple with the *cisers*, and (neither working repentance) the third time in justice shaved all away, with the hired *razor* of *Babylon*. And it is my opinion, that though the outward Courts, and chambers of the Temple had formerly been frequently plundered, yet the *Holy*, and *Holy of Holies* remained entire, and untouched, till all was destroyed at the captivity of *Babylon*.

Here the Map of Zorobabels Temple is to be inserted.



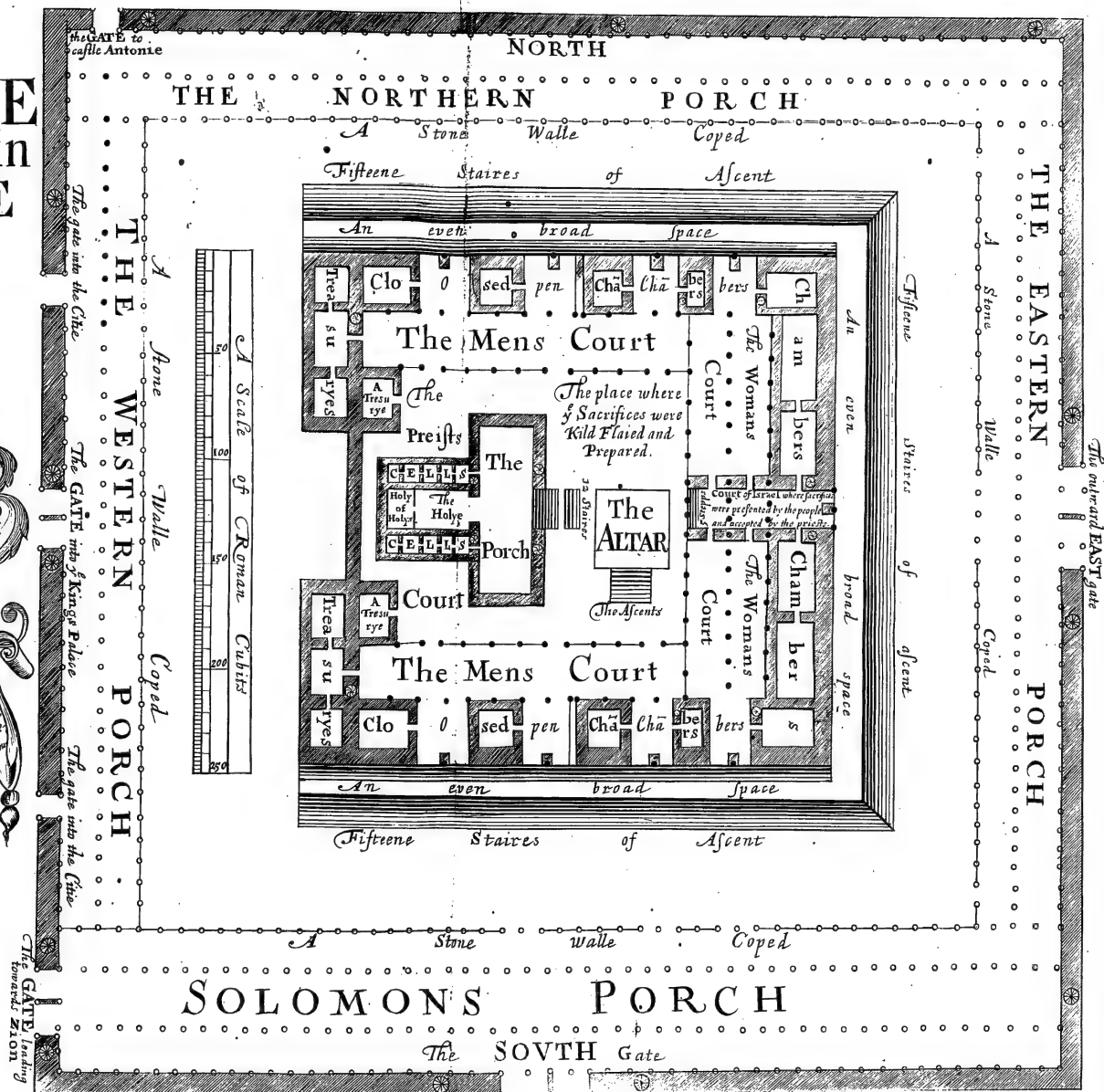
k 2 Chr. 36. 7.  
l Ibid. ver. 10.  
m Ibid. ver. 18

n Isa. 7. 20. l

# THE TEMPLE as it was in CHRISTE time.



John Goddard sculp. sit





# ZOROBABELS

## THEMPLE, REBUILT BY

### HEROD.

#### CHAP. I.

*The mean preparations for building this Temple.*

§ 1. **H** He seventy years of the *Babylonish* captivity expired, God moved the spirit of *Cyrus* (whole name the Prophet<sup>a</sup> mentioned two hundred years before his birth) not only by his<sup>b</sup> proclamation to permit Gods people to return to their native Country, and thereby to encourage others to contribute necessities unto them; but also restored the vessels of *Solomons* making, and furnished them with provisions out of his own Exchequer, for the erection of a second Temple, which came after the former, not more years in time, than degrees in magnificence. A thing no whit strange, if the disparity betwixt the builders be seriously considered.

§ 2. First, *Solomon* was an absolute Prince, full of wealth and power, in his peaceable Country, where no dog durst bark against him (save two<sup>c</sup> or three whapping curs toward the end of his reign) whilst the builders of this second Temple were but raw captives, newly returned to their native land, where they met with much disturbance, and constant opposition from their enemies. Wherefore, no such (almost miraculous) silence observed at the second Temple, like that in the first, wherein<sup>d</sup> no tool of iron was heard, it being probable, here was knocking of hammers, and (certain) here was clashing of malicious foes against the faithful Israelites.

§ 3. Secondly, *Solomon* (though alternately) employed seven score<sup>e</sup> and ten thousand bearers and burden-bearers, besides three thousand and three hundred overseers at building of his Temple; whereas the total sum, and whole company of this *Remnant*, or rather, *Reversion* of the Jews, with their servants

*Cyrus* his proclamation.

<sup>a</sup> Isa. 44. 28

<sup>b</sup> Ezra 1. 1.

Difference in power

<sup>c</sup> 1 King. 11. 14. 23.

<sup>d</sup> 1 King. 6. 7.

In number.  
<sup>e</sup> 1 King. 5. 15.

Ezra 2. 4, 6, 5

g Compare  
Job 1. 3. with  
Ezra 2. 57.

In wealth.

h 1 King 5. 28  
& 10. 22.

i 1 King 10. 27

k 1 Chr. 22. 14  
& 1 Chr. 29. 4.  
l 1 Chr. 29. 7.

m Ezra 2. 69.

No eminent  
artizan.  
n Exod. 31. 3.  
o 1 King. 7. 14p Ribera de  
Temp. Iabr. lib. 3.  
cap. 27.  
q Ezra 2. 6. 4.r Anti. Jud.  
lib. cap.  
sin from copies  
of Ezra's Ri-  
bera citest. it.Cedars fetch-  
ed from Liba-  
nus.  
s Ezra 3. 7.

*servants and maids*, exceeded not fifty thousand, not amounting to a full third of the former number. As few the men; so were they ill furnished with all kind of cattrell. And whereas *Camels* had been necessary creatures to be used by them, for bearing of burdens at this structure, so meanly were they provided therewith that *Job* a private man, had six times (and after his restoration *twelve* times) more *Camels*, than all the whole nation of the *Jews* had in their possession, when returning from captivity.

§ 4. Thirdly, *Solomon* had (besides other vast in-comes, and a bank provided by *David* his Father) the *gold of Ophir* swimming unto him in the *ships* of *Tarshish*, making their triennial returns. Whereas no such *golden fleet* arrived to the building of this second Temple. As for *silver*, in *Solomon's* time it was in *Jerusalem* as *stones in abundance*; but, in *Zorobabels* time, *silver* was as *silver* in scarcity, and esteem, and the exchange of all coin ran very high in valuation. And whereas the cost expended by *Solomon* on his Temple amounted to many thousand of *Talents*, unto which are added *ten thousand drams of gold*, (only as a supernumerary fraction, or odde sum above the entire *Talents*) the free-will-offering to the second Temple is not at all computed by *Talents*, which would have disgraced their poor provisions, but (to stick to our *new translation*) is only summed up by *drams* (as the *silver* not by *Talents*, but *pounds*) for the greater grace and credit of their contribution, so small in it self, but large (no doubt) in proportion unto their poor estates.

§ 5. Lastly, here was not (as in the making of the Tabernacle) any *Betzaleel*, or *Aboliab*, filled with the *Spirit of God* in all manner of *workmanship*; no *Hiram* (as at the building of the Temple) *filled with wisdom, & understanding, and cunning to work all works in brass*; no extraordinary artificer specified by name, employed therein. Yet, probably, they entertained the best workmen that age did afford, their purses or credit could procure, to polish, and adorn the building. And therefore the ingenious *Romanists* acknowledge a gross error in their *vulgar Latine*, where they read *ordines de lapidibus impositis tres, three rows of unpolished stone*, which should be *polished stone*. For, *עבן גליל* *Eben Galil* in the original, is a stone *turned, rolled and tossed* about, to smooth, and levigate every side thereof, & by *Josephus* is rendered *עבן גליל* *Eben Galil*, of *flaved, hewed or carved stone*. However, our last translation (following *Tremellius* therein) reads it *GREAT STONES*, as if the state consisted, rather in their bigness, than beauty; amplitude, than art bestowed upon them.

§ 6. Timber they fetched from *mount Libanus* (the magazine of Cedars) brought thence in ships to *Joppa*, and thence conveyed by land-carriages to *Jerusalem*. But, we may be assured, that *Solomon* long ago had flitted the cream of the choicest trees in that mountain, this second generation being lesser, lower, and fewer than those before them. Yea,

in

in process of time, *Cedars* were so rarified in *Libanus*, that *modern Travellers* saw but four and twenty in their passage over this mountain, and heard but of a few more (and they all in one place) extant there at this day.

§ 7. Some will object, all these defects were eminently supplied by the favour of *Cyrus*, who in his *Charia Magna* for the building of the Temple, had provided, that the expences be *given out of the Kings houses*; and water may sooner be wanting at the well-head, than they lack accommodations, who commanded the coffers of so mighty a Monarch. But, such must take notice of the great space of ground, betwixt *Jerusalem* and *Babylon*; and the bounty of Kings (especially at so great a distance) maketh more noise in the mouths of the reporters, than it brings profit into the hands of the receivers. So that all things considered, whilst *Solomon's* Temple, like the eldest son and heir, went away with the solid inheritance of a world of wealth; this latter, like the younger brother, was contented with a poor pension of the peoples bounty allotted unto it, especially at the inconsiderable beginning thereof.

§ 8. Wherefore at the foundation of this Temple, the old men wept at the laying thereof, who could call to mind the greatness, and gallantry of the former. How great was the grief of our first Parents after their expulsion out of *Paradise*, when comparing their present with their primitive condition, and what was lost, with what was left unto them? Enough to drown them in despair, if not supported with certain expectation of the promised seed.

§ 9. But the youngsters, being more in number, and greater in strength, shouted for joy, conceiving the foundations newly laid a matchless fabric for magnificence, having never seen better, nor other in that place. Thus, such as have been bred in the dark, when first brought into the twilight, admire at the incomparable lustre thereof. But, what saith our proverb? *Better children weep, than old folk*: and it had been happy, if here (by a transposition of their passions) whilst the young folk sorrowed, the old men had rejoiced: the former thinking themselves to have just occasion of mirth, the latter knowing they had too much reason for mourning.

§ 10. But, what saith the Prophet, in reference to this mean fabric? *Who hath despised the day of small things?* God, who is all in all, delights to improve such things, as are next to nothing. He that loved the Jews best, who were *the fewest of all people*; who made *Gideon* a Judge, who was the *least in his Fathers house*; *Saul* a King, whose family was the *least of all in his Tribe*, *Paul* a preacher, the *least of the Apostles*; who delighted in *little Benjamin their Ruler*, the *little Hill of Hermon*, the *lowliness of his handmaiden*; who multiplyeth *mustard seed the least of all grains into a tree*, did cherish & hatch this weak building under the wings of his protection, bringing it from feeble beginnings, by faint proceedings, to full perfection.

U u

CHAP.

in Biddells  
T. 4. pag. 40.Great promi-  
ses ill perfor-  
med.

w Ezra 6. 4.

The old men  
weep.  
x Ezra 3. 12.The young men  
shout for joy.God delight-  
eth in smalls.  
y Zech. 4. 10.

z Deut. 7. 7.

a Judg. 6. 15

b 1 Sam. 9. 21.

c 1 Cor. 15. 9.

d Psal. 68. 27.

e Luk. 1. 48.

f Mat. 13. 32.

## CHAP. II.

The dimensions of the Temple, and the foundations thereof laid.

§ 1. **B**E it premised for an undeniable truth, that this Temple fell short of *Solomons* in the dimensions thereof. Which plainly appears, first, by the question the Prophet propoundeth; *Who is left among you, that saw this house in her first glory? and how do you see it now? Is it not in your eyes, in comparison of it, as nothing?* Secondly, by the tears the old men shed, when the foundation thereof was laid, whilst they beheld the meanness of the one with their eyes, and recollected the magnificence of the other in their memories.

§ 2. But here we meet with (almost) an inextricable difficulty. For, notwithstanding the premises so plain to the contrary, the dimensions of *Cyrus* his Temple appear larger than those of *Solomons*, if the ensuing parable be seriously perused.

1 King. 6. 2.

Ezra 6. 3.

And the house which King Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

Let the foundations thereof be strongly laid, the height thereof threescore cubits, and the breadth thereof threescore cubits.

Behold here, how *Cyrus* his Temple was thirty Cubits higher (just as high again) and forty cubits broader (thrice as broad) as *Solomons*. And, although the length of this second Temple is not expressed, yet an ordinary judgment will infer by the symmetric of building, that the length thereof must needs be much greater, to manage such a breadth in any due proportion of Architecture. This so strong an evidence to the contrary, would almost have persuaded one to believe, that their old men were either deceived with their dim eyes, or mistaken in their frail memories, and that this Temple was greater than the former, did not the infallible testimonies of the Prophets so peremptorily avouch the comparative smallness thereof, in respect of *Solomons*.

§ 3. Many are the solutions, which the learned produce in satisfaction of this difficulty. But, first, as for their conjecture, that *Zorobabel*, as the building of this Temple, purposely abated of those dimensions assigned by *Cyrus* (as too great for him to compass) contenting himself with a less scantling, but more proportionable to the weak power of his people: I can in no wise concur with them therein. For, in such defalcation of measures by *Cyrus* allotted, he shewed little courtship to his Master the Emperour, (in distrustful the performance of his promises) and less religion to the Lord his God, in not believing, that he, who miraculously had stirred up the spirit of *Cyrus* to appoint, would also vigorously enable him (or his successors) to effect the aforesaid assignment, in building of his Temple.

§ 4. Some

§ 4. Some suspect a mistake of numbers in *Cyrus* his Grant, which notwithstanding will very hardly be admitted. For, seeing the laws of the *Medes* and *Persians* could never be altered, they were highly concerned to be accurate, and exact, in their entering, and inrolling all Deeds on Record. Others justly make a difference in the measures, and whilst *Solomons* were sufficiently known to have been of the first measure, they conceive *Cyrus* his cubits to be common ones, but half as large as the former. And, thus the second Temple, though sixty cubits high, was for the main body thereof but just even with *Solomons* Temple. Mean time it came far short of *Solomons* in this respect, because *Solomons* had a most beautiful Porch, in nature of a Tower-steeple, one hundred and twenty cubits high (that was double the body of the Temple) whilst no such aspiring building graced the second Temple, being all of one uniform height.

§ 5. This difficulty in the height thus satisfied, by the difference of cubits, let none be troubled at the breadth of this second Temple, tripling that of *Solomons*, seeing here breadth is taken (as elsewhere in Scripture) for the full extent of a thing on every side. Thus in the Revelation, Saint John speaking of the numberless army of *Gog* and *Magog*, describes them to go upon the breadth of the earth, that is, on the whole space of the surface thereof. Nor is the Hebrew *רחב* *Rokho* (which properly signifieth his breadth, and used 1 King. 6. 2.) used in *Ezra*, but the *Chaldee* *מנא* which (as *Ribera* observeth) importeth the expansion, or spreading of a thing quaqueversum, on every side. On which consideration; it is judiciously rendered by *Tremellius*, not *latitudine*, but *amplitudine ejus*, not the breadth, but the largeness thereof. So that *Cyrus* gave order, that the bigness of this Temple (length and breadth put together) should not exceed threescore cubits (perchance forty in length, and twenty in breadth) and so, both when first founded, and when fully finished, it came far short of the dimensions of *Solomons*.

## CHAP. III.

After many obstructions, finished at last.

§ 1. **N**OW went the building hopefully on, probable in some competent time to come to perfection; when the Samaritans (the envious enemies of *Israel*) first by fraud, then force, endeavour to obstruct their proceedings. First, they tender their service to be fellow-builders with the Jews, (claiming a joyned-interest in their Temple, as serving the same God) which by *Zorobabel*, and the Elders of *Israel* was wisely refused, as knowing, such seeming helpers would prove real hinderers. Thus, when Satan transforms himself into an Angel of light,

Uu 2

This far less than Solomon's Temple.

a Hagg. 2. 3.

b Ezra 3. 12. c Ibidem.

Objection to the contrary.

d Hagg. 2. 3. Zerh. 4. 10.

A Solutio rejected.

Others rendered.

e Dan. 6. 8.

f a Chr. 3. 3. g Tremellius in locum Ezræ

h 2 Chr. 3. 4.

Breadth how taken in Scripture.

i Revel. 20. 9.

k De Templi fabrica, lib. 1. cap. 27.

Samaritans their false friendship.

a Ezra. 4. 15.

b 2 Chr. 17. 14.

as

as pretending to sing *Gloria in excelsis*, with the rest of those heavenly Spirits, it is only out of design to disturb their harmony, and (if possible) to put that celestial Quire out of tune.

§ 2. Their first project failing, the *Samaritanes* accuse the City of *Jerusalem* in the Court of *Artaxerxes* King of *Persia*, to have been formerly a *rebellious city*, referring themselves to the Court-rolls for the proof thereof. See what it is to be a *Rebell on record*, their posterity may fare the worse for it, many years after. Indeed, it cannot be denied, but that *Zedekiah* King in *Jerusalem*, though sworn by God to the contrary, *rebelled against King Nebuchadnezzar*, so that this suggestion of the *Samaritanes*, had too much of truth, though more of malice therein. For, hence they inferred, were the place rebuilt, the people would return to their former stubbornness, whereby, in process of time, the *Persian Monarchy* would be deprived of all command, and *revenue on this side the river of Jordan*.

§ 3. Power, and Profit are the two *apples of Princes eyes*, wondrous with the least touch thereof. No wonder therefore if upon the premises, a Prohibition was presently from *Artaxerxes* sent, and served upon the *Jews*, commanding them to desist from building till farther order should be given them. Thus the work ceased till the second of *Darius*. Mean time private Palaces in *Jerusalem* were finished, and garnished with *ceiled work*, whilst Gods Temple lay waste. Did not those private houses blush at their own bravery, as serving-men may be justly ashamed, to see themselves finer than their Masters?

§ 4. Then arose *Haggai*, and *Zachary*, and *encouraged* the people to build again. What, must the Pulpit be obeyed before the Throne? *In the word of a King there is power*, but is there more in the mouth of a Prophet? Oh! a greater than *Artaxerxes* was here, these Prophets being warranted by divine inspiration. On goes the Temple afresh, whilst the enemies of *Israel* seek in vain to hinder it the second time. For, upon search, the original grant of *Cyrus* is produced from amongst the Records of the *Medes*, in pursuance whereof, *Darius* did not onely give leave, and liberty to the *Jews* to build their Temple, with a penalty on such as refused it, but also enjoined *Tainai*, *Shehar-Boznai*, and others beyond the river (which sided with the *Samaritanes*) to contribute all necessaries towards the finishing, and Furnishing thereof. No doubt the *Jews* (formerly refusing their persons) accepted their purses to build with, as knowing, though the men were false, their money might be made faithfull towards the farthering of the work.

§ 5. As for the many chronologicall differences, wherewith the building of this Temple is encumbered, we utterly decline them as alien from our subject. He that meddeth (saith *Solomon*) with *strife belonging not to him*, is like one that taketh a dog by the ears. Chronology (all know) is a surly, churlish Cur and hath bit many a mans fingers, who hath causelessly medled therewith. Blame me not therefore, if willing to keep mine

Their open enmity.

e Ezra 4.13.

d 2 Chr. 36.13

e Ezra 4.13.

The Jews forbidden to build the Temple.

f Ezra 4.21.

g Haggai 1.4.

Fall a building it again encouraged by the Prophets.

b Ezra 5.1.

i Eccles. 8.4.

k Ezra 6.2.

l Ibid. ver. 8.

Chronologicall difficulties justly declined. m Prov. 16.17.

mine own hands whole. Only I will add, that such are much troubled, who apply to this Temple those words of the *Jews* to our Saviour, *Forty and six years was this Temple in building, and wilt thou rear it up in three days?* So that all their endeavours can not conform those numbers to *Zorobabels* Temple, which had not so many years spent in erection thereof. Wherefore for the main they plead, that *malice hath a wide month*, and loves to outlast in her relations. So that the *Jews* stood not exactly on the particulars of years, whilst the total sum of their intent was to cast a greater odium on Christ, by widening the disproportion between so many years, and so few days. Yea, seeing at the same time they wilfully mistook the meaning of our Saviours words, no wonder if with all they corrupted the computation of the building of the Temple, adding moe years thereunto, than were in the true account thereof.

§ 6. But be the years moe or less, at last after many stops, stays; demurs, delays; suspensions, relaxations; desertions, resumptions thereof, the building was compleated, and a solemn sacrifice at the dedication thereof, but far inferior to *Solomons*, on the same occasion.

1 King. 8. 63.

Ezra 6. 17.

And Solomon offered a sacrifice of peace-offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep.

And they offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel twelve bee-goats, according to the number of the Tribes of Israel.

See here a great fall, but the second sacrifice was suitable to their small substance: of a little they gave a little to that God, who, where there is *first a willing minde, accepteth it according to that a man hath, and not according to that a man hath not*. However, we must congratulate the hopeful mention of the twelve Tribes of *Israel*. Welcome happy name, and number, well met in holy writ, seeing so long since last we parted from you, some hundred years ago, when *Elias* offered his sacrifice on mount *Carmel*. A strong presumption, that some of each Tribe were now present, at the finishing of this Temple, whereof largely before.

§ 7. This Temple was afterwards miserably defaced, and profaned by wicked *Antiochus*, untill some years after, *Judas Maccabens* cleared the Sanctuary, repaired the breaches of the Temple, renewed the gates and chambers about it, and deckt the forefront thereof with crowns of gold. He ordained also in the month *Cassien* an annual festival by the space of eight days to be kept with mirth and gladness. Some will say, this was but a ceremonious supererogation of *Maccabens*, in making such an ordinance; seeing, neither *Hezekiah*, when purging the Temple from the profanation of *Ahas*; nor *Josiah*, cleansing it from the idolatrous pollutions of *Manasses* and *Ammon*, instituted any such yearly solemnity in memoriall thereof. But, let such know, that under *Antiochus* there was not only a suspension, and interdiction of the Temple from pious uses, but a totall alienation thereof from piety, and diversion to profaneness: and

n John 2. 20.

Sacrifice at the Dedication.

o 2 Cor. 8. 12.

p 1 King. 18. 31.

Repaired by Maccabew.

q 1 Mac. 4. 57.

r Ibid. ver. 59.



f Ibid. ver. 47.

and by *Maccabens* the old Altar was not (as by *Herzekiah*, and *Josiah*) reconciled to Gods service, but a new one erected (hence perchance the feast was called *Encenia*, or the *Renewing*) in the place thereof. And what, if in this particular point *Maccabens* was more pious than either *Herzekiah*, or *Josiah*, let not his memory fare the worse, for endeavouring the better to preserve Gods favours in the memories of others.

Christ at this Feast of Dedication.  
e Joh 10. 22.

§ 8. Just (no doubt) were the considerations moving *Maccabens* to make this annuall festivall, seeing our Saviour in the Gospel 'graced this feast of the dedication with his presence. Although it appears not in Scripture, that Christ went up purposely to *Jerusalem* for the observation thereof, (as he did to the Passover, which was of divine appointment) but there might be a casual coincidence of this feast, and his presence at *Jerusalem*. However, seeing Christ with his company adorned a "marriage-feast at *Cana* in *Galilee*, being a meeting of meer civil concernment, founded on no divine command, but only the commendable custome of the Country, no wonder if he honoured the feast of *Dedication* with his person, wherein the Temple was at first in some sort remarried to the proper use thereof, from which by the profaneness of persecutors it had formerly been divorced.

The Rheimsists their wilde note.  
w Pag. 292. m  
Joh 10. 22.  
x 2 Mac. 12.

§ 9. Here I must not omit the *Rheimsists* note, "Christ (say they) *vouchsafed to honour, and keep that feast instituted by Judas Maccabens, Lib. 1 cap. 4. and now Hereticks vouchsafe not to pray, and sacrifice for the dead, \* used and approved by him.* But, Christ his presence at this feast of *Maccabens* his institution, doth no more oblige us to an universall observation of all the actions of *Maccabens*, without farther examination of them, how well they agree with Gods word; than his eating of bread in the house and at the invitation of *Simon the Pharisee*, engageth us to avouch all the opinions, or practise all the traditions, which the said *Simon* might erroneously maintain.

y Luk. 7. 36.

## CHAP. IV.

Of the Utensils in Solomons, wanting in this Temple.

Most of the utensils restored.  
a Dan. 5. 3.  
b Ezra 1. 17.

§ 1. AS for bulk of fabrick, and beauty of frame: so also for variety and richness of furniture, this Temple fell short of *Solomons*. Indeed, great was divine providence in preserving the Utensils of the Temple, during the captivity in *Babylon*. Though *Belshazzar* drank in the holy vessels, yet his sacrilegious swallow was not so wide, as to devour the metall thereof. These remained in the treasury, and were afterwards restored to the Jews at their return, even vessels of gold and silver, to the full numbers of five thousand and four hundred. And yet notwithstanding the restitution of them, this widow-Temple, as I may

term

term it, fell in beauty short of the *Virgin-Temple*, wanting many eminent ornaments which were found in *Solomons*.

§ 2. First, it is probable, that the stately scaffold of brass, with the Kings pillar (which some conceive set thereupon) in nature of a royal throne, was in the second Temple; so glorious a Sphere being needles, when there was no Sun to shine therein. Certainly this wanted.

But many wanting.  
e 2 Chr. 3. 13.  
d 2 Chr. 26. 13.

1. The two fair pillars of *Jachin* and *Boaz*, broken in pieces by *Nebuchadnezzar*, to make them the more portable to *Babylon*, otherwise such mountains of massie brass, were unmanageable, till parcelled into many fragments, past possibility of being rejointed together, whilst all the lesser vessels were preserved whole & entire. Thus, greatnels oft-times exposeth eminent persons to their own destruction, whilst poverty carrieth its own protection, and inferior people are preserved by their meannels.
2. The great *Molten Sea*, which being guilty of the same crime (its own overgreatness) suffered the same execution with the *brassen pillars*.
3. The fire from heaven, which, as in the *Tabernacle*, so in *Solomons Temple* came down from heaven, and consumed the burnt-offerings, the sacrifices, and the glory of the Lord filled the house. No spark of this fire appeared in the second Temple.
4. The Pot of *Manna*, spilt, broken, or lost, by some accident unexpressed in Scripture.
5. The *Rod of Aaron* which budded, but now was withered away (by some casualty unrecorded) during the captivity of *Babylon*.
6. The Ark of the Covenant. Not, that we give any heed to *Jeremy* his Apocryphall hiding thereof in mount *Nebo*; but, wherefoever it was, it was not in the second Temple.
7. The two tables of the *Law*, written by Gods own finger, and put formerly into the Ark of the Covenant.

e 2 King. 25. 13

f Ibidem.

g Levit. 9. 24.

h 2 Chr. 7. 1.

i Exod. 16. 33

k Num. 17. 10.

l 2 Mac. 2. 5.

m Exod. 34. 1.

Here for the main we may observe, that the *Holy of Holies* in this second Temple, was left altogether empty, and unfurnished. Such avoidance of the Utensils thereof being purposely made to make room for the coming of our Saviour the true High-priest, who with his gracious presence filleth all in all.

n Ephes. 1. 23.

§ 3. As for the Oracle, if it were present in this Temple in substance it was absent in effect, because dumb, and speechless, as *Josephus* both ingenuously confesseth, and conscienciously rendereth a reason thereof, affirming that the stones therein ceased to send forth their wonted splendour (by which formerly answers were returned) two hundred years before he wrote his book, God being angry with his people for their pervariation from his law. And thus this second Temple was, as in her structure, so in her ornaments much inferior to that first of *Solomons* erection.

The Oracle speechless.  
o Anti. Jud. li. 3  
ca. 10. pag. 50.

§ 4. All

Wherein it  
excell'd Sol-  
omon.  
p Hagg. 2.9.

§ 4. All these defects notwithstanding, in one eminent respect this Temple equalled, yea excelled *Solomon's*, according to the<sup>p</sup> Prophets prediction, *The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts*; so that in a mystical respect, the pavement of this, was higher than the roof of the other. For, hereon our Saviour, when a child, was presented to the Priests; when a youth, disputed with the Doctors; when a man, wrought many miracles, preached many Sermons; teaching within, and tempted without the Temple, on a pinnacle thereof. In a word, *Solomon's* Temple, like Mans original creation, in purity and perfection, was most glorious in it self: this latter, like our state of regeneration, which, though full of faults, failings, wants, weaknesses, in comparison of the former, yet outstrips it in Gods gracious acceptance thereof, crowning it with perseverance here, and happiness hereafter.

The Courts of  
the Temple.

9 Nehem. 8. 16  
Ezra. 10. 9.

§ 5. So much for the Temple it self, which also was guarded with Courts attending the same. Witness *Nehemiah* reporting, how, at the feast of Tabernacles, the people, to testify their joy, made themselves booths, or arbours, in the<sup>a</sup> Courts of the house of God. But, whereas *Ezra* mentioneth the<sup>a</sup> street of the house of God, (whither all the people repaired, being about to reform their strange marriages) I take this to be no part, or parcel of the structure of the Temple, but some fair street in *Jerusalem*, leading thereunto: as *Temple-gate*, and *street in Bristol*, so termed, because in passage to the fair Church called the Temple therein.

Why no  
draught of Zo-  
robabels  
Temple.

§ 6. Let not the Reader here expect from me, a draught of *Zorobabels* Temple. For, besides that already I have dipped my fingers deep enough in holy mortar, (when describing *Solomon's* Temple) we have nothing out of Scripture, for the particular fashion thereof. To frame it therefore according to conjecturall fancies, would be as much offensive to any conscientious writer, as little satisfactory to the judicious Reader thereof. Only in lieu of *Zorobabels* we present here the *Herodian* Temple, and all the Courts thereof (the same in all essentials with *Zorobabels*) as *Herod* rebuilt it, although the story thereof be incumbred with many improbabilities, which we come now to relate.

## CHAP. V.

Herod (saith Josephus) plucked down, and rebuilt  
Zorobabels Temple.

Wicked men  
sometimes do  
good.

§ 1. IT is strange, how the worst of Tyrants sometimes stumble on eminent actions, doing such works as might seem better men to be the Authors thereof. Either, out of the love of variety, that being long

long wearied with a constant course of wickedness, they adventure on some commendable deeds, merely for recreation. Or else, only *se defendendo*, for their own security, to fence themselves against the too just assault of peoples tongues, hoping in vain, by one good, to make amends for many evil deeds they have committed. Some such consideration put *Herod the King* upon the building of the Temple, who (as <sup>a</sup> Josephus reports) plucked down *Zorobabels* Temple to the ground, and erected a new one in the room thereof, of greater art, and larger dimensions.

§ 2. But some<sup>b</sup> Authors of very good account, are very loth to give credence hereunto, utterly denying *Herod* to have built, and lanced a new vessel of a Temple, although allowing him, to have carined, new digged, and repaired the old, & especially the south-porch thereof. They conceive this third Temple merely modelled, & made by the fancy of *Josephus*, as which never had other than paper-walls, inke-mortar, and quill-timber in his book-description thereof. Yea are bold to call in commentum, *figmentum, fabulam*, and in downright terms *mendacium*, the flat lie of *Josephus*.

§ 3. For mine own part, after very much reluctancy, I am at last contented to credit *Josephus* herein, though willingly I could have wished, that some other ancient Author of his own age had avouched the same, that so in the mouth of two witnesses this<sup>c</sup> truth might have been established. For, this is that same *Josephus* whom the great Scalager charactereth *Diligentissimus & omnium Scriptorum, cujus fides & eruditio in omnibus elucet*. And, although we come not just up to this so high a commendation of him, yet we will not suspect him of falshood in such passages, wherein he dissenteth not from Scripture.

§ 4. For first herein he himself could not be deceived in a matter notoriously known, some being alive who could remember *Herods* building thereof. And *Josephus* himself had often Personally officiated in this Temple, in this Priestly function. Nor, would he deceive others by such a report; for, *qui bono*, what could he gain thereby; Nothing could be gotten by flattering the dust, or ghost of *Herod*; especially none of his linage (when *Josephus* wrote) being in power, or place to reward him. How can we then in charity conceive, that he did *transgress without a cause*? Seeing there were so many of his own countrymen, living in all lands, ready to confute so lowd a lie, if avouched by him.

§ 5. Secondly, the words of the Disciples to our Saviour, *Master, see what stones, and what buildings are here*! must in probability relate to some new, specious, eye-pleasing fabrick. And, if any should say, that the Disciples, being poor fisher-men, and untraveled into foreign parts, might be privileged to wonder at a fabrick, not so admirable in it self; let such know, we collect the magnificence of this Temple, not so much from their admiration, as from Christ his concession; who (though reproving the Apostles carnall affections) allowed the stateliness thereof in the sharp return, *Seekest thou what stones, and what buildings*?

X x

† here

<sup>a</sup> Anti. Ind. lib. 15 cap. 14. out of which all our ensuing history is taken

Some deny *Herods* rebuilding of the Temple. <sup>b</sup> *Ejus* first, and after him *Philopodus* in *Ezech. rom.* a part 2 lib 5. disp. 4. cap. 9. & sequentibus.

*Josephus* to be believed here in.

<sup>c</sup> Deut. 17. 6.

<sup>d</sup> In *Proleg.* in *libro de Emendat. Temporum*.

Could not be deceived, would not deceive.

Answers best to the Disciples admiration. <sup>e</sup> Mark 13. 1.

<sup>f</sup> Ibid ver. 2.



good diet, recovers new flesh, remains still the same man : so Zorobabels Temple, acquiring by Herods bounty more beauty and bigness, continued the same Temple, Gods uninterrupted service (the life and soul thereof) preserving the *individuity*, or *oneness* of this Temple with the former.

§ 10. *Josephus* himself elsewhere confesseth (as learned *Grotius* doth observe) that the Temple was never but twice demolished, first by *Nebuchadnezzar*, and finally by the *Romans*.

§ 11. Understand him (to reconcile him to himself) never but twice demolished in anger from enemies, whereas *Herod destruebat animo restituendi*, destroy'd it with intent to rebuild it. As the Chirurgeon, who, not out of cruelty, but pity breaks an ill set bone, with full intent to set it better. Hence it was, that this third Temple, in some sense, is always accounted, reputed, and esteemed by the Jewish Rabbins, the same with the second.

### CHAP. VII.

*Generall observables in Herods building.*

§ 1. **T**HUS satisfied for the main, that *Herod* rebuilt *Zorobabels* Temple, come we to some memorable observables therein, gathered out of *Josephus*, whose single bond if the Reader shall refuse to accept, we can tender him no better, yea, no other security. It is not therefore expected, that all which *Josephus* relates, should be credited in the full latitude thereof: it is enough if the judicious Reader (with *Saint Paul* in another case concerning the reports of the *Corinthians*) doth partly believe it.

§ 2. First, to satisfie, and content the *Jews* (half suspecting his power, or pleasure to rebuild the Temple) he plucked not down the old Temple, till all necessities for the new one were perfectly provided, and brought in place, ready to be set up, left otherwise between two Temples, none at all should be left. Such as rake down one Church, before fully furnished for the setting up of a new, make a dangerous breach for profaneness, and Atheism to enter in thereat. No such *regnum* for *Satan*, as in the *interregnum* between two religions..

§ 3. As for the dimensions of *Herods* Temple in relation to *Solomons*, the ensuing parallel thus presents them unto us,

1 King. 6. 2.

And the house which King Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits: [after the first measure] the porch therein was an hundred and twenty cubits high.

*Josephus Anti. Jud. lib. 15. cap. 14.*

*Herod* removed the old foundations, and laying new ones, built the Temple an hundred cubits long, so many and twenty more, in height; as for the breadth (omitted by *Flavius Josephus* Ben-Gurion added, it was an hundred cubits.

Not that the whole body of *Herods* Temple was an hundred and twenty cubits

cubits high, but only the middle thereof, as *Josephus* confesseth, the sides round about being lower. Thus whilst *Solomons* Temple was builded long ways, with the Porch, or Tower at the east end, *Herods* appears more round, with a Tower in the middle thereof.

§. Now, though the length, and breadth of *Herods* Temple exceeds *Solomons*, (as they make it) yet certainly, not cubits of the first measure, but common ones are meant by *Josephus*, as may appear by the vast proportion of firm stones employed in this building, being twenty five cubits long, eight high, and twelve broad. Oh! with what art, or engines were they brought thither; If the stones on *Sarisbury* plain, in a level and flat Country, and not above twenty miles from the sea, are accounted amongst the wonders of *England*, for their conveyance thither (though the biggest of them called *Corse stones* are far<sup>d</sup> less) I say, if they be beheld with such admiration, that judicious men resolve them not real, but fictitious stones, of grit cemented with some unctuous matter, how can we conceive that these soild stones (four of them being the full length of the Temple) were managed thither, farther off from the sea, over a mountainous Country? However, that great, and goodly stones were here, the *επιστοιλιαι* and *καλλιαι* in the Disciples observation, doth sufficiently prove.

§ 5. The *Holy of Holies* had the inside thereof made only by the Priests (others not presuming to come on the ground) whereof a thousand were found very cunning in building. Now, although *Saint Paul* was a Pharisee, and a *tent-marker* (the principles of that sect annexing some trade to their profession) it is strange, so many Priests, though skilfull in the *metematicall*, should be so dexterous in the manual part thereof. The pinnacles of the Temple (saith *Josephus*) were made so sharp, that a bird could not sit on them, to prevent the defiling thereof. Wherefore when the Devil set our Saviour on<sup>a</sup> a pinnacle of the Temple, (where no doubt his feet stood fast without any miracle, which the Devil could not, and Christ would not causlessly work, as presumption against the will of his Father) we understand thereby, not such a sharp pinnacle, but some battlement, wing, or brink, of building, higher than the rest of the fabrick.

§ 6. It was finished (of all the days of the year) on *Herods* birth-day, and therefore (saith *Josephus*) the joy was the greater, two such eminent causes thereof meeting together. In very good time no doubt. Indeed the memories of *Philip* and *Jacob*; or, of *Simon* & *Jude*, have been anciently celebrated on the same day, being pairs of pious persons well agreeing amongst themselves. But, *What communion hath light with darkness?* Heaven, with hell; God with *Herod*, that they should be coupled together in the same solemnity? However, the finishing of the Temple on *Herods* birth-day, was a better deed than what his grand-child *Herod Antipas* did many years after, on his<sup>k</sup> birth-day, beheading *John the Baptist*. The same

Common cubits meant by *Josephus* appearing by the bigness of the stones.

d As but 24 foot high, broad, and 16 in compass. *Camdens Brit in Wilshire.*

e Mark. 13. 1. f Luk. 21. 5.

g Priests builders.

g Ad 18. 3.

h Mat. 4. 5.

Finished on *Herods* birth-day.

i 2 Cor. 5. 14.

k Mat. 14. 6.

4 Objectio n. 1 Vid ejm an- not. in Mat. 24 1 & Joh 2. 20.

Answered.

Full credit not required to *Josephus*.

a 1 Cor. 11. 18

b 2 Chr. 3. 2. c Ibid. ver. 4.

same Author reports they had it by tradition, that it never rained on the day-time, but only by night, during the building of the Temple that fo the labour of the workmen might not be interrupted.

§ 7. But a more improbable passage falls from the pen of *Josephus*, when he reports, that the Temple when finished, sunk down twenty cubits in the foundation, which the skilful in Architecture will hiss at as an untruth, For,

1. Strange that all parts thereof (as if by mutual consent) should at once equally sink directly down, such an even, and eminent proportion; the same weight above meeting with just the same weaknes, beneath; and no more in one place, than another. And grant, the walls all agreed to sink together, it is much, the beams were not broken with the sudden subsidy of the building.
2. Such a sinking fabrick would have frightened the Priests from officiating therein, and death hanging over their heads disturbed their devotion.
3. The same Author reports, that the *Holy of Holies* in *Herods* Temple was just twenty cubits high. If so, then by the sinking of this fabrick, it was wholly swallowed in the earth, turned into a cellar; so that the High-Priest, in Scripture phrase, must not go up, but go down unto it.
4. The Disciples, when gazing on the greatness of the stones, might better have bestowed their wonder, that so firm a fabrick should stand on so fleeting a foundation.

Wherefore with the sinking of his Temple, *Josephus* his credit sinks twenty cubits in my estimation, enough almost to make one un-believe whatsoever he hath formerly reported therein.

§ 8. But admit it done, not suddenly, but leasurely, and by insensible degrees, sinking some cubits more or less, was not the hand of God more immediately therein? Partly to punish *Herods* pride; shewing he, rather permitted than approved, such a wretched Tyrant should build his Temple. Partly, to prognosticate the future ruine of this fabrick, not standing full fourscore years, before it was destroyed. However, in a spiritual sense, the true Zion, and Church of God hath the foundations thereof in the holy mountains—*The highest himself shall establish her, God is in the midst of her, she shall not be moved.*

### CHAP. VIII.

*Herods Temple many degrees short of Solomons.*

- § 1. **B**UT here we must have an abominable fallhood of *Joseph Ben-Gorion*, posted, and pillored, impudently affirming, that the *Herodian* Temple was a more gorgeous structure, than that of *Solomons*; flatly

flatly against the Scripture it self, which presenteth *Solomons* as a *None-such*, or peerless structure, (admitting no equal, much less a superiour) exceeding magnificall, of fame, and of glory throughout all Countreys. But let us put the builders, and their buildings into the ballance, whilst the Reader is requested to hold the beam with an unpartial hand.

1. *Solomon* was amighty Monarch, subordinate to God alone, having many tributary Kings homagers unto him.
2. He had wealth at will, God promising there should not *de* any amongst the Kings like unto him all his days; and had his ships from *Tarshish*, and *Ophir*, bringing him abundance of treasure.
3. He employed can hundred forty three thousand three hundred for seven years in the building of the Temple.
1. *Herod* was a King by the Courtesy of Rome, and accountable unto *Augustus* the Emperour.
2. *Herod* (whilst *Solomon* was a Merchant royall) was so poor a Pedlar, that he turned the basest of thieves, and (as *Josephus* reporteth) robbed the sepulchre of *David* for treasure hid therein.
3. *Herod* used eleven thousand men, and a thousand cars, eight years and an half, in the erection of his building.

Whosoever seriously considers the premises, and remembers the words of *Zalmunna* to *Gideon*, for as the man is, so is his strength, (actions bear proportion to the power of their actors) will conclude; *Herod* though furnished the great, was too little to match, and far less to surpass *Solomon* in such undertakings.

§ 2. As for *Joseph Ben-Gorion* extolling the *Herodian* above *Solomons* Temple for iumptuousness, his judgment is lighter than vanity it self. In all controversies Gods law provided, that the cause of both parties should come before the Judges. But, *Joseph Ben-Gorion* (no news for them who know least to censure most) never saw either Temple, and yet is bold to pass censure on both. Indeed the aged Fathers that wept, saw two Temples, *Solomons* before the destruction, and *Zorobabels* rebuilt by *Herod* in his time raised by the Romans; *Ben-Gorion* beheld no pinnacle of either being a late Author, living some hundreds of years since our Saviour. Yea (what the maid said to *Saint Peter*) *his speech agreeth therunto*, discovering himself a more modern writer, by mentioning the name, and nation of the *Franks*, a word not appearing in the world till some hundreds of years after our Saviour. Besides, the book of *Ben-Gorion* like *Ceryon* (the famous monster amongst the Poets) consisteth of three bodies confounded into one; pieces of *Hegisippus*, parcels of *Ruffinus*, and patches of his own fancying, so jumbled together, that little truth, and less certainty can be extracted from it.

§ 3. Here we must know, that such as advance *Herods* above *Solomons* Temple, for the beauty thereof, drive on a dangerous Jewish design. *Latet anguis in herba, there is a pad in the straw*, and invisible mischief lurking therein. Hoping hereby literally to verifie the Prophecie of *Haggai*, of the glory of the second Temple, in that carnall, materiall bravery, which *Herod* bestowed upon it, so to frustrate, & defeat the spiritual sense of those predictions, mystically accomplished in the coming of Christ. Wherefore,

An incredible report.

1 Mark 13. 1.

What use may be made thereof, if true.

m Psal. 87. 1.

m Psal. 46. 5.

An impudent lie of Ben-Gorion. a In his book of the Herodians pag. 103.

b 1 Chr. 22. 5.

c 1 King 4. 13.

d 1 King 5. 15.

e 1 King 5. 15. 10.

f Judg. 8. 21.

Ben-Gorion an incompetent Judge. g Exod. 22. 9.

h Ezra 3. 12.

1 Mark 14. 69.

\* Lib. 5. cap. 1. fol. 53. Editio- nis Cracoviensis.

A dangerous Jewish design.

fore, all Christians are highly concerned to be zealous, to detect and detect an opinion, so destructive to the truth of Scripture, and derogatory to the glory of God.

§ 4. However, we deny not, but that this *Herodian Temple* in itself considered, without relation to *Solomons*, was a magnificent structure, (as  *Tacitus*, an heathen, and no friend to the Jewish nation, doth confels;) and I believe that the *Courts* on all sides thereof took up a greater compass and circuit of ground, than those of *Solomons*, the *Mount of the house* (narrow in his days) being afterwards much enlarged. Therein we take principall notice of two eminent braveries. First, the *Golden Vine* ornamental thereunto, which had clusters thereon as big as the stature of a man, as if corvalls in greatnes to those *bunches of grapes*, the spies anciently brought as a sample of the fruitfulness of the land of *Canaan*. This *Vine Ben-Gorion* makes of massie gold, whilst a learned <sup>m</sup> Author, out of *Flavius Josephus*, proves it to have been only woven of gold thread, which much abateth the price thereof. But, whilst *Jews* gaze with admiration on the cost, and curiosity of this *Golden Vine*, Christian eyes may better behold another, of more grace, and glory, often to be seen in the same Temple, even *Him* that said, "I am the true Vine, and my Father is the husbandman."

§ 5. The other was that *Golden Eagle*, set over the entrance of the Temple, which afterwards proved a *Bird of prey* to the poor *Jews*, occasioning a grievous slaughter amongst them. Who conceiving their Temple profained by this Image, brake forth into a mutiny thereupon, wherein they were slain in great numbers. Threefold was the offence, the *Jews* took at the making thereof, because

1. Scandalous, to set up any image in the Temple, as introductory to Idolatry.
2. Unbecoming the state of Gods house, like an Inne to have a sign hung out of it.
3. The Eagle, being the Roman Arms, minded them of their subjection.

An ungratefull spectacle to the Jewish nation (so constant a pretender to freedom) to be daily upbraded with their loss of liberty.

§ 6. To conclude, and give Herod his due, this *third-second Temple* (as I may term it) though far short of Solomons, may be believed more magnificent than Zorobabels. So that, what *Hezekiah* ingenuously confessed of the Kings of *Assyria*, may as justly be affirmed of Herod, *Of a truth he hath done great matters*. Though, who had not rather have one line of *Jofias*, Epitaph written truly on his tomb, *The rest of his acts, and his goodness*, than all the popular applause Herod received, for erecting this magnificent structure.

## CHAP.

## CHAP. IX.

*The Actions of Christ in the Temple.*

§ 1. **W**E have tendered to the view of the Reader, in our last map, the draught of *Zorobabels Temple*, as repaired and enlarged by *Herod*, so as the learned and pious *Ludowicus\* Capellus* hath presented it, who exactly took his instructions therein from the pen of *Iosephus*, an eye-witness hereof. Wherefore I justly dis-engage my self from all objections against this Map, which are properly chargeable upon *Capellus* his account. I confess, herein I proceed not with that *Passion*, and *Impassionedness*, with that boldness and assurance, which I could desire; because the divisions and demensions of the Courts, and Chambers, as exhibited in this Temple, rely not (as *Solomons*) on Gods word, but only on humane fallible testimony. Oh it is excellent, when, with *Theophilus*, we may know the certainty of those things wherein we are instructed out of Scripture it self.

§ 2. Come we now to the actions of our Saviour in the Temple; having first premised this useful, yea necessary distinction. What our English tongue, for want of another proper word, promiscuously calleth *the Temple*, the original carefully expresseth by two names, adequate to two several parts thereof.

Ο ΝΑΟΣ

TO' 'I E P O'N.

This properly was the covered part of the Temple (*from ~~us~~ to inhabit*), God peculiarly dwelling there (consisting of the *Porch, Holy, and Holy of Holies*), with the chambers about them. Into this *Christ* never came, (though *Zachariah* in his course did, to offer incense) nor by the law (*under which he was made*, as not coming to destroy, but to fulfill it) might he enter thereinto; proper only for the Priests to officate therein. Yea though not his *Person* whilst living, his *Power* when dying, penetrated this Temple, namely, when he rent the *vail*, thereby mystically opening an entrance into heaven by the merit of his passion.

Containing all the verge and compass of the Courts about the Temple, and within the outward *Sept* thereof. Christ constantly came hither, *I ever taught* (saith he) *in the Temple*: understand him, that he never wilfully affected *Conventicles*, as altham of his doctrine, or willingly declined the Temple, when afforded convenient entrance thereinto. Otherwise, he taught also on the *Mount*, in the *Ship*, in *Synagogues*, in private *houses*; but never so properly in his centre, as when in the Temple.

This distinction of *Nabé* and *ḥabé*, holds current, clean through the new Testament ; save that once *Nabé* is taken for the whole circumference of the Temple, when *Judas cast down the pieces of silver*,<sup>h</sup> therein : though he stayed not long there, as but of his own element, but desperately made haste, that he might <sup>i</sup> *go unto his own place*.

§ 3. This distinction premised, we will wait on the Reader into the Temple. First, requesting him to carry competent money, and a charitable

The Map taken out of *Exp.*

\* In his Compendium Historiæ Judaicæ lent me by that learned & industrious Gentleman M. Edward Leigh Esq;

α Luk. 1.4.

The difference  
betwixt Νᾶός  
and 'Ιερόν.

6 Ioh. 18. 20.

c Luk. 1, 9.

d Mat 5.17.

e Mat. 5.1.

f Mac. 13.2.  
g Mac. 28.61

### h Mat. 27.2

Ad. 1, 25.

Beautiful garden  
full of begonia



k Act. 3. 2.

Christ presented in the Temple.

l Luk. 2. 24.

Simeon's testimony of Christ

m Luk. 2. 29.

n Luk. 2. 35.

And is seconded by Anna.

o Luk. 2. 27.

p Luk. 2. 37.

How Anna departed not out of the Temple

q2 King. 11. 3.

r Psal. 27. 4.

charitable minde along with him. For as we shall enter in at the eastern gate, (commonly called *Beautiful*) we shall be sure there to meet with many creeples, and beggars of all sorts, as proper objects of his liberality. Here daily lay that *lame man*, on whom Saint Peter, though money-less, bestowed the best alms he could give, or the other receive, even the use of his limbs.

§ 4. But now we come to the memorable passages concerning our Saviour in the Temple. These were either done on him, when an infant; or by him, when arrived to mans estate. Of the former was his presentation by his Parents to the Priests, and when an *oblation* for his Mother was made, a *pair of Turtle-doves, and two young Pigeons*.

§ 5. Hereat in-springs old Simeon into the Temple. God always performs his promises with advantage. He had a revelation that he should not die before he saw Christ, who here both saw and felt him. Oh how he hugs him (though faster by his Faith, than) with his weak arms, which seem the stronger for the Burden, as his dim eyes the clearer for this sight! Yea, he petitions Heaven for a Goal-delivery, *Lord let thy servant depart in peace*. Longer life would be longer toils, and therefore fain would he flye from Christ in his arms, to the arms of Christ, before his refined joy were allayed with any worldly woe. Then he addresseth himself, with bitter-sweets, to Christs Parents, neither frightening nor flattering, but plainly foretelling them, their child should be for the fall and rise of many in Israel. Particularly, he tels Mary, that *a sword should pierce through her, and Christ (though born) should not die without the pain of his Mother*. As if the throws, suffered by other women at the birth, were reserved for her to endure at the death of her Son.

§ 9. Simeon is seconded by Anna, a Prophetess of an hundred years old, (temperance is the best prolonger of the candle of life) and herein she exceeded Simeon. He came but *into the Temple*, she *departed not from the Temple*, but served God therein with fasting and prayer. She also spake of Christ to all that looked for redemption. And thus Christ was proclaimed in the Temple by two Heralds of different sexes, whilst his Parents carefully kept the copies of their several Proclamations, as trusting them in no other Cabinet than their own hearts.

§ 7. Now seeing it is said of Anna (pardon a short digression) that she departed not from the Temple, it will be enquired whether any women were constantly Leigers to live therein. Were any of the weaker sex (being prohibited to speak in the Church) permitted to live in the Temple? For, as for the nurse of King Joash, hid with him in the house of God, the case was extraordinary, and her clandestine condition nothing pertinent to the present question. In answer whereunto: By never departing thence, we understand her daily repairing thither. It was Davids wish, that he might dwell in the house of the Lord all the days of his life, i.e. that he might have free access thither upon any occasion. Thus the sacrifice, though only morning, and evening,

## Chap. 9. REBUILT BY HEROD.

ing, is called *continually Burnt-offering*. And thus Anna daily frequenting the Temple, was continually there, as formerly those persons who every day might be found in Saint Pauls Church at walking-hours, might in some sort be said never to depart thence.

§ 8. To return to our Saviour, who hitherto appeared only passive in the Temple, but afterwards acted miraculously therein. First, when found sitting in the midst of the Doctors, both *bearing them, and asking them questions*. He, who himself was the *Word*, would notwithstanding bear, before he did speak; and attentively listened to the Positions of those Doctors, before he began his Opposition against them.

§ 9. Arrived at mans estate, we first fix our eyes on his *purging of the Temple*, from Dove-mongers, Money-changers, and such as sold sheep and Oxen therein. Had such Merchants kept themselves in the *porambo*, or *Sheep-market*, Christ had never disturbed them; who now, with a *Scourge of small Cords*, drove them out of the Temple. Say not it was as lawful to sell as sacrifice Cattel therein: the one being the main use thereof, according to Gods command; the other a notorious abuse of the Temple, turning it by fraudulent bargains into a *Den of Thieves*.

§ 10. Saint Hierom reports, that certain fiery *raies*, or beams, darting from Christs eyes, drove out these Merchants from this place. A conceit, which we dare not presently avouch, for fear those thongs of Christs Scourge flie also in our faces thereupon. For if he whipped out those Merchants, for setting up their Ware-houses in the Temple, surely he will lend a *lash* to such as add Traditions to the Text. This sure we are (because recorded in Scripture) that Christ so earnestly pursued this Reformation, that the *zeal of his Fathers House did eat him up*. Understand it, that our Saviour being truly *Carnens*, though not *Carnalis*, of a *fleshy*, though no *fleshy constitution*, had his body wearied out with faintness, not able in its performances, to keep pace with the desires of his mind.

§ 11. After this time, many were those heavenly Sermons Christ made in the Temple: which here we forbear to relate. Only we take notice of that he preached in *Solomons Porch* (which afterwards deserved rather the name of Christs Porch, seeing a greater than Solomon was here) when the People (mysteries are blasphemies to ignorant ears) took up *stones to stone him*. Some will ask, whence had they those stones? It being unlikely that any were let to lie loose in so holy a place. But we may be confident, if there were any to be had above ground, their malice would find them out. And probably they plucked them off from the pavement: their furious zeal counting it a meritorious act, rather to rend them out of the ground, than suffer a supposed Blasphemer to escape. Surely such stones would rather have *spoken* in his praise, than done any thing to his prejudice, especially before his hour was come.

§ 12. And as he spake well, so he did as well therein. *The blind and the lame came to him in the Temple, and he healed them*. See here, those

r Exod. 29. 42

Christs first act in the Temple.

t Luke 2. 46.

u John 1. 1.

He purgeth it w John 2. 14.

x John 5. 2.

St. Hierom's conceit. Ignem enim quiddam existerem radiabat ex oculis ejus. Hieron. in 21. Marc.

y John 2. 17.

Christs Sermon in Solomons Porch.

z Joh. 10. 23.

a Joh. 10. 31.

b Luk. 19. 40.

Lame &amp; blind cured in the Temple. c Marc. 21. 14.

with *Infirmities* might come to him in the Temple, not those with *Infections*: the lame, but not the *leprovs* might enter therein. Thus whilest sufferings and afflictions do not hinder us, sinfull pollutions do debar our access to Gods gracious presence.

§ 13. We must not forget, that a little before his passion, *Christ* the second time purged the Temple. Three<sup>d</sup> years since he cast all Merchants and their appurtenances out of Gods House, which now notwithstanding that *ejection*, had again gotten unlawfull possession therein. Devils he cast out of men so finally, that they *entred no<sup>e</sup> more into them*; but wicked men once thrown out of the Temple, recovered their stations therein again. Abuses in the Church depart not til they are driven, and then go away unwillingly, *animo revertendi*, with full intent to embrace the next opportunity to return. What need hath Reformation it self to be frequently reformed, seeing corruptions will so quickly creep thereinto? Christ, the second time<sup>c</sup> cast those vermin out of the Temple.

§ 14. Now, just before he took his farewell of his Fathers House, he beheld the *Pharisees* casting their money into the Treasury. So that the *Widows mites* was the last object (no small credit unto her) which in the Temple entertained our Saviours eyes on earth, and no doubt long since hath been rewarded by him in Heaven. For presently he departed to Mount *Olivet*, and there foretold, yea thence denounced the Destruction of the Temple, which followed not many years after.

## CHAP. X.

## The Acts of the Apostles in the Temple.

§ 1. *Christ*, after his ascension, resigned the Temple to his Apostles, to supply his absence by their preaching to the people. Here on the day of *Pentecost* Saint Peter made that memorable Sermon, wherein he vindicated both himself and company from the aspersions of *Drunkenness*, avouched the truth of *Christs* Resurrection, and charged the *Jews* to home for shedding his innocent blood, that by the sharpness of his Reproof (*the words of the wise are as Goats, and as Nails fastned by the Masters of the Assemblies*) such as heard him were pricked in their<sup>b</sup> heart; crying out to Peter, and to the rest of the Apostles, Men and Brethren, what shall we do?

§ 2. Here, by the Peoples equal applications, and addreses to the rest of the Apostles, it appeareth, that they were all fellow-helpers, and joint-Commissioners with S. Peter, (all in the *Jewry* besides the *Foreman* are not Cyphers) though he for order sake, and regularity, to avoid confusion, was made the mouth for the rest. Yea, such their sobriety and discretion

discretion, though at that instant inabled with the gift of *tongues*, that they only made use of seasonable silence (such as best know how to speak, know best when to hold their peace) with their *tacite suffrages* concurring to the truth of what Saint Peter delivered: who further gave his Auditory counsel TO REPENT.

§ 3. But was this well done of him to add grief to grief? What more repentance still? Why further pain, to such as were pricked to their hearts? Was this any valour, to bear them with more blows who already cryed out for fair quarter, WHAT SHALL WE DO? But know, Peter herein advised them to join to their former legal sorrow, an evangelical repentance; such as is attended with desire, hope, & some assurance of Pardon. He prescribes them the same receipt, he lately took himself; having found the good fruit thereof, when, on his hearty<sup>d</sup> sorrow, he obtain'd pardon for denying his Master. No sermons so sovereign, as those which proceed from the Ministers comfortable experience. Nor did he barely advise them to repent but also to<sup>e</sup> be baptized every one of them in the name of *Jesus Christ*, &c.

§ 4. See the success of his counsel, about three thousand were added to the Church that same day. O high holy-day in Heaven! This Many-Saints-day was a festival of great solemnity therein, where there is<sup>h</sup> joy over one sinner that repenteth, singing on their golden Viols, Peter and the Apostles have saved their three thousand. His Sermon (as set down) contained not so many words, as it converted souls. Though surely, what we read in Saint Luke was only the breviare, sum, and abridgement of his Sermon, seeing, with many<sup>\*</sup> other words did he testify and exhort.

§ 5. Many advantages concurred to render his Sermon the more effectual. First, the suffering of our Saviour was so near in place, and late in time, that his wounds were (as I may say) still fresh bleeding in the guilty memories of the people assembled. Secondly, the present miracle of tongues bestowed on Peter and his companions, did wonderfully make way for the Word he delivered. Thirdly, such to whom he spake, were<sup>i</sup> devout men, blindly pious (like Saint Paul before his conversion) but desirous of information; zeal not being to be wrought, but regulated, not to be new gotten, but right guided in them. Lastly, and chiefly, the Spirit of God invisibly wrought on their souls. Thus when the<sup>k</sup> door of utterance, or the<sup>l</sup> opened mouth of the Minister meets with the<sup>m</sup> door of Faith or entrance, in the<sup>n</sup> opened hearts of the people, the Word makes miraculous improvement.

§ 6. And now our Saviour had plentifully performed his promise: He that believeth on me, the works that I do, shall he do also, and greater<sup>o</sup> works than these shall he do, for I go to my Father; as then put into a capacity more effectually to assist them, (as formerly but with his prayers) then authoritatively with his power. The Disciple (by his Masters permission, yea procurement) proved above his Master in success. Christ, all his life long, was angling for a few fishes, but a<sup>p</sup> hundred and twenty, whilst

Y y 3

Peter!

Christ's second  
purging of  
the Temple.  
d John 2. 15.

c Mark 9. 25.

f Mat. 21. 12.

His farewell to  
the Temple.

g Mark 12. 42  
& Luke 21. 2.

Saint Peter's  
remarkable  
Sermon.

a Eccl. 12. 11

b Act. 2. 37.

The Apostles  
joint-Com-  
missioners.

c Act. 2. 38.  
Evangelica l  
repentance  
prescribed to  
the people.

d Mat. 26. 75.

e 2 Cor. 1. 4.

f Act. 2. 38.

An army of  
converts.  
g Act. 2. 41.  
h Luke 15. 7.

\* Act. 2. 40.

Four advan-  
ces of Peter's  
Sermon.

i Act. 2. 5.

k 1 Cor. 16. 9.  
& Coloss. 4. 3.  
l 2 Cor. 6. 11.  
m Act. 14. 27.  
n Act. 16. 14.

Christ's pro-  
miserical  
ly performed.  
o John. 14. 12.

p Act. 1. 15.

Peter comes with his Drag-net, and catcheth about *three thousand* in one day. Amongst the reasons whereof, consider

1. Christ was properly, not to be the Builder, but the *Foundation* it self: and therefore others were more happy in edification.
2. He was to be humbled (as with hunger, thirst, weariness, shame, and pain, so) with the heavy afflictions of long unprofitable preaching, because of peoples *unbelief*.
3. During his life, the Kingdom of Heaven was but *at hand*, which, after his death, and Ascension was *in hand*, The *holy gates of grace* being then opened for multitudes to enter, where few by especial favour got in before by the *Wicket*.

We have insisted the longer on Saint *Peters* Sermon, because it is the beginning of Ecclesiastical History after Christs ascension, which in Gods due time, we are in some hope to finish by his assistance. And that the foresaid Sermon was made in the Temple, appears by the passage of their *continuing daily with one accord in the Temple*. Intimating that they were formerly assembled in the same place.

§ 7. Pass we by the other acts of the Apostles in the Temple, only we must not omit *Solomons Porch* where they made their abode. And it is worth our inquiry where the same was placed.

§ 8. First, negatively, it was not that Porch of *Solomons* (nor any other afterwards built of the same dimensions on the same floor) mentioned in the *Old Testament*; because

1. That was a part (being the entrance) of the *Nave*, or *Covered Temple*: Into which, the Disciples (being no Priests) might not enter.
2. That Porch had but *twenty cubits* in length, and ten in breadth, being so small, that it could not contain the Disciples and their company, being above three thousand persons.
3. That by the *Septuagint*, is called *Ulam* (retaining always the Hebrew word) not *ἑστῶς*, as this Porch is called in the Greek tongue.

Rather therefore, by this *Porch*, we understand, one *side*, *square*, or *cloister* of the great Court about the Temple.

§ 9. Now seeing the same was surrounded with Courts on all sides, the question is, on which side thereof *Solomons Porch* was placed. Here we had been utterly at a loss, but for the seasonable help of *Josephus*: The people (saith he) *persuaded the King [Agrippa the younger] to repair the east Porch or Cloister: Now this Cloister was of the outward Temple, standing over an exceeding deep valley, raised upon a wall of four hundred cubits, which was made of square white stones, of twenty cubits long, and six cubits high a piece, the work of King Solomon, who first built the Temple. Whereby it appears, that this Porch respected the East, and was on each side of the entrance into the Temple.*

§ 10. But

§ 10. But the greatest difficulty remains. How came it to be called *Solomons Porch*? did not he equally build all the first Temple? Why therefore did this Porch (as his darling) bear his name above all the rest? And (which increaseth the difficulty) seeing all that Temple was razed by the *Babylonians* (following no doubt the cruel Counsel of the *Edomites*, *Down with it, down with it, even to the ground*) how came this Cloister of the second Temple in Christs time, to retain the name of *Solomons*?

§ 11. Some conceive this part stood undemolished by the *Babylonians*: seeing that curse, *there shall not be left here one stone upon another, that shall not be thrown down*, was denounced against the second Temple, not against *Solomons*, some parcel whereof might be left standing. But under favour, I conceive, it was particularly called *Solomons-Porch*, because the very bosome, or floor thereof (being forced ground) was by much expence made by *Solomon*, and gained with art and industry, from the valley beneath; so that (even when the superstructure thereon was by the *Babylonians* levelled to the earth) the admirable foundation, that Master-piece of art, still remained, preserved the memory, and imparted the name of *Solomon*, the founder thereof, to that Cloister, which in the second Temple was erected upon the same.

§ 12. If any demand why the Disciples made choice of this Porch, above any other, to make their residence therein; several considerations might move them thereunto:

1. Because formerly handelled with our *Saviours* heavenly Sermon therein.
2. Because of great capacity, conveniently to receive them, without prejudice to other peoples passage into the Temple.
3. Because it was the first place that offered it self unto them, at their entrance into the Temple.

Herein they observed some Analogy of Christs counsel, *In what place so ever ye enter into a house, there abide until ye depart from that place*. Thus *Solomons-porch*, being (as I may say) the first house in the house of God, into which the disciples entered; there they fixed themselves, as no strangers and fugitives, but such as would stand to the doctrine they delivered.

§ 13. So much of *Solomons-porch*; only let me adde; that *Capellus* (herein contrary to other learned men) placeth *Solomons-porch* on the south side of the Temple; mistaking it, as we believe, with *ἡ δὲ βασιλικὴ* or the *Cloister Royall*: which out of *Josephus* indeed appears, to have been largely built and beautified on the south-side of the Temple. However we would not innovate or alter any thing in our map from the mind of *Capellus*, though here, in our description; we presume to enter our dissenting from his opinion.

§ 1. Pass we by many other intermediate acts of the Apostles and Disciples in the Temple. Amongst all which none might lawfully avouch his entrance so far therein, as *Barnabas*, being a *Levite* by his extraction,

and

q Mat. 23. 58.  
r Mat. 4. 17.

f Act. 2. 46.

What properly was *Solomons porch*.  
e Act. 3. 11. & 5. 12.

Not *Solomons porch* properly so called.  
a 1 King. 6. 3.  
b 2 Chr. 3. 4.

b Ibidem.

Seated on the east side.

c Lib. Anti. 20 cap. 8.

Quest. Why called *Solomons porch*?

d Psal. 137. 7.

Answer thereunto.  
e Mat. 24. 2.

f Compare *Josephus* as aforesaid, with *hithelf, de Bel Ind. li. 5. c. 14.*

Why *Solomons porch* chosen by the disciples.

g Mat. 6. 10.

Wherein we decline *Capellus* in his judgment.

h *Constantine* Emperor in *Middub. p. 53* & *Ludovic. de Dieu in Act. Apost. p. 39. & alii.*  
i *Ant. li. 15. c. 4*

The last passage of Saint Paul in the Temple.

k AR. 4. 35.

and<sup>k</sup> therefore legally privileged in his approaches to the Altar it self. Come we now to the last passage of Saint Paul in the Temple. Last indeed it was likely to prove unto him, and he lose his life therein, on this occasion.

Who almost lost his life therein.

§ 15. At the instance of some godly people, he was perswaded to purifie himself: thereby, partly to gain on the affections of the believing Jews; as yet zealous of the Law; partly to confute their falshood, who traduced him for an Antinomian, against all ceremonious observances. Hereupon he came into the Temple to signifie the accomplishment of the days of purification, untill that an offering should be offered for him & his companions. If any grudge that after the coming of the Gospel, to much cost should be bestowed on the Law, & suddenly say, with Judas Iscariot, To what purpose is this waste? Might not the Law truly answer with our Saviour, in the same case, He did it for my burial, and for the more solemn interment thereof.

m Mat. 26. 8.

n Mat. 26. 12. A popular mutiny.

§ 16. But Saint Pauls devotion in performing these Obsequies was interrupted by the people, who accused him for defiling the Temple, having seen Trophimus, an Ephesian, with him in the City, whom they supposed he had brought into the Temple. Malicious jealousie never makes good Logician, so strange are the inferences thereof. In vain might Saint Paul deny the consequence of their syllogism, whilst they were ready to prove it by an inartificial argument, from the Authority, or prevalency rather of a popular uproar, <sup>p</sup> Some cryed one thing, some another, & those, no doubt, that knew least railed loudst, & no certainty could be known for the tumult, the many-headed multitude speaking a Language, whereof none can be an interpreter, to understand them, which understand not themselves.

p AR. 21. 34.

Saint Paul rescued.

§ 17. Suppositive was the offences of Saint Paul, (only on their bare surmise) but positive must be his punishment, drawing him out of the Temple, whom certainly they had killed, had not the seasonable interposing of the Captain, rescued him from them. Who hence conveyed him safe into the Castle, no doubt, of Antonia hard by, and not the Castle on Mount Sion, built out of the ruins of the Palace of David, though formerly (following the Authority of others) we made that place the Theatre of Saint Pauls future actions on this occasion.

q AR. 21. 37.

## CHAP. XI.

Of the vast wealth of the second Temple.

The wealth of the Corban arising from pure Pagans.

§ 1. WE have cause to conceive, that the Corban, or Treasury of the second Temple, was about our Saviours time, welnigh as well lined with wealth, as in the reign of Solomon, flowing from three principall springs,

1. Meer Gentiles.
2. Profelytes.
3. Native Jews.

The first of these were very bountifull to the Temple, and constantly

con-

contributed many great gratuities unto it. For, though they had no distinct knowledge of the true God, yet out of that confused notice they had of him, hearing far of the fame of his miracles, they were liberall Benefactors to his service. According to the prediction of the Psalmist, *Because of thy Temple at Jerusalem, shall Kings bring presents unto thee.*

r Psal. 68. 29.

§ 2. And here it will be strange, but usefull to read, Tully the Roman Oratour (not intentionally, but) effectually commenting on this passage of David the Hebrew Prophet, whilst he pleads for L. Flaccus his Client, accused for being the first man who prohibited the annual exportation of gold to Jerusalem; Cum<sup>a</sup> aurum, Judæorum nomine, quotannis ex Italia, & ex omnibus vestris Provinciis Hierosolymam exportari solet, Flaccus sanxit edito, ne ex Asia exportari liceret. Whereas Gold on the behalf of the Jews, was wont yearly to be exported to Jerusalem, out of Italy and all your Provinces, Flaccus by proclamation ordered, that it should not be lawfull to carry any out of Asia. Wherein each emphatical word deserves serious consideration:

Tully commenting on David

u Oratore pro L. Flacco.

1. Gold the best of Metals, whereof much might lie in little room.
2. Was wont, no innovation, but an ancient custom time out of mind.
3. Yearly, so that it was a constant and certain revenue.
4. In the behalf of the Jews, therefore not out of politick ends to pay the Roman President, or Pretorian Souldiers there.
5. To be sent to Jerusalem, certainly not to the City, but Temple therein, for in the next sentence, Tully terms this custom a <sup>\*</sup> Barbarous superstition.
6. Out of Italy, and all their Provinces: well known it is, how many and wide these were, almost over all the then known world.
7. Flaccus, the pragmatial Officer of Asia, being the first that forbade the carrying out of such treasure, fell so far under publick censure for this fact, that he needed the eloquence of the Roman Orator to defend him.

\* Hinc autem barbaræ superstitioni resistere severius fuit.

It is hard to determine, when this custom of carrying Gold from Rome to Jerusalem first began, which possibly might fetch its originall from that solemn Covenant and confederacy Judas<sup>a</sup> Maccabeus made with the Romans. And although no express mention is made in that agreement, of any monies to be sent to Jerusalem, yet a labell of vast latitude was affixed to their Articles, to <sup>\*</sup> add or diminish any thing, which either party should think meet.

w Mac. 8. 40.

x Ibid. ver. 30.

§ 3. Profelytes were the second Contributors to the wealth of the Temple, being Gentiles by extraction, and Jews by religion, whereof many being of greatness and quality, were very liberall to the service of God. We may well believe, that the Eunuch in the Acts, who had the charge of all the treasure of Candace Queen of the Ethiopians, when he returned from worshipping at the Temple in Jerusalem left no small quantity of Gold behind him (not as an unjust Steward of his Mistresses, but) out of his own plentiful estate.

Profelytes their bounty.

y AR. 8. 27.

§ 4. Native

Native Jews  
their libera-  
lity.

2 Mark. 12. 44

a Luk. 16. 14.

b Exod. 34. 23.

The gainfull  
doctrine of  
Corban.  
c 1 Tim. 5. 16.  
d Exod. 20. 12e Mat. 15. 5. &  
Mark. 7. 11.The ill in-  
fluence of this  
doctrine.

§ 4. Native Jews were the last and best Benefactors to the Temple, especially if all contributed thereunto in proportion to the poor Widow who cast in two <sup>2</sup> mites, being all her substance. Now, had one been present when the Scribes and Pharisees cast in their Offerings into the Treasury, it had been pleasant to behold the conflict betwixt their covetousness and vain-glory, and how the latter prevailed in them. For though they were <sup>a</sup> covetous, yet when People beheld them, they were content to part with their money, or rather to let it out for the interest of popular applause. But, besides Free-will-offerings at any time, that Gods service might not be left arbitrary, the Jews were enjoined thrice a year <sup>b</sup> at the solemn Festivalls with their Men-children (when able, saith the Rabbins, led in their Fathers hands, to climb up the Mountain whereon the Temple was built) to appear before God; where none, who hoped to return with their hearts full of Joy, came with their hands empty of money. For seeing the Jews held their estates of no mean Lord, but all by tenure in capite from the God of Heaven, these were the three solemn Payments of their head Rent to their high Land-lord. Besides these in the days of our Saviour, vast were the Sums which were advanced to the Treasury, by that gainfull Divinity current amongst the People, though stamped only with Pharisaicall traditions; of which this one that followeth, was the most remarkable.

§ 5. It plainly appears, that all Children, if of ability, should maintain their Parents, if by age or accident grown weak and impotent to subsist of themselves, according to Gods command, Honour <sup>d</sup> thy Father and Mother, &c. Notwithstanding which obligation, the Scribes and Pharisees did preach and teach, that in case any Children were pleased to compound with <sup>e</sup> Corban and to pay a round sum proportionable to their estates, unto pious uses, thereby they were disengaged in conscience, from making any farther provision for their poor Parents. Going on this ground, that one debt was to be but once satisfied, and if they paid it in to the service of God the Grandfather of all mankind, thereby they were discharged from duty to their immediate and subordinate Parents.

§ 6. This commutation-money (as I may term it) amounted to a Nemo scit of revenue, but withall made a dearth of dutifull Children in the Land, who counted it the more frugall way, once for all to fine to the Temple, than to pay the constant rent of daily relief to their Parents. But can an Acquittance of human tradition, be valid, against a debt of Specialty by Gods command? Oh! had the hole in the cover of Corban been a mouth to speak, as well as to take in, how zealously would it have protested against such proceedings? And we may conceive this one cause of hastening the wofull ruine of the Temples wealth, such ill gotten money poisoning the Corban, making it suddenly swell, and then break in pieces, when swept away by the Romans, which we come now to relate.

CHAP.

## CHAP. XII.

The final abolition of the Vessels of the second Temple.

§ 1. Great houses commonly crack before they fall, to give the dwellers therein notice to depart. Thus, before the Temple was finally ruined, and her vessels taken away, two grand warnings were given the Jews, seasonably to amend, and prevent farther mischief. The first in that famous year wherein Tully and Mark Antony were Consuls, some sixty years before our Saviours birth; when Pompey the great, having taken the City and Temple, entred the Holy of Holies with some of his Soldiers, the floor whereof had formerly felt no other feet, but those of the high Priests, and those but once a year. Here he saw mysterious ornaments, understand (not the meaning but) the matter thereof to be pure gold; a shrewd bait to tempt his hungry Soldiers to sacrilege, besides two thousand talents of silver in the treasury of the Temple. On all which he only feasted his and his Officers eyes, whilst their hands did fast, not diminishing the least mite thereof, in veneration of that Deity to whom they did belong; Only he took on him to restore Hircanus to be high Priest, a presage that the Jewish Priesthood would shortly fall down, which already did so shake, that the high Priest needed to take a Presentation, ad corroborandum, from the hands of Pompey a Pagan Patron.

§ 2. Secondly, when Crassus that rich churl, and Roman General marching with his Army into Syria, and through Jerusalem, slayed, what Pompey did not fleece, spoiling the Temple to the value of eight thousand talents. Indeed, <sup>f</sup> Eleazar keeper of the holy treasures, gave, or rather payed to Crassus a wedge of gold weighing three hundred pounds, to ransom the rest from his rapine. But the golden wedge did but widen the covetousness of Crassus, and like a break-fast did inable him to encounter a dinner with a greater appetite; so that, notwithstanding his oath to the contrary, he added sacrilege to his perjury. But seeing thieves give whatever they take not away, we have rather cause to commend his bounty, that the golden table, candlesticks and other ornaments escaped his fingers; except, they were either hid from him by the careful providence of others, or left by him out of his own politick covetousness, like nest-eggs to encourage others again to lay up more wealth in the same place. And no doubt he hoped, though now he had mowed down the Temples treasure to the bare roots, shortly, when grown up again, to return to the after-share thereof; but all in vain, for, marching with his Army into Parthia, there his money perished with him, losing the principle of his stolen wealth, and paying his own life for interest. Thus, those who on a sudden grow rather foggy, than fat, by feeding on sacrilegious morsels, do pine away by degrees, and die at last of incurable consumptions.

§ 3. Here we cannot but take notice, how profoundly shallow the

Pompey his  
moderation in  
sparing the  
treasure of the  
Temple.Josephus Ant.  
Ind. li. 14. c. 8.Crassus his sa-  
crilege.Josephus Ant.  
Ind. li. 4. c. 12.The fond Cri-  
ticism of the  
Scribes.

h Mat. 23.16.

the Scribes and Pharisees were, in that their superstitious Criticism, and leaden distinction, how he that *swore by the Temple*, was left at liberty, whilst he that *swore by the gold of the Temple*, was bound up and concluded in conscience to the performance of his oath. Whereas our Saviour demonstrateth, that *the Temple was greater than the gold*, as the Sanctifier thereof. Besides, in common sense, he should seem faster tyed, whose faith by oath was staked down to the Temple, as a fixt, firm, stable structure, than he whose truth was tyed only to the gold thereof, a more fading, flitting, moveable matter, as appears by *Craffus* and others carrying so much of it away with him into foreign Countries. But indeed (as our Saviour teacheth) the main obliging power of those oaths, consisted in the presence of God, before whom they were made, who alone is immoveable and immutable, whereas in process of time, the Temple it self, as well as the gold thereof, came to destruction.

The final abolition of the utensils of the Temple.

§ 4. For, *Vespasian* and *Titus* his son, *Roman Emperors*, *Anno Dom. 72.* razed the Temple, and utterly confounded all the Utensils thereof. Indeed they were first carried in triumph to *Rome*, but what afterward became of them is altogether unknown. It is no sin to conceive that their property was altered; and they either converted to coin, or turned to plate for the use of the Emperor, or his favorites. Sure none are known to remain in specie at this day: and one may wonder, that no impudent Relick-monger hath produced a golden feather of a Cherubims wing, or a knop, flower, bowl, or almond, of the seven-branched candle-stick, having pretended since Christs time, to improbabilities of as high a nature. Strange that no Pope hath gotten a piece of *Aarons* Mitre, or breast-plate, to grace his wardrobe, or a parcel of the manuscript-commandments written by Gods finger, to adorn his *Vatican*. But divine providence hath utterly razed all foundation for superstition to build upon, in the total abolition of these holy ornaments. And if those reasonable Witnesses of Gods truth, were by his permission overcome, and killed by the Beast, when they had finished their testimony, no wonder if these senseless & inanimate types, having served their generation, the truth being come, were finally extinguished. Nor have I ought else to observe of those holy Utensils, save that all were made of pure gold, and yet the Apostle is bold to term them, and all other legal ceremonies *beggarly elements*, so debasing them in comparison of Christ, the Author of grace, and giver of eternal life.

i Revel. 11.7.

k Gal. 4.9.

Finis Libri Tertii.



To the Right Honourable

FRANCIS

Lord Russell,

Son to the Right Honourable

WILLIAM

Earl of Bedford.

MY LORD,



Erasing this passage in the beginning of Saint Luke's Gospel, -- To write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, *not by traditions*, wherein thou hast been catechised, or instructed: it furnished me with some observables, very conducive to my present purpose:

a Luke 1. 3.4.

1. Though God alone be good, yet man in some sense may be most excellent.

b Luk. 18.19.

2. Even in that age, wherein they had all things common, Nobility remained severall, as appropriated to some principal persons.

c Act. 4.32.

Zz

3. No



# The Epistle Dedicatory.

3. No diminution to the dignity of a Noble Man, to be catechised, when young in the Principles of Religion.
4. Dedicating of Books to Noble Persons is an ancient practise, warranted by Scripture-precedents.
5. Saint Luke in his dedication sought not Patronage for his Book (the Word of God being the <sup>d</sup> Sword of the Spirit, needs not the Arm of Flesh to defend it) but intended the instruction of Theophilus therein.

d Ephes. 6. 17

These things collected from the text, encouraged me, being to put forth a Treatise to publick view, to make choice of an Honourable Patron, and hope I have found a Theophilus in your Lordship, whom I see to be young, know to be Noble, and believe to be Religious. The Composure therefore of this ensuing Book (the Issue by Gods blessing of mine own industry) this alone I humbly dedicate to your Honour to protect the same. As for the matter thereof, being wholly Scripture, I heartily dedicate your Honour thereto, to be instructed therewith.

And now, my Lord, may I request you to take a serious survey of your own extraction, to be unto you a forcible motive unto vertue. To instance only in your deceased Ancestors (as out of the reach of Flattery) John your Atavus by his Wisdom, and Valour (the fortunate Generall against the Rebels in the West) founded under God the Nobility of your Family. Francis your Abavus (whose Hall seemed a Court, Closet, a Chappell, and Gate-house, an Hospitall) shined as a light with his Piety in those darker days. William your Proavus, to whom agreed the Character of Sergius Paulus, <sup>c</sup> A Prudent man, and Deputy of the Country, and that an

c Acts. 13. 7.

Island

# The Epistle Dedicatory.

434

Island too (though not Cyprus, yet) Ireland; of whose abilities Queen Elizabeth was well assured, when choosing him Pilot of that leaking Land, then tossed with the violent tempest of Rebellion. Francis your Avus, whose death I would epithete Untimely (not only for the beboof of his own Family, but benefit of the whole Nation) did not the same Authority, which reproved Saint Peter for calling that <sup>e</sup> common, which he had cleansed, forbid me to term any thing untimely which his Providence hath appointed.

f Acts. 10. 15.

Now, my Lord, upon a review of this your pedigree, I will not be so Pedantick to mind you of a Grammar-instance, to make it true construction in your Honours Practise, Mag-norum haudquaquam indignus avorum; but in Scripture-phrase I request you to <sup>g</sup> Look to the Rock whence you are Hewn, and to the hole of the Pit whence you are Digged; and do nothing unworthy of that honourable Parentage whence you are derived.

g Isa. 51. 1.

Far be it from your Honour to be listed among those Noble men, of whom it may be said in a sad sense, that they are very highly descended, as being come down many degrees from the worth, and vertues of their noble Progenitors.

To conclude then with Theophilus, with whom I began. It is observable of him, that though styled most excellent by Saint Luke in his Gospel, yet in the Book of the Acts (which was written many years after) he calls him only <sup>h</sup> Theophilus, without any honourable addition. What? Had Saint Luke in process of time less civility, or Theophilus (with more age) less Nobility? Surely neither, but Saint Luke may be presumed, purposely to waive his titles, out of compliance to the temper of Theophilus, who in his reduced age grew

h Acts. 1. 1.

The Epistle Dedicatory.

grew weary of worldly Pomp, more pleased to have the truth of Honour fixed upon him, than bear the titles thereof fastned upon him: according to the Analogie of the Apostle's precept, Let him that hath Honour, be as if he had it not. Thus the longer your Lordship shall live, the less you will delight in outward state, and daily discover the vanity thereof; especially in your old age, your Soul will grow sensible, that nothing can satisfy it which is less than Grace, or Glory, or God himself. To whose protection you are committed, by the daily Prayer of him, who is

Your Honours

Waltham Abbey,  
July 16. 1650.

most humble Servant

THO. FULLER.

Here followeth the Map of Mount Libanus.







THE  
DESCRIPTION  
OF  
MOUNT LIBANUS.  
and the adjacent Countries.

*The Fourth Book.*

CHAP. I.

§. 1. **S**O much for the *Jewel*, *Palestine* it self. Now for the *Cafe* thereof, namely, the neighbouring Countries which surrounded it. Only herein the *Simile* holds not, because *Cases* serve, as to compass, so to preserve and defend the *Jewel*; whereas these bordering Nations were sworn enemies to oppose and destroy the Land and People of *Palestine*. The most quiet Neighbour *Judea* had, was the *Midland-sea* on the West side thereof, which though somtimes, (as the *Psalmist* observes) *it would rage horribly*, yet generally it was more peaceable and serviceable than the Pagans, which bounded them on all other quarters: as namely,

1. In *Syria*, on the North, *Giblites*, *Arwadites*, *Aramites*, &c.
2. In *Arabia*, on the East, and South-East *Ammonites*, *Moabites*, *Ismaelites*, *Midianites*.
3. In *Egypt* and the Wilderness of the South, *Edomites*, *Amalekites*, *Egyptians*, &c.

So that the *Jews*, to find faithful friends must not look about them, but above them, even to Heaven, whence all their safety was derived.

§ 2. For the present we are to describe Mount *Libanus* or *Lebanon* with the parts of *Syria* confining thereunto. A Mountain which some will have so named from Frankincense, (*libani* in Greek) whereof great plenty groweth there. Yet seeing it is usuall for Parents to give names to their Children, not Children to their Parents, more probable it is that Frankincense is called *libani* from this Mountain, breeding store thereof, than that the Mountain should be named *Libanus* from Frankincense growing therein.

§ 3. But whilst human Writers are best pleased with this Greek extraction of *Libanus*, more conformable to Scripture is the Hebrew Etymology thereof from *Whiteness*<sup>a</sup>: because the faithfull Snow forsakes not the top of this Mountain (no not when persecuted by the Sun in the dog-days) but remains there all the year long. A pleasant sight at the same time to have Winter on the top, and Sommer at the bottom of one and the same Mountain. Excellent the use of this Snow in these hot climates, the Prophet<sup>b</sup> mentioning it, as most welcom and precious, *Will a man leave the Snow in Lebanon*, wherewith the *Tyrrians* and neighbouring Nations used to allay and mix their Wines: so making the Torrid and Frozen Zone to meet in the Temperate, more healthfull for their Constitutions.

§ 4. *Lebanon* was a place so pleasant, that an Epicure therein might feed all his senses to a surfeit.

1. *Sight*. The Spouse saith of<sup>c</sup> Christ, *His countenance is as Lebanon*, where most delightfull is the prospect, with high Hills, humble Dales, sweet Rivers, shady Groves. No wonder then if *Ptolemy* placeth *Paradise* a City hereabouts, where what Poets can fancy, Nature hath performed.
2. *Smell*. Such the fragrancy of Flowers, Gumms, and Spices thereon, perfuming the air round about.<sup>d</sup> *His smell is as the smell of Lebanon*.
3. *Hearing*. For besides the melody warbled forth by the sweet Choristers of the wood, pleasant it was to listen to the complaints which the Rivers murmuring made against the Rocks, for wronging them in obstructing their Channels: whose complaints therein were so far from finding pity in mens hearts, that they only lulled their heads the sooner and faster asleep.
4. *Taste, and Touch*. Such the most delicious fruits and liquors this Mountain affords. *Vinum C.O.S.* *The scent thereof shall be as the Wine of Lebanon*. *Galen* also reporteth that yearly in Mount *Libanus* Husbandmen used to sing, *God raineth Honey*, at which time they spread hides on the ground, and from the boughs of trees shook into them the honey dropt from Heaven (called therefore *mel roscidum & aerum*) filling pots and pitchers with the same.

No

No wonder then that *Moses* made it his earnest request to take this place in his way to heaven: *I pray thee let me go over and see the good Land, which is beyond Jordan, that goodly mountain and Lebanon*. As if his soul more conveniently might take his rise from the top thereof to eternal bliss, and be the better provided to entertain endless happiness, when first he had sipp some drops of the same in delightful *Lebanon*, the temporal type thereof.

§ 5. It will perchance be objected against the fertility of this place, that the Prophet<sup>b</sup> foretelleth, *Is it not yet a very little while, and Lebanon shall be turned into a fruitful field?* Where its future conversion into fruitfulness seemingly implies the present barrenness thereof. But here we must distinguish betwixt *field* and *forest* fruitfulness. The former is composed of the concurrence of art and industry with nature; the latter only takes what nature renders, without any toil to improve the same, wherein *Libanus* already did exceed. But now the Prophet foretels (besides this wild and native) an elaborate and artificial fertility likely to beset this mountain, namely in the speedy and universal alteration of things in *Israel*, when champion fields for fear should be forsaken, and husbandmen for their security retire with their tillage to mount *Lebanon*. Thus much for this fair and fruitful place full of goodly trees, wild and tame beasts in abundance; and yet when measured by an infinite Majesty, *Lebanon is not sufficient for him to burn, nor all the beasts thereof sufficient for a burnt offering*.

§ 6. Having largely praised this place (enough to set all the neighbouring Princes at variance about the propriety thereof) it is now high time to inquire to whom the right thereof did belong. Here we finde an undoubted evidence, that the same by a double title pertained to the land and People of *Israel*.

1. As a fence to the Vineyard. 2. As a Common to a City. As a fence to a Vineyard. So the Prophet in his Parable<sup>k</sup> *And he fenced it, and gathered out the stones thereof*. Now although this fencing principally refers to Gods protection over the Jews, yet is it not unapplicable to the natural posture of their country, hem'd in with mount *Libanus* on the north. Secondly, if we conceive all *Judea* under the notion of a great City, *Lebanon* was Common assigned thereunto, and *ALL LIBANON* towards the Sunrising. And though probably the neighbouring Tribes *Asaph*, *Naphtali*, and *Dan* did reap the most benefit thereby, yet all the rest are perfumed to have a right both in the herbage for their profit, and wild beasts for their pleasure. However, either with or without the leave of *Israel*, the *Hivites* (and *Archites*, whose City *Archa* is by *Ptolemy* placed hereabouts) made bold to share with them in the commodities of this mountain. Here grew the goodly Cedars, of whose several kinds, (some bearing fruit without flowers, others bringing flowers without fruit) manner of growing, having streight and clean

A a a

bodies

a In Hebrew  
Whit.

b Jer. 18. 14.

c Cant. 5. 15.

d Cant. 4. 11.  
Hos. 14. 9.e Hos. 14. 7.  
Id. 4. 1. 1.  
Isa. 41. 19.  
Isa. 41. 19.

g Dut. 3. 15.

h Isa. 29. 17.

i Isa. 40. 16.

k Isa. 5. 2.

l Hos. 13. 5.

m Jud. 3. 9.  
\* Gen. 10. 17.

bodies to the top, and there a tuft of boughs and leaves, (where should the hair be but on the head?) natural qualities, or supernatural rather, (because said to be free from corruption, and therefore used to make the statues of the Gods) the Philosopher<sup>m</sup> will give the best account, to whose reports we remit the Reader.

§ 7. Forget we not that humane Writers make a division of the mountain, calling the northern ledge thereof *Libanus*, the southern *Anti-Libanus* whereas the Scriptures taking no notice of this distinction, express both under the general name of *Libanus*.

§ 8. And now to clime this mountain, behold it every where scattered with *Solomon's* workmen, some bearing of burdens, (Better to carry the meanest material to the Temple of God, than carve the most curious pieces for the tower of *Babel*) some hewing of stones, all busied, either with their hands as labourers, or eyes as overseers. No hole left for idleness to peep in at, but presently she was perceived and punished. I hope without offence, one may wish them *God speed*, the rather because "he that hewed timber afore out of the thick trees, was known to bring it to an excellent work, but now they break down all the work thereof with axes and hammers."

§ 9. It is now high time that leaving the general Description of *Libanus* we come to survey the several places on, or near thereunto. In the south-west side thereof near *Zidon*, and the Sea, lay the land of *Cabul*, which *Solomon* gave to *Hiram King of Tyre* for the cost and charge he was at in building the Temple. Hereby it appears that this territory (though lying in *Galilee*) was no part of the Land of *Canaan*, it being above the power of the Kings of *Israel*, to alienate any parcell thereof. But though it was unlawful to take the childrens bread, and cast it unto dogs, yet the crust and parings thereof might be given them: to which this Land of *Cabul* may well be compared, being so coarse and base a Country, that it little contented King *Hiram*, who therefore called it *Cabul*, that is dirty, or displeasing. It may seem strange that *Solomon*, who in other things consulted with his honour and magnificence, and to whom God gave a large heart, should herein have so narrow a hand, as not to give *Hiram* (a friend and foreign Prince) full consideration, who so freely had furnished him with all necessaries for his building. But

1. Haply *Solomon* beheld *Hiram* as a Homager unto him, holding the Kingdom of *Tyre* from the Crown of *Israel*. And if so, then all he did was but his duty, and fully rewarded in *Solomon's* favourable acceptance thereof.

2. *Solomon* might conceive *Hiram's* expences sufficiently satisfied in allowing his men such a vast<sup>a</sup> proportion of yearly provision: so these cities were given him not in compensation of the charge, but as an overplus and meer gratuity. For which *Hiram* ought to be thankful, because so good; not displeased, because no better.

3. Most

3. Most probable it is, that absolute need, and no other reason, made *Solomon* fall short, in satisfying *Hiram's* expectation. His treasure being much exhausted (excess will beggar wealth it self) by his sumptuous structures. The same necessitous principles, which caused his intolerable taxes on his own people, might also make him (against his own will, and generous disposition) fail in rewarding the full deserts of *Hiram*.

It is some contentment unto us, that though we know not the several names, yet the<sup>a</sup> Scripture acquaints us with the exact number of the cities in *Cabul-land*: being twenty in all, as in our Map, we have reckoned them accordingly.

§ 10. But here some will be very much startled, that this land of *Cabul* should so lately receive this denomination from *Hiram's* displeasure, whereas we finde it so called four hundred years before in the book of *Josbua*, where the borders of the Tribe of *Asser*, are thus assigned: they go out to *Cabul* on the left hand. To satisfy which seeming difficulty, we must know, that though the book of *Josbua* contains matter of far more ancient date, yet it was written by holy-men of God after the days of *David*, and probably in the reign of *Solomon*. This appears because in *Josbua* mention is made of the book of *Jasher*, wherein the standing still of the Sun and Moon<sup>a</sup> was recorded, and that book of *Jasher* was penned after *David's* reign, because therein *David's* acts were also Chronicled.

§ 11. Mount *Libanus* is overspread with the<sup>a</sup> buildings of *Solomon*, whereof some may be conceived the fragments made out of the Remnants and Reversions of the stones and timber left of what was provided for the Temple. Yea probably some were platforms and models to heighten and improve the skill and knowledge of his builders. True it is, in the making of the Tabernacle, every Tenon, board, hook and socket were *Jure Divino*, both by precept and precedent, according to the<sup>b</sup> pattern in the Mount: but it was not so in the building of the Temple. Therein, God gave *Solomon* a large heart, and furnished him with *Hiram* a skilful workmen; but as for all particular proportions, they were left at large for their wisdoms to contrive. It may therefore with much likelihood be conceived, that to better their knowledge in Architecture for the Temple some slight buildings in *Libanon* were erected, which afterwards might serve *Solomon* for privacy, and pleasure, retirement, and recreation. And seeing *Solomon* took his natural history from the Cedar that grows in *Lebanon*, to the Moss on the wall, haply he might study in some of these buildings, where Cedars, and other simples were presented unto him, being best able to comment on Natures works when he saw the text before his eyes. Of these buildings in *Libanus* that tower which looks towards *Damascus* was the principal, to which the Nose of the spouse in the Canticles is compared, for the whiteness, uniformity, and proportionable

m Plin. nat. hist.

n Psal. 74. 5. 7.

o 1 King. 9. 11.

p 1 King. 9. 13.

q 1 King. 5. 11  
s Chron. 2. 10

r 1 King. 9. 11.

s Josh. 19. 27.

t Josh. 10. 13.

u 2 Sam. 1. 18.

v 1 King. 9. 15.  
w 2 Chr. 9. 6.

x Heb. 9. 5.

y Cant. 7. 4.



d Aris. in libro  
physiognomica.

portionable largeness thereof, whereby the generosities and animosity of the Church is intimated. The<sup>d</sup> Philosopher telleth us that a tower-fash-  
ioned Nose (round and blunt at the top) is a sign of magnanimity.

§ 12. From this tower we may take the Prospect of all the adjacent country : wherein we take no notice of the division of Syria according to humane Writers, but confine our selves to Scripture expressions.

- |                                     |                              |
|-------------------------------------|------------------------------|
| 1. Aram <sup>e</sup> <i>Rebob.</i>  | 5. The land of <i>Hamah.</i> |
| 2. <i>Arom</i> or <i>Maachab.</i>   | 6. <i>Syrophenicia.</i>      |
| 3. <i>Syria</i> of <i>Damascus.</i> | 7. <i>Calocia.</i>           |
| 4. <i>Zobab.</i>                    | 8. <i>Phoenicia.</i>         |

e2 Sam. 10.5.

f Gen. 14.14.

hch. 7.9.

h Gen. 14.16.

i Gen. 14.24.

k Gen. 14.18.

l 1 Chr. 18.6,7

m 2 Sam. 10.6

n 2 Sam. 10.9.

o 2 Sam. 3.3.

p Chr. 3.2.

p 2 Sam. 13.38

q 2 Sam. 10.6.

\*so Mosher  
expounds the  
name thereof.

*Aram<sup>e</sup> Rebob*, or *Beth-Rebob*, so called from a principal City therein, lay south east of mount *Libanus*. Herein was <sup>1</sup>*Dan* the place where *Abraham* overtook the four Kings, who after many victories had took *Lot* and his wife captives. By *Dan* we understand not the city of *Dan* (formerly *Laisb*) which some hundreds of years after was so named (though <sup>2</sup>*Levi* is laid [vertually] to pay tithes in the loins of *Abraham*, *Dan* cannot be conceived [formerly] to name cities, being as yet in the body of his great Grandfather) but the easternmost fountain of *Jordan*, anciently called *Dan*. And surely springs the issue of nature, are seniors to all cities the result of Art. Here *Abraham* overtook them, and with three hundred and odd men conquered and pursued them (being numerous and flushed with former victories) to <sup>3</sup>*Hobab* which is on the left side of *Damascus*. Thus that army which is but a handful of men, managed by Gods hand, will work wonders. Hereby *Lot* recovered his liberty the King of *Sodome* his subjects, they their goods ; the Auxiliaries of <sup>4</sup>*Aner*, *Eshcol* and *Mamre*, receive their pay out of the spoil, *Melchisedec* had the tithes, *Abraham* the honour, and God the glory of the victory.

§ 13. *Aram-Maachab*, lay southeast of *Aram-beth-Rebob*, the <sup>1</sup>King thereof appeared very active (though bringing into the field but a thousand<sup>m</sup> men) in the battle against King *David*. It seems *Joab* the politick General reputed these *Syrians* valiant, who took the choicest men of *Israel* under his own conduct to oppose them, consigning the refuse under *Abisbai* against the <sup>2</sup>*Ammonites*, presuming they would fly of course, if the other were worsted : as indeed it came to pass. Appendants to this *Aram-Maachab* were.

1. *Geshur* : hereof *Talmi* the King ; and *Maachab* his daughter was married to *David*, and Mother to *Abisalom*. No wonder then if the child proved a cross to his Father, begotten on <sup>3</sup>a heathen woman contrary to Gods command. And here *Abisalom* (changing his climate, not conditions) staid<sup>p</sup> three years, clouded with his Fathers displeasure for murdering his Brother *Ammon*.
2. *Istob*, which contributed twelve<sup>4</sup> thousand men in the General engagement of the *Syrians* against King *David*.
3. The land of *Tob* : that is, the good-land (or <sup>5</sup>*Goth-land* if you please) fo

so called from the goodness thereof. Though all the good we know of it is this, that it afforded a safe refuge to <sup>1</sup>*Jephthah*, when persecuted by his Brethren, who hence was solemnly fetched to be Judg of *Israel*.

r Judg. 11.3.

f Job 1.1.

*Adrichomius*, and other Authours here make the Land of <sup>2</sup>*Uz* where *Job* dwelt. I cannot blame any place to be desirous of so pious a man to be an Inhabitant therein. But both *Jobs* friends and foes forbid the situation of the Land of *Uz* hereabouts. His foes the *Sabeans*, his friends *Eliphaz* the *Temanite*, &c. who are known to live far south of this place, of whom properly in the Description of *Edom*.

t2 Sam. 8.5.

§ 14. *Aram* of *Damascus* succeeds lying North-East of *Aram-Maachab*, watered with the Rivers of *Abanah* and *Pharphar*. This *Abanah* in humane Writers is called *Chrisoroas* or golden-stream from the yellowness of his banks and water. Otherwise, as little gold is to be found in his channel, as at the Golden grove in *Caermarthen-shire*, or at the Golden-vale in *Hereford-shire*. However *Abanah* and *Pharphar* were highly beholden to <sup>3</sup>*Naaman*, who preferred them before all the waters of *Israel* ; as possibly they might equally exceed them in some outward respects. But what if the water in the Cistern be clearer than that in the Font ? Know it is divine institution which puts the difference betwixt them, leaving the one a plain Element, and making the other a sovereign Sacrament. This River *Chrisoroas* running Northward is afterwards swallowed up in the sandy ground, and there is the visible end thereof. So that *Solomons* rule, All Rivers run into the<sup>4</sup> Sea, must admit of an exception or exposition, namely either openly or secretly, as no doubt this River hath an underground recourse to the Ocean.

u2 King. 5.12.

w Eccle. 1.5.

§ 15. Coming near to *Damascus* we find the place where Saint *Paul* was cast down to the ground, as he went with a Commission from the High Priest to persecute the Saints at *Damascus*. Now seeing *Damascus* was not in *Judea*, if any demand why *Paul* should straggle so far from his own Country, hear his own answer, Being exceedingly<sup>5</sup> mad against them, I persecuted them even unto strange Cities : and it is reason enough for the actions of blind zeal, that they are the actions of blind zeal. Besides, it seems the High Priests at *Jernsalem* had a kind of Ecclesiastical Jurisdiction over the Jews in all places. Some seeming contradiction but on serious thoughts easily reconciled, appears in the History of Saint *Pauls* travells.

x Act. 25.11.

Acts 9.7.  
The men also which journeyed with him stood amazed, bearing a voice, but seeing no man.

Acts 22.9.  
Moreover they that were with me saw indeed a light, and were afraid, but heard not the voice of him that spake unto me.

For, two things considerable in this vision.

1. The generals thereof communicated to his fellow-travellers, that they might attest the truth of his miraculous accident No seeming fancy but really acted. Hereupon they heard confusedly that there

2. The particulars thereof imparted to *Paul* alone (as calculated only for his conversion) whose ears and eyes plainly heard and saw the voice and apparition.

§ 16. *Damascus* is by some conceived to have been founded by *Eliezer Abrams Steward*, only because he is filed *Eliezer of Damascus*: But if so, then signal was the piety of *Eliezer* who preferred rather to live a servant in *Abrams* good Family, than to rule as a Lord in a great City of his own building. Various was the success and fortune of *Damascus* under several Lords, and we will only instance in such as are mentioned in Scripture.

1. It was Inhabited by the *Syrians*, and accounted the Metropolis of the Country.
2. It was probably conquered by *David*, when he put <sup>2</sup> Garifons into *Aram of Damascus*.
3. In the days of *Solomon* it was possessed by <sup>4</sup> *Rezin* a fugitive *Sirian*, who being made a King thereof, was a professed enemy to *Israel*.
4. It was won by *Jeroboam* the second, King of *Israel*, who is said to have restored <sup>b</sup> *Damascus*.
5. It was recovered again by the *Syrians*, and *Rezin* in the days of *Abaz* was <sup>c</sup> King thereof.
6. It was taken by *Tiglaib-Pelefer* <sup>d</sup> King of *Affyria*, who carried all the Inhabitants thereof away captive.

§ 17. Wonder not that the *Roman Emperours* ruling over the world, should suffer some Kings to reign under them : which was their constant practise, and whereby they received no small benefit. For first, hereby they kept their people in more willing obedience, when they saw their former Government not wholly altered, but some shadow thereof still remaining in their Kings continued amongst them. Secondly, when any distastfull project was set on foot, the Emperours used these Kings to promote it : so casting the odium upon them, which themselves declined, while such Kings (usually by their immediate dependence) durst not displease, but do whatsoever the Emperours enjoined them. Thirdly, it conduced to the state of their Empire to have Kings homagers thereunto. It is but a *Farm* (though of never so great revenues) and not reputed a *Manor*, which hath not some Free-holders holding of it, and owning *suit* and *service* unto it. Semblably it was part of the Imperiall glory amongst the *Romans* to have even Kings to hold their

*ſ Vetus ac jam  
pridem recepta  
populi Romani  
conſuetudo, ut  
haberet inſtru-  
menta ſervitutis  
qꝫ reges.  
Tacit. in vita  
Agricolæ.*

§ 18. Under him *Saint Paul* had a miraculous deliverance, though both Prince and people plotted his destruction, and *watched the gates day and night that they might kill him*. But what saith the Psalmist? *Except<sup>h</sup> the Lord keep the City, the watchman waketh but in vain*, either to keep out those whom he will have in, or to keep in those whom he will have out. All the wall shall be one open gate to those, whom divine providence will have to escape, as here to *Saint Paul*, being let down over the wall by a rope in a basket.

§ 19: Amongst the publick buildings of *Damascus*, the house of *Rimmon* was most remarkable; It troubled the tender Conscience of converted *Naaman*,<sup>i</sup> when his Master went up to worship there, that he had so often bowed to that Idol: so an excellent<sup>k</sup> Critick proves the words to be read, relating not his future but former actions. Wherefore the Prophets answer, *Go in peace*, is not a toleration of his Idolatry for the time to come, but an absolution from his former faults, upon *Naamans* free confession and serious sorrow for the same. They shew also in this City the house or rather hole wherein<sup>l</sup> *Ananias* (Saint *Pauls* ghostly-father) dwelt or lurked, being a Cellar under ground, to which pilgrims descend by many stairs, who have so filled the walls thereof by<sup>m</sup> writing their names therein, that Reader there is no room left to register thy name if going thither.

§ 20. Modern *Damascus* is a beautiful City: The first, *Damask-rose* had its root here, and name hence. So all *Damask* silk, Linen, poul-der and plumbes called *Damascens*. "Two things at this day are most re-markable amongst the inhabitants: There are no Lawyers amongst them, no Advocates or Solicitors of causes, on compacts being made for future performance, but *Weigh and Pay*; all bargains being driven with ready money. Secondly, Physicians here are paid no fee, except the patient recover his health. And now I perceive that *Mahomet* was a politic man, who entred but once into *Damascens*, and perceiving: the pleasures thereof, would never return again, for fear (forsooth) left he should be bewitched with the delightfulness thereof, and hindered from the great work he had in hand. Indeed perceive that so pleasant a sub-ject hath too long retarded my pen, almost forgetful to go forward in our description. we therefore leave it and proceed.

§ 21. *Aram-Zobah* lay north-eaft of *Aram-Damafcus*. *Hadadezar* or *Hadarezar* was King thereof, fo glorious a Prince, that his fervants wore fhields of gold in war, as if they intended to dazzle their enemies eyes with the fplendor of their arms; but all in vain. For the beft fwords of fteel will command the braveft fhield of gold: and *David* at *Elam*, got an abfolut conqueft of him, killing *Shobach* his Captain, as for-

g Act. 9. 24. &  
2 Cor. 11. 32.  
h Psal. 127. 1.

12 King 5.18.

k Nic. Fußer  
Miscel. Sacra.  
pag.

1A9.9.12.

*m Biddulph in  
his travels, pa.*

n Nulla ibi  
sunt ob fortuna  
bona lites, &  
nulli inuide  
advocati pro  
curatores, aut  
causarum solli  
citores, quia de  
bitores non  
sunt illi, aut  
creditores.  
Omnia prompta  
& parata tran  
suntur pecu  
nia. Medicis  
omnio nihil ni  
si restituta pri  
us agro sanita  
te offertur.

Brown in civit:  
orbis terrarum.  
in def. Damasc

2 Sam. 10. 16

p 2 Sam. 8.4.

merly he had<sup>d</sup> defeated him and stript him of much rich spoil. As for those golden shields, they fell not to the shares of any private persons, but were treasured up by *David* for the building of the Temple, where this glorious Plate shined in its proper sphere; and where Riot, and Luxury abused by man, was converted into well grounded bounty, as bestowed on Gods service. Here *David* houghed the horses of *Hadadexar*, and only reserved an hundred<sup>d</sup> chariots of them as a Trophée of triumph to be used for state at publick solemnities.

q 2 Sam. 8.4.

§ 22. Some will censure this as an improvident and unpolitick act, and character *David* as more happy to get, than able to use a victory; not casually letting slip, but wilfully casting such a power of horse out of his hand, which managed with a proportionable infantry, might have given Law to all the east Country. Surely it was not done out of a cowardly suspision, lest the *Syrians* should recover those horses again; much less out of consciousness of want of horsemanship in the *Israelites* to set riders upon them: Rather it was, that *David* being privy to the deceitfulness of mans heart (how hard it was to have much humane strength, and not to have confidence in it) did it to wean his subjects from the arm of flesh, that they might more rely on divine protection. And he did it, to encourage in them, what properly is called *Manhood*: that they might not expect victories of equivocal generation begotten betwixt men and horses, but such achieved only by mans prowess, instrumental to get, and Gods providence, the principal to give them. Yea, *David* might seem to have houghed all the horses in the world, with that his short, but sharp sentence, *A<sup>r</sup> horse is but a vain thing to save a man.*

r Ps. 33.17.

§ 23. It will further be objected, that grant these horses not to be used in the wars of *Israel*, yet what needs this wast to spoil Gods good creatures? Might they not have been sold for many Talents and given to the poor? It is answered, that *David* did it in an holy *Brave*, to shew that the Pagans pride, was *Israels* scorn, and that he as much disdained to gain wealth by the sale, as to get strength by the service of those horses. Besides, *David* herein did follow the precept given to, and pressed and practised by *Josbna* in the like case. And indeed multiplying of horses was<sup>d</sup> forbidden the Kings of *Israel*. But after *Davids* days the Militia was much altered and managed by horse; by the way, *Abfalom* was the first *Israelite* whom we finde riding in a chariot, and how he was blest is not unknown: Afterwards *Solomon* brought many horses out of *Egypt*, and an Egyptian Wife on the back of them, who certainly hindered more, than the other helped him; and generally the *Israelites* were more prosperous before their use of horses, than ever after; Their success was mounted when they fought on foot, but scarce went on foot when their armies were mounted on horse-back.

s Josh. 11.6.

t Deut. 17.19.

§ 24. But to return to *Aram Zobab*: Two prime Cities thereof with

four

four names are mentioned in Scripture, *Beta*, and *Berothai*,<sup>d</sup> else where called *Tibbath* and *Chun*. Here (not to say that *Beta* and *Tibbath* by Metathesis are the same) it is no news for Cities standing in the confines of several kingdoms, and the juncture of several languages to have double names. What the English-man calls *Glocester* and *Worcester*, the Welsh-men term<sup>d</sup> *Caer-Loyw* and *Caer-Frangon*. And probably one of the names of these Cities was *Hebrew* and the other *Aramite*. But of them afforded much brags<sup>d</sup> to King *David* (Gods receiver general for that purpose) for the building of the Temple. But *Zobab* which gave the name to the Country is generally conceived at this day to be called *Aleppo*, (though some Jews inhabiting therein count it anciently the City of *Seppharvaim*) from *Alep* which signifies<sup>d</sup> milke in the Turkish language; whereof such plenty here, that if *via lactea* be to be found on earth, it is in this place. It is so seated on a navigable stream which runs into *Euphrates*, that here the commodities of the East and West do meet. The former from *Babylon* by water, the latter by *Land-caravans* from *Scanderoon*, and this City is the golden clasp to couple both sides of the world together, and we remit the Reader to modern Merchants for further information thereof.

u 2 Sam. 8.8.  
w 1 Chr. 18.8.x Humphrey  
Lloyd in de-  
scrip. Walid.  
y 2 Sam. 8.8.z Biddulphs  
travels p.45.

§ 25. And here standing on the utmost verge of our Map, we could wish it of such extent as might represent to the Reader *Aram-Nabaram* or *Mesopotamia* (otherwise *Padan-Aram*) where *Bethuel* and *Laban* dwelt; *Charran*, whither *Abraham* first removed; *Caldea* and *Ur*, a City where he formerly dwelt; *Babylon* and *Nineveh*, the two Empreſſes of the world, with the Rivers which watered and bounded Paradise it self. But alas, as Prodigals who have spent their possessions, take little delight to see a survey of the lands they have sold, (the sad remembrance of their former riot and present wretchedness) so small comfort can accrew unto us by the curious enquiry into the ancient place of Paradise, having long since in our first Parents forfeited all our right and title thereunto. But the main matter forbidding our Pens progress any further, is because, as *Shimei* confined by *Solomon* to *Jerusalem* suffered justly as an offender for gadding to *Gath*: so *Palestine* with the neighbouring countries, being the proper subject of our discourse, we shall be taken trespassers, if found wandering beyond the bounds thereof. However I hope without offence my hand may point further than my feet may follow, and tell the Reader that the fore-named places lie North-east of the City of *Aleppo*.

a 1 King. 4.44.

§ 26. The land of *Hamab* lay West of *Uram-Zobab*, anciently inhabited by the *Hamathites*, descended from the eleventh and youngest Son of *Canaan*<sup>b</sup> the Son of *Cham*, of whom largely before. In the days of *David* *Toi* was King of this Country, who being at war with *Hadadexar*, and hearing how the *Israelites* had defeated him, sent<sup>c</sup> *Foram* his Son to King *David* with presents in his hand, and complements in his mouth,

b Gen. 10.18.

c 2 Sam. 8.10.

B b b 2

to

d Ed. 37. 13.

\* 2 Kin. 25. 6.

e AR. 11. 25.

to congratulate his victory. Long after *Salmanser* subdued this country and extinguished the Royal race; witness that brag: *Where is the King of Hamath<sup>d</sup> and of Arpad?* Though that proud question admits of an answer; namely, *they were even there, where their sins set them*: seeing it was not so much the *Assyrian* valour, as the *Syrian* wickedness which cast these Kings out of their country. *Riblab* was a prime City in this land, where *Nebuchadnezzar* cauled the eyes of *Zedekiah* to be bored out. Some conceived this done in the land of *Naphtali*, others with more likelihood in this place, and we (see Reader our carefulness to please all if possible in this captious age) mention it in both. Yet because this *Riblab* was many miles nearer to *Babylon* and further from *Jerusalem*, it is more probable to be the place, as more for *Nebuchadnezzar's* ease and *Zedekiah's* anguish: it adding to the Conquerors state to fetch the captive furthest from his own Country.

§ 27. *Hamath* the City which gave the name to the Country, was afterwards called *Antiochia*. Seven and twenty Cities are said to be of the same name. For several *Antiochuses* being successively Kings of *Syria*, stocked their dominions with many Cities after their names, as being either built, beautified, strengthened or enlarged by them, or their Favorites. But it matters not how many younger brethren there be of the same family, as long as our *Antioch* is the heir, and though not in age, in honour to be preferred before all the rest. Here the professors of the Gospel formerly termed *Believers* for their faith, sometimes *Brethren* for their love, *Saints* for their holiness, *Disciples* for their knowledge, were for all these first called *Christians*. Probably when many of all nations believed, the name *Christian* was given them, to bury the difference betwixt *Jews* and *Gentiles* (thus *England* and *Scotland* happily joyned in *great Britain*) which two names though remaining afterwards, were used as terms of civil difference, not odious distinction. Had this happened at *Rome*, how would the Tide of *Tiber* have swoln above all his bounds and banks at the conceit that in her City Religion it self was christened? But this *Antioch* hath still more to brag of: The Chair of *Saint Peter*, wherein he late Patriarch many years before his removal to *Rome*: And therefore no wonder if *Antioch* grudge to give *Rome* the superiority. Why should not that place be the prime, which was the first? Besides, *Saint Peter* was honoured at *Antioch*, murdered at *Rome*. And why should that City receive most credit by him, which used most cruelty unto him? But let Ecclesiastical Heralds deduce the pedigree, and martial the precedency of these Churches, we will only add, that this Pharisaical taking of the upper-hand, hath in all ages hindered the giving of the right hand of *Christian fellowship*.

§ 28. Now surely no malignant quality in this place, but a principle of perverseness in mens hearts was the cause, that so many famous contentions happened in this City of *Antioch*. Here it was, that some coming

f AR. 15. 1.

g In his Epistle to the Cardinal of Lavaine prefixed before his translation of *Chrysostome* on the *Galatians* h Gal. 2. 19.

i Colof. 4. 10.

k AR. 15. 32.

l AR. 15. 45.

m AR. 6. 5.

heresie

ing down from *Judea*, maintained the necessity of circumcision, and the legal ceremonies, endeavouring to set up a Religion (like those monsters in *Africa*, begotten betwixt several kindes, partaking of both, perfect in neither, but defective in their very redundancy) a medley mongrel betwixt *Judaism* and *Christianity*. This occasioned the calling of the first great Council in *Jerusalem*, which in fine concluded that this legal Yoke was not to be laid on the neck of *Christians*. Here *Peter* being guilty (it is the expression of *Erasmus*) of *superstitious dissimulation*, with his example (oh the impulsive power of great mens Precedents!) brought *Barnabas* into the same fault: for which *Saint Paul* presently and publicly reproved him. But we will not widen the wounds in good mens memories, rather commending to posterity, the holy zeal of *Saint Paul* in seasonable giving, the humble piety of *Saint Peter* in patient taking to sharp a reproof.

§ 29. But the greatest contention happening here, was the *Paroxysm* betwixt *Paul* and *Barnabas*, the one as earnestly refusing, as the other desiring the company of *John Mark* to go along with them. In which contest, *Paul* is generally conceived to have most reason, *Barnabas* most passion on his side, because

1. He saw clearly without carnal relation, whilst *Barnabas* beheld *Mark* his sisters son through the spectacles of natural affection.
2. A reason is rendred by *Paul* why *Marks* company should be declined, namely, because he<sup>k</sup> departed from them at *Pamphilia* and deserted the work, none alleged by *Barnabas* why the same should be accepted.
3. *Paul* immediately departing after this contention is said to <sup>l</sup>be recommended by the brethren to the grace of God, which seems to amount to a general approbation of his carriage herein. No such passage appears of *Barnabas*.
4. After this time *Saint Paul* and his acts are celebrated in every Chapter, whereas *Barnabas* sinks here in silence, and his name mentioned no more in the history of the Scripture.

But we must admire Gods wisdom in mans weakness, sanctifying this discord to his glory. For whilst *Paul* and *Barnabas* were newly converted, and their company needful for mutual assistance each to other, their Persons and affections were united together: but how grown strong in grace, and able singly to subsist, God suffered this unhappy difference to serve them. Whereby the Gospel encreased, the one sailing to *Cyprus*, the other staying in *Syria*. So whereas formerly one place at the same time did jointly enjoy them; now there became two Flocks, two Shepherds, two Vines, two Vine-dressers, and the division of Preachers proved the multiplication of Preaching.

§ 30. We must not forget how one *Nicolas* a Profelyte of this City of *Antioch*, was the last of the seven Deacons, and the first founder of an



of the disciples, (miserable mediators interceding for her repulse) deep silence and afterwards disdainful denial of Christ himself, would not desert (as if her zeal was heated with the Antiperistasis of the cold comfort she received) till the violence of her faith had wrested a grant from our Saviour. The bounds of *Syrophœnicia* are variously assigned, the principal Cities whereof are *Laodicea*, different from that, to which Saint *John* wrote, and whose lukewarm temper made health it self sick thereof.

§ 35. Next we find on the Sea the City of *Gebal* (in *Ptolemy* and *Strabo Gabala*) and the Inhabitants therein and thereabouts, termed *Giblites* in Scripture. These led the *Van* in the grand conspiracy against *Israel*, *Gebal* and *Ammon* and *Amalek*, the *Philistines* with the inhabitants of *Tyre*, *Asber* also, &c. But *Solomon* taught their hands another lesson, not to fight against Gods People, but to help to finish his Temple. At the Coronation of *Tyre* the Queen-Mart of the world, (so largely described by *Ezekiel*, where all neighbouring Cities as in *Grand-Serjentry*, held their places, by some special attendance about her) the *Ancients of Gebal*, and the wise-men thereof were here *talkers*, to stop the leaks and chinks in her ships, so cunning were the *Giblites* in that employment. Yet all their curiosity in this kind, could not keep out the deluge of divine anger, from entering their own City, which at this day hath drowned *Gebal* in utter destruction.

§ 36. More south the river *Elentherus* arising out of *Libanus*, shaped his course to the sea, so being the northern boundary of *Phœnicia*. In this river, faith reverend *Beza*, was the Eunuch baptized by *Philip*, therein making an unexcusable mistake. For except the Eunuch in his travel went (like the Sun on *Abaz* his dial) backwards, it was impossible for him going to *Gaza*, and so into *Æthiopia* his own Country, once, to come near this River, lying far north quite the contrary way. Had *Beza* (in stead of the Eunuch baptized) placed the Emperor *Barbarossa* drowned here, it had been better proportion to truth. However from this learned mans mistake, I collect comfortable confidence of pardon for my faults committed in this our description. For seeing so strong legs are prone to stumble, surely the falls of my feeble feet will be freely forgiven me by the charitable Reader.

§ 37. Near the running of *Elentherus* into the mid-land Sea stood *Aradus*, so called because opposite to *Aradus* (Arvad in Scripture) a City of remarkable antiquity, situation, and subsistence. Well doth *Strabo* call this an ancient place, seeing it retained its name, more than two thousand years, from *Arvad* the ninth Son of *Canaan*, even till after the time of our Saviour. The City is seated in an Island seven furlongs in compass, and twenty distant from the Continent, being all a main rock (industry and ingenuity will make wealth grow on a bare stone) watered in peace from the main land, in war with an engine (consult with our Author for the forme thereof) which limbeck-like extracted

sweet

sweet water out of the brackish Ocean. The Citizens of this place served *Tyre* in a double office; by land as Soldiers, *The men of Arvad with thine Army were upon the walls round about*; by water, as Sailors, *The Inhabitants of Arvad were thy Mariners*: which sufficiently speaks their dexterity in either Element.

§ 38. Next the men of *Arvad* the Prophet mentioneth the *Gammadims* (the joint naming them probably insinuates the vicinity of their habitation) which were in the Tower of *Tyrea* as a *Carilon* to defend them. By *Gammadims* some understand *Pygmies* of a Cubit-high, (equal to the standard of *Ebuds* dagger) because, *Gamad* signifies a *Cubit* in the Hebrew tongue. But how ill doth this measure agree with martial men? except any will say, that as the *Jobnites*, in a proud confidence of the natural strength of mount *Sion*, placed the lame and blind to man the same: so the *Tyrians* presumed that dwarfs were tall enough to make good their Giant fortifications. More likely is the conjecture of *Tremellius*, that the *Gammadims* were a people in *Phœnicia* inhabiting a part thereof, which ran out bowed and bended into the Sea. And we know that *Ancona* in Italy, and *Elbow-lane* in *London* receives names from the same fashion. And seeing *Cornish-men* are so called from the form of their Country, dwelling in a land which by degrees is contracted or narrowed into the likeness of an horn; why not *Gammadims* *Cubit-men* from the similitude of their Country in the situation thereof? Here to fortify his conjecture *Tremellius* produceth a place in *Pliny* of *Gamala*, a City in *Phœnicia*, since swallowed up, where he conceiveth the *U* to be changed into the *D*, that the *Gammadims* were inhabitants thereof. However for quietness sake, may the Reader be contented, to suffer them to remain there in our Map, if not as dwellers, only as sojourners, until such time as learned men shall provide a more proper place for them.

§ 39. And now on a suddain we are fallen unawares against our propounded order, on *Phœnicia*, of the name and nature of which Country formerly in the Tribe of *Asber*. The chief havens therein were *Tripolis*; so called, say some, because it hath been thrice built; by others, because three Cities (*Tyre*, *Sidon*, and *Aradus*) concurred to the building thereof. Next in the promontory called *Θεῶν ὤψιστος* or Gods face, which no whit affrighted the Pirates, and Sea-robbers (who had a Castle hard by, called *Castellum predonum*) from their mischievous cruelty. *Botrus* succeeds, whose name signifieth a bunch of grapes, either from plenty of wine growing there, or because the houses in this compacted city were built in a cluster, though now become so thin scarce any two of them stand together. *Byblus* the birth-place of *Philo* commonly surnamed *Byblinus*, *Barutis*, anciently a good haven, now decayed. *Adonius*, so called from the minion of *Venus* worshipped hereabouts, and *Licus* are the chief Rivers in this Country: (having many other smaller brooks) and *Climax* the mountain of most note, whose figure like that figure in *Rhetorick* ascends like a staircase by degrees.

C c c

§ 40. *Carpo-*w Ezek. 27. 11  
& Ezek. 27. 8.

x Ezek. 27. 11

y Judg. 8. 15.

z 2 Sam. 5. 8.

a Vide Tremell.  
annot. in Is.  
cxxx.b See Stow's  
Survey of  
London.c Mar. hist. l. 2.  
cap. 91.d P. Hylin. tit.  
crucis. p. 556  
e Strabo Geog.  
lib. 16. p. 754.

f Idem. p. 755

1 Rev. 3. 15.

m Joh. 13. 5.  
n Phil. 83. 7.o 1 Kin. 5. 15.  
18.  
See the margin in our  
Bibles.

p Ezek. 27. 9.

q Vide Bezae  
Annotat. in locum.  
Ad 8. 36.  
r 2 King. 20. 11f Gen. 10. 18.  
1 Chr. 1. 16.i Strabo. li. 16.  
pag. 753.

u Strabo ut prius

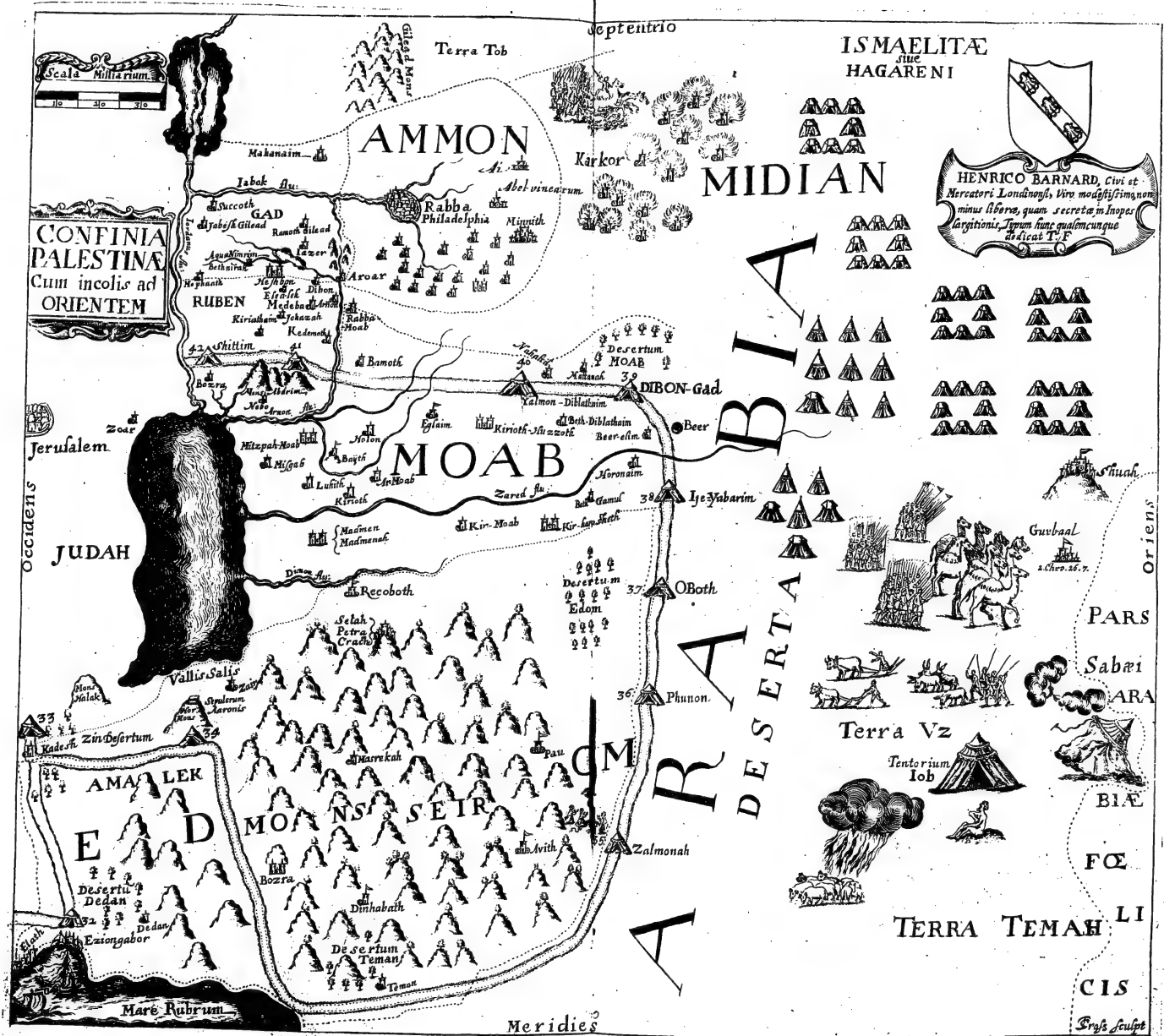


§ 40. *Calosyria* is only behind, or *bellow Syria*, so called because lying in a concavity betwixt the mountains of *Libanus* and *Antilibanus*. Though *Ptolemy* and others stretch the name thereof in a large acceptation, even as far as *Arabia*. Full it was of fair Cities, but none we meet with named in Scripture, and therefore forbear the further prosecution thereof. Only to cover the nakedness of our Map, we mention four modern Villages under the command of the *Turks*, where, and where<sup>s</sup> alone the *Syriack* tongue is spoken at this day, namely, *Hatcheeth*, *Sharri*, *Blouza*, and *Eden*. The last the seat of a Bishop of the *Maronites* (who have a poor Patriarch residing at *Tripoli*) and the People here against all sense conceive this *Eden* to be the place of Paradise. Worse errors they maintain in point of doctrine, concurring with the Greek Church; but in discipline late reconciled to *Rome*, where the *Pope* on his own cost gives some of their children education. Honest harmless People these *Maronites* are, happy in the ignorance of luxury, and so hospitable that in stead of receiving, they return thanks to any western Christians which will accept of their entertainment.

§ 41. There remains nothing more in the Map for me to acquaint the Reader with, save only that we have set the modern stages or Inns (we must have all wares in our pack, not knowing what kind of chapmen we shall light on) betwixt *Aleppo* and *Damascus*, and so forwards to *Jerusalem*. Amongst these *Canes* or *Turkish Inns*, *Marra* and *Cotesey* are most beautiful; the latter little inferior to the old Exchange in *London*; built by a *Bashaw* (O let not Christians confound, whilst *Turks* found places for publick use) for the benefit of Travellers, being both a Castle for their protection, and a Colledge for their provision: Where on the Founders cost sufficient food is afforded both them and their cattle. As for some Christian Travellers who<sup>d</sup> scorned to feed thereon, it seems that either they were not soundly hungry, or were not of the solid judgment of *Elijah*, who surely would have taken meat from the hands of *Turks*, who refused not flesh from the beaks of<sup>i</sup> Ravens.

Here the Map of Midian, Moab, Ammon, Edom, is to be inserted.

THE





## THE DESCRIPTION OF MIDIAN, MOAB, AMMON, EDOM.

### CHAP. II.

§ 1.



Efore we come to the particular Description of the Country, something for satisfaction ; why *Midian* first, and why *Midian* and *Moab* together. In giving *Midian* the Precedency, we observe seniority, he being extracted from *Abraham* the Uncle, by *Keturah* his Wife, whilst *Moab* came from *Lot* the Nephew, by his own daughter. As for putting them together, we are loth to confess our poverty, that lack of larger instructions to furnish forth several Maps, was any cause of our conjoyning them together. The main motive is not only the vicinity of their habitation, but also correspondence of several achievements betwixt them, which makes them often coupled together in Scripture. Thus<sup>a</sup> *Hadad King* of *Edom* smote *Midian* in the field of *Moab*. The Elders of *Moab* and<sup>b</sup> the Elders of *Midian* were jointly employed to fetch *Balaam*. The<sup>c</sup> daughters of *Moab* and the daughters of *Midian* enticed the *Israelites* to whoredome and Idolatry.

§ 2. *Midian* consisted of two families : one seated southward near the *Red-sea*, serving the true God, (not so purely but with the mixture of superstitions) where *Jethro Moses* his Father-in-law lived, of whom (God willing) hereafter. The other Idolaters, planted more Eastward ; the subject of our present discourse. This distance of place and difference of Religions gave probability to their opinions, who fancy them two distinct Nations, which is seemingly confirmed, because the former is called *Madian* in the<sup>d</sup> new Testament. But though in some cases we confess that the difference of a letter, may make more than a literal difference, yet here is not enough to make real distinction : seeing Hebrew words made Greek often suffer greater mutations than of a vowel, *Midian* into *Madian*. Others are startled, because the *Midianites* are<sup>e</sup> sometimes termed *Ishmaelites*, whereas the latter come from *Hagar*, the former

C c c 2

from

<sup>a</sup> Gen. 35. 36.  
<sup>b</sup> Num. 22. 7.

<sup>c</sup> Compare .  
Num. 25. 2.  
with Num. 25  
18.

<sup>d</sup> Act. 7. 29.

<sup>e</sup> Gen. 37. 25.  
27, 28, 30.  
Judg. 8. 22, 24  
26.

from *Kenrab*. But it is probable (surely such as reject our conjecture will substitute a better in the room thereof) that because *Ishmael* was the eldest son of *Abraham*, chief of the house, all those eastern people descended from *Abraham* were denominated by the generical name of *Ishmaelites*.

§ 3. It is as difficult precisely to define the bounds, as impossible completely to describe the Country of *Midian*. For besides this mixture and conjunction (not to lay confusion) of these eastern people, interfering amongst themselves in their habitations, the *Midianites* especially led erratical lives, and therefore had uncertain limits. They dwelt most in Tents, which we may call *moving Towns*, and *extempore Cities*, set up in a few hours, and in fewer taken down and dissolved. Next morning oft times found them many miles off, from the place where last night left them. And if we wonder at the wildness of their wandering, and rudeness of their roving abroad, they will admire as much at the slowness of our station, and dulness of our constant dwelling in one place. And no doubt they observed a method in their removals, as there is a regularity as well in the motion of the Planets, as of the fixed Stars.

§ 40. For the general we dare avouch they had *Reuben* and *Gad* on the west, *Moab* on the south, *Ammon* on the north, the *Ishmaelites* or *Hagarenes* on the east. Some place them more south, hard by the *Dead-sea*, but therein such mistake. For when *Gideon* had the *Midianites* in chase out of the Land of *Canaan*, they betook not themselves southward (and surely such Foxes when hunted would hast home to their own kennels) but ran through the Tribe of *Gad* full east, to their proper habitations. But now what a slender account shall we make of the Towns and places in *Midian*? But I conceive it better to present the Reader with a Map without Cities, or those Cities without names, than those names without truth, or at least-wise that truth without certainty, and a fair blank is preferred before a full paper blurred over with falsehoods.

§ 5. But first we do behold those Castles and Cities of *Midian*, all on a bright fire, burnt by *Elexzer* and the twelve thousand *Israelites* (whereof no<sup>1</sup> one man slain in the action) wherein they killed all the males of that Country and females which had known man. What time also they did execution on five Kings of *Midian*, and *Balaam* the false Prophet their Chaplain, who fell by the sword of<sup>k</sup> man, though he had escaped that of the<sup>1</sup> Angel. Some may think strange, that the *Israelites* having conquered this Country possessed not themselves and their heirs thereof. Let such know, first, that this sandy land was barren it self, whose best fruitfulness consisted only in the largeness thereof: Secondly, God intended an entire territory to his own people, whereas this fragling Country was hardly kept, though easily conquered: Thirdly the *Midianites* were of the half blood with the *Israelites*, descended from *Abraham*, and therefore God would not have them dishonour their kinsmen of their possessions.

§ 6. If

f Adichom, de  
Ter. Sancti, in  
rub. Reub.  
g Judg. 7.

h Num. 31. 10

i Num. 31. 49.

k Num. 31. 8.

l Num. 12. 31.

§ 6. If we go out of their Cities to take free air in their Country, see how thick their tents are spread over the face of the earth. Whereof, though the coverings might seem coarse, their courtains (mentioned by the Prophet<sup>m</sup>) being both the side walls, and roof of their inward rooms, were most costly and curious. As the *Midianites* were called the *Children of the East*, so none more orient in their apparel, and gorgeous accoutrements. For if their Camels wore<sup>n</sup> Collers of gold about their necks, how rich may their Riders be presumed to be in pearls, and precious stone?

§ 7. Another great part of their wealth consisted in their cattle, amongst which we must take special notice of their<sup>o</sup> *Dromedaries*, seeing the most or best of this kind were bred hereabouts. A *Dromedary* is a dwarf-camel, nature recompensing his smallness in his swiftness, so that he will travel an hundred miles a day, and continue at that rate with sparing diet a week together. He hath but one bunch on his back (the Camel having more) the natural saddle for his Rider to mount upon, generally more used for travel than bearing of burdens, and of as much more refined service above Camels, as Hacknies are above Packhorses. In a word, as in one respect this beast is the commendable character of perseverance, not flier by fits, at the first; but holding out a constant and equal tenour in travelling: so in another regard, it may pass for the emblem of hypocrisy pretending to both symptoms of a clean beast, really chewing the cud, and seemingly cleaving the hoof, but only on the out side, whereas within it is wholly fleshly, and entirely round like a platter.

§ 8. Yet all their speed could not save their Masters from the pursuit of *Gideon*, when such a fatal blow was given to the *Midianites*, that the Text<sup>a</sup> said, *They lift up their heads no more*. Yea, which is memorable scarce, any part of their body appears afterwards in Scripture, or any mention of<sup>c</sup> *Midianites* (save with relation to the former defeat) which leads us to this conjecture, that the remains of that nation, which escaped that dismal overthrow, shrowded themselves under the names of some neighbouring people, probably of the *Ishmaelites*, of whom but a word or two, and so to *Moab*.

§ 9. Nor need the Reader be afraid to adventure amongst them, suspecting the *Ishmaelites*, like *Ishmael* their Father, to be<sup>d</sup> wild men, whose hands were against every man, and every mans hand against them; seeing their fierceness and fury had been well tamed by the *Benbenites*, *Gadites*, and half Tribe of *Manasseh* in that memorable victory, wherein no fewer than an hundred thousand of them were taken captives, and those Tribes dwelt in their tents even unto the River<sup>e</sup> *Euphrates*. Conceive it in a cursory condition, only grazing their cattle during the season, which amounted not to a constant and settled habitation.

§ 10. The *Ishmaelites* were descended from *Ishmael*, other whiles called *Hagarenes*, wherein the difference not great; their former name be-

m Habak. 3. 7.

n Judg. 8. 25.

o Euseb. 6.

p Guesier, de  
quadrup. in  
Dromedar.

q Judg. 8. 28.

r Midian mentioned  
in King.  
18. relates not  
to these, but  
to the Gouther  
Medianites,  
whereof here-  
after.

f Gen. 16. 12.

t1 Chr. 5. 21.

u1 Chr. 5. 9.

ing

w Gen. 16, 12  
x Gen. 25, 18.

y Gen. 21, 12.

z Ammian.  
Macedonius.

a Gen. 25, 18.

b Gen. 25, 13,  
14, 15, 16.  
c Chron. 1, 29,  
30, 31.

c Vid. Trel.  
in locum.

d Gen. 25, 16.  
e Comment in  
Isaiam li. 5,  
cap. 21.

ing fetched from their Father, the latter (but one degree further) from Hagar, their Grand-mother. Of this *Ishmael* it was foretold, first that he should dwell <sup>w</sup> (as also he did <sup>x</sup> die) in the presence of all his brethren, that is, he should not hide his head in holes, or creep into corners, as afraid of the force of his neighbours, be should justify and avouch his Right in open habitations, daring and defying all pretenders to his possessions. Secondly, it is said he should be <sup>y</sup> *Onager homo* or a wild-ass-man; in which similitude (the holy Spirit not using casual but choice comparisons) surely very much is folded up of the Physiognomy both of him and his posterity. Wild asses are said to carry a bow in their heels, and to find arrows in the sandy ground where they go, wherein if hunted they do bestir themselves with flinging the gravel behind them, that therewith they pierce the breasts, yea sometimes <sup>z</sup> split the heads of such as pursue them: as the *Ishmaelites* excellent arches laid about them with their arrows to kill and slay such as oppose them.

§ 11. Large were the bounds allotted to *Ishmael*, and divine providence which staked them down within certain limits, allowed them a very long teddar, They <sup>a</sup> dwell from Havilah unto Shur, that is from before Egypt till as thou goest towards Assyria: a sponge of ground somewhat nigh a thousand miles, (perchance not so entire but interrupted with other nations) and not bearing a proportionable breadth, consisting generally of the *Sandy and stony Arabia*, so that a span of Isaac's was worth a stride of *Ishmaels* possession. However, in relation to *Ishmaels* posterity that Prophecy, he shall dwell in the presence of his brethren, admits also of interpretation, that the land allotted him ranged out so far, that the bounds and borders thereof abutted on all his kindred, *Edomites* and *Israelites* his Nephews or brothers sons, *Moabites* and *Ammonites* his Cousins once removed, *Midianites* descended of his half brother by *Kenurab*, and *Egyptians* his near kinsmen both by his Wife and Mother.

§ 12. In this large Country did dwell the twelve <sup>b</sup> Sons of *Ishmael*, which I may call the twelve Tribes of the *Ishmaelites*.

{ 1. Nebaioth. }	{ 4. Mibsam. }	{ 7. Massa. }	{ 10. Jetur. }
{ 2. Kedar. }	{ 5. Mishma. }	{ 8. Hadar. }	{ 11. Naphtali. }
{ 3. Adbeel. }	{ 6. Duma. }	{ 9. Temab. }	{ 12. Kedemab. }

A learned <sup>c</sup> man, from the allusion of letters and similitude of sounds, hath found out in *stony, desert, and happy Arabia* some places symbolizing with these names; and I commend his industry, not daring altogether to concur with his judgment; conceiving the subject in hand to want a bottom for any to build with certainty thereupon. Sooner shall Chymists fix *quick-silver*, than Geographers place these People in a settled habitation. Indeed mention is made of some <sup>d</sup> Towns and Castles (no Cities) they had, (perchance some strength to retire to) but generally <sup>e</sup> Saint Hierom tells us, they had neither doors nor bolts, but lived in tents in desert places. Wherefore, as foreigners, for matter of cloaths, paint an

English-

Englishman with a pair of shears in his hand, taxing therein his levity in following fashions, continuing constant to no kind of apparel; so we may present the *Ishmaelites* (besides a bow at their backs) with a staff in their hands, to intimate their ambulatory and ever-moving condition. Here we may remember how Hagar being with child with *Ishmael*, was <sup>f</sup> found by the Angel wandering in the Wilderness, and as if the pregnant mothers condition had made an impression on her child and his posterity, we find their home to be in a constant roving and wandering in a desert Country. Leave we these *Ishmaelites*, and come to men of a milder temper, and more fixed habitations; I mean the *Moabites*.

§ 13. **M**oab Son and Grand-child of *Lot*, was incestuously begotten on his eldest daughter, in his <sup>g</sup> drunkennels; after which act; no more mention of *Lot*, or what befel him in the history of the Bible: (drunkennels makes men to forget and to be forgotten, drowning their memories in neglect and obscurity: (only after this, the new Testament epithets him <sup>h</sup> Righteous *Lot*. That Spirit of meekness naming good men, nor from the obliquities of some acts, but habitual integrity of their hearts. Yea, for love to *Lot* God granted many great favours to the *Moabites*, assisting them to conquer the Giants <sup>i</sup> *Emims*, and peaceably possessing them of their Country, with special <sup>j</sup> command to the *Israelites* not to disturb or molest them in this enjoyment thereof.

§ 14. Yea the *Moabites* ill requited *Israels* kindness unto them. That falling-out which was first begun betwixt the servants, and <sup>k</sup> heardsmen, was afterwards continued and increased betwixt the Sons and posterity of *Lot* and *Abraham*. Yea, upon all occasions the *Moabites* were back-friends to *Israel*; witness *Balak*, who Barked at, and *Eglon* who bit them, whom *Israel* served <sup>l</sup> eighteen years. Note by the way, that under the Judges all the heathen which bordered on *Israel* (Edom almost only excepted, the cause whereof hereafter) <sup>m</sup> *Avamites*, <sup>n</sup> *Ammonites*, <sup>o</sup> *Midianites*, <sup>p</sup> *Philistines*, &c. did all successively tyrannize over *Israel*. No shrub growing about on the banks of *Canaan* was so little, but it was big enough for God thence to gather a Rod to whip his wanton children. Now if it be any ease to the sick-man, to have his bed, not disease often altered, *Israel* had the favour of exchange of tyrants and variety of oppressors; amongst whom I dare say the *Moabites* were none of the mildest. More might be said of their malice to the *Jews*, but I spare them for good *Ruth*, <sup>q</sup> their Country womans sake; who, when her sister *Orpha*'s complementary Religion came off with a kiss, persevered to wait on *Marab* her Mother-in-law (for <sup>r</sup> *mo* is the desired to be called) into the land of *Canaan*.

§ 15. But because the *Moabites* could not be periwaded to love, *David* was the first who forced them to fear the King of *Israel*; <sup>s</sup> *Moab* is my wash-pot, that is, one condemned to servile employments: yea such was *David's*

f Gen. 16, 7.

g Gen. 19, 37.

h 2 Pet. 2, 5.

i Deut. 2, 10.

j Deut. 2, 9.  
Jud. 11, 15, 17, 18.

k Gen. 13, 7.

l Judg. 3, 14.

m Judg. 3, 8.  
h Judg. 10, 7.  
i Judg. 6, 1.  
k Jud. 13, 1, &c.

q Ruth. 1, 14.

r Ruth. 1, 20.

s Psal. 60, 8.

o 2 Sam. 8.2.  
a Chron. 18.2

*David's* absolute command over this Country, that he ° *measured the Moabites with a line, casting them down to the ground, even with two lines measured he to put to death, with one full line to keep alive.* At the first sight he may seem to have killed two, and save one : A merciless proportion. But on better consideration it may possibly be, that the preservative might equal both the destructive lines, though not number, in the measure; as one overflowing cup may contain as much as two sparingly filled. What caused this severity in *David* against the *Moabites* the Scripture is silent, and I had rather be so too than affirm with the perfumtuous *Rabbins* without warrant, that it was because the King of *Moab* had slain *David's* Father and Mother, <sup>p</sup> whom he had left there for protection whilst *Saul* persecuted him.

p 1 Sam. 22.3.

q Deut. 2.5.

§ 16. If any object, this act of *David* was a breach of Gods<sup>a</sup> command, *Distress not the Moabites, neither contend with them in battell*, it is answered,

1. This prohibition was temporary to *Moses* conducting the *Israelites*, that they should not molest *Moab* in their passage by his country out of *Egypt*.
2. *Israel* might not begin with offensive war to provoke them; but being stricken might strike again, and follow their blow as *David* did.
3. *Moab* might be distressed to subjection, not to ejection; might be brought into obedience, not dispossessed of their Country.

After the defection of the ten Tribes from the house of *David*, *Moab* remained tributary to the King of *Israel* till the death of the wicked but valiant *Abah*. After which time, *Moab* rebelled, and though 'attempted was never reduced into obedience by the Kings of *Israel*.

r 2 King. 1.11.  
s 2 King 3.6.

§ 17. *Moab* had the River *Arnon* on the North, the *Dead-sea* on the West, *Edom* on the South, and *Arabia* on the East. It contained about a square of an hundred miles, fit for grazing; and the peoples industry following Natures guidance to their own profit, principally employed it to that use. Yea *Mesha* their King is termed a 'sheep-master'. Husbandry doth no more eclipse the resplendent beams of Majesty, than the oil in the Lamp hindreth the bright shining thereof. Guess the greatness of the Gift by the Toll, the multitude of *Moab's* flocks from the Tribute he rendered to the Kings of *Israel*, a<sup>u</sup> hundred thousand Lambs, and a hundred thousand Rams with the wooll.

t 2 King. 3.4.

u 2 King 3.4.

§ 18. To come now to the particular description of *Moab*, let it not be censured for a needless Tautology in this Map, that therein all the Cities of *Reuben* are again represented, being done deliberately on a double consideration.

1. Formerly that land belonged to *Moab*, before *Sihon* King of the *Amorites* had forcibly wrested it away from them.

2. After

2. After the *Reubenites* were carried away captive by *Tiglath-Pileser*, the *Moabites* reassumed their ancient possessions, as appears by the <sup>w</sup> Prophets.

As for the particular description of those Cities, we remit the Reader to what formerly hath been written in the Tribe of *Reuben*.

§ 19. In the north-east bound of *Moab* towards *Midian*, in the border of *Arnon*,<sup>x</sup> which is in the utmost coast, stood a nameless City, where *Balak* met *Balaam*, standing as it were on his tiptoes on the very last label of his land, to reach forth welcome to that false Prophet, who higher rode in state with his<sup>y</sup> two men to attend him, whilst many Ministers of the Truth are forced to be slaves to others, and servants to themselves. But that these two men of *Balaam* were *Jannes* and *Jambres* the Egyptian Enchanters, the *Chaldæe Paraphrase* shall never persuade me, whilst the distance of time and place protest against the possibility thereof. Not to say, that it is likely that the Sorcerers, so frequent in the presence of *Pharaoh*, had long before waited on their Master through the red-sea to another world. Hence *Balak* conducted *Balaam* to<sup>z</sup> *Kiriath-Hurzoth* or the City of streets, which at that time seems to be the Metropolis of *Moab*.

w Elay 15.  
Jer. 48.

x Num. 22.36

y Num. 22.22

z Num. 22.39

§ 20. *Mizpah* of *Moab* followeth, where the Father and Mother of *David* reposed themselves whilst their Son was persecuted by *Saul*. *Ar* of *Moab*, and *Rabbah* of *Moab* were also places of great note in this land, and besides these, many other Cities of inferior note. But as many mean men living obscurely, so that the world takes no notice of them, if surprised by some unusual and strange mortality, become remarkable for their deaths, who were never memorable for their lives: so some Cities of *Moab*, whereof no mention in Scripture for any action done in, or by them, are only famous in holy writ, for their strange ruine and destruction, by the Prophet sadly foretold, and therefore certainly accomplished. Such are<sup>b</sup> *Misgab*, *Horonaim*, *Luith*, *Baith*, *Eglaim*, *Ber-elim*, *Holon*, *Kiriath*, *Kirheres*, and *Madmen*. The last, as I conceive, is note-worthy, not for its own merit, but others mistake. For in the Bibles, and those numerous, printed *Anno Dom.* 1625. the verse in *Jeremy* is thus rendered, *O Maiden the sword shall pursue thee*; where the Corrector of the Press conceiving it incongruous to join *Thee* a singular Pronoun, with *Madmen* (which he mistook for an appellative, no proper name) ran himself upon that dangerous error.

b Read Isa. 16  
& Jer. 48.  
c Jer. 48.2.

§ 21. But *Kirbathbeth* seems the Metropolis of *Moab*. Near to this three Kings, *Jehoram* of *Judah*, *Jehoshaphat* of *Israel*, and the nameless King-deputy of *Edom*, marched on a design to chastise *Mesha* the rebellious King of *Moab* into subjection. But wandering in the Wilderness of *Edom* they encountered a worse enemy, *Thirsi* it self, wherewith all of them were ready to faint. But happily it happened that *Elisba*,<sup>d</sup> who poured water on the hands of *Eliab*, by the same element seasonably refreshed the

d 2 Kin. 3.11.

D d d

hearts



hearts of the distressed armies, respecting *Jehosaphat* for his own goodness, the other two Kings for his company. How many general benefits do the very *Tares* enjoy, because inseparable mingled with the *Wheat* in the field of this world? Yea, *Elisba* was an instrument to give them not only water, but victory (heavens favours go commonly by couples) after this miraculous manner.

§ 22. The *Moabites* beholding water miraculously brought in that place, where never any was seen or known before, and the same at distance appearing red unto them, gilded with the beams of the Sun, concluded it to be blood, and that that *Paroyal of Armies* had smitten one another. Wonder not that their conjecture was so wide and wild, for well might the Comment be out of the way of Truth, when the Text was out of the Rode of nature, and the *Moabites* on the sudden not capable to suspect a miracle. Hereupon the word is given, *Moab to the spoil*, which in some sense was true, that is, not to take, but to become the spoil of others. For the Tents they assaulted, being lined with armed men, quickly overcame them. And it is worth our observing, that this victory was bestowed on *Jehosaphat* (my eyes are only on him, on whom alone the looks of *Elisba* reflected) just in the morning when the *Meat-offering* was offered, as procured by the Propitiatory virtue thereof; all favours being conferred in and for the merits of Christ the truth of all sacrifices.

§ 23. God gave, man used this conquest. Improving their success, they beat down the Cities, and on every good piece of land, cast every man his stone, and filled it, and stopped all the wells of water, and felled all the good trees. This was contrary to Gods express command; but none could better dispense with the Law, than the Lawgiver, who in detestation of the rebellion of *Moab* against *Israel* enjoined this severity. Only the City of *Kirbathbeth* was left, and that they besieged, until the King of *Moab* therein took and sacrificed his eldest Son, who was to succeed him: either out of a bad imitation of *Jephthah*; (and their Idols we know were adored with sacrifices of men) or to give assurance to the besiegers, that they were men resolved to endure all extremities, so that they might presume he that would sacrifice his Son would not spare to spend his Soldiers on any desperate adventure. Hereupon the foresaid three Kings furcused their siege: either out of policy, perceiving the same desperate, and unlikely to prevail; or out of a royal sympathy, that it was revenge enough to distress, though not destroy a King; or (which is most probable) out of a religious horror (the trembling whereat made their swords fall out of their hands) as unwilling to provoke the besieged any further to such impious, and unhuman performances; lest heaven should arraign them as accessory thereunto, by giving the occasion thereof: whatsoever was the cause, home they returned, content with the spoiling, without the final conquering of the Country.

§ 24. Many

§ 24. Many are the invectives of the Prophets against *Moab* for their sins. The people thereof are charged to have been at ease from their youth, and settled on their lees, because not emptied from vessel to vessel, neither carried into captivity (whilst poor *Israel* was posted from *Canaan* to *Egypt*, from *Egypt* to *Canaan*, from *Canaan* to *Babylon*, from *Babylon* to *Canaan*, backward, and forward) God therefore threatneth, because they had not been emptied from their vessel, to break them in their vessel, and foretelleth that *Moab* should be made drunk, (haply alluding to his gesture, seeing he was begotten in a fit of drunkenness) and wallow in his vomit; and come to utter destruction. Thus never to be acquainted with any affliction in youth, is a certain prognostick of final confusion in old age. So much for *Moab*, leaving it to learned men to dispute, what is intended by the restoration of *Moab*, foretold in the latter days; as also let them inquire whether that passage in *Daniel*, that after a general overthrow, *Edom*, *Moab*, &c. should escape, must not mystically be meant of the enemies of the Church, in which sense we may be sure, the Devil will have a *Moab*, as long as God hath any *Israel* in the world.

§ 25. *Ammon*, another base Son of *Lot*, had *Midian* on the East, *Moab* on the South, *Gad* on the West, and *Syria* on the North: a circular Country extending about sixty miles every way. The ancient Inhabitants hereof were the *Giants Zamzummims*. These were conquered and cast out by the *Ammonites*, who afterwards dwelt in their Country, being a fruitful land, and too good for these *Ammonites* that bare an inveterate malice to the People of *Israel*, manifested in many particulars.

1. In their oppressing them eighteen years till *Jephthah* gave them deliverance.
2. In their cruel condition (such Ravens and birds of prey first peck out the eyes) rendered to the men of *Jabesh-Gilead*.
3. In their barbarous abusing *David's* Ambassadors.
4. In ripping up the bellies of the women with child in *Gilead*.
5. In their Clapping their hands, stamping with their feet, & rejoicing in their hearts at the lacking of *Jerusalem* by the King of *Babylon*.
6. In their contriving the destruction of *Gedaliah*, and the poor remnant of the *Jews* left behind in the land of the *Babylonians*.
7. In retarding the building of the Temple after the *Jews* return from captivity.

And although *David* and some other Kings, amongst whom *Uzziah* most remarkable, forced the *Ammonites* to give them gifts; yet we may justly believe the same were presented rather with their hands than their hearts, bearing a cordial grudge against *Israel*.

§ 26. *Rabbah* was the Metropolis of *Ammon*, called in Scripture the City of waters, because low and plashy in its situation, conducting much

D d d 2

to

ca Kin. 3. 22.

fa Kin. 3. 23.

ga Kin. 3. 14.  
ha Kin. 3. 20.

ia Kin. 3. 25.

k Deut. 22. 19.

la Kin. 3. 19.

\* Some conceive him being ambiguous in the text son to the King of *Edom*, grounding it on *Amos* 2. 1.

m Jer. 48. 21.

n Jer. 48. 38.  
o Jer. 48. 26.

p Jer. 48. 47.  
q Dan. 11. 41.

r Deut. 2. 20.

f Judg. 10. 8.

t 1 Sam. 11. 8.  
u 2 Sam. 10. 4.  
\* Amos 1. 3.

w Ezek. 25. 6.

x Jer. 40. 14.  
8c 41. 2.

y Neh. 4. 7, 8.

z 2 Chr. 28. 8.

a 2 Sam. 11. 29.

to the strength thereof, rendering all undermining of it ineffectual. But perchance it is so termed for the extraordinary populousness thereof, *Waters* being often used for *People* in Scripture-phrases, both being at all times unstable and unconstant, and when they get a head implacable, neither speaking nor hearing reason; both useful servants, but intolerable Masters. Here the *Iron-bed* of Og was preferred for a Relick, being <sup>b</sup>nine cubits high and four broad. Now though *Alexanders* Soldiers are said to have left shields in *India*, far greater than those which they did or could wear in war, only to possess posterity with a false opinion that his men were mightier than they were, yet we may presume this bed of Og was not unproportionable greater than he necessarily used for his ordinary repose. No doubt Og, confident of his own strength, certainly concluded, that as he did often lie in health upon that bed, so he should quickly die on the same, whereas contrary to his expectation he was slain in the field, and now his bed served him for a *Cenotaph* or empty Monument.

§ 27. This *Rabbah* was besieged by *Joab*, to revenge *Hannu* King of the *Ammonites* his despightful usage of *David's* Ambassadors. Here *Uriah* engaged in battle was killed, though not conquered, by the treacherous retreat of <sup>\*</sup>his own Country-men. What a deal ado was here to bring one innocent man to his grave? *David's* wicked design, *Joab's* unworthy compliance, *Ammons* open force, *Israels* secret fraud, and yet all too little, had not *Uriah's* own credulous simplicity, unspotted loyalty, undaunted courage rather to die than to fly, concurred to hasten his own destruction. Afterwards *Joab* having brought the City to terms of yielding, politickly sends for *David* solemnly to take his place, to decline all envy from himself, and invest all honour on his Sovereign. Here the glorious Crown of this Kingdom was taken and set on *David's* head: and I dare boldly say it became *David* better, than him from whom it was taken. But (oh!) what a Bridewel or house of correction was provided for the people of this place! They were <sup>d</sup>put under saws, and under barrows of Iron, and under axes of Iron, and made to pass through the brick-kiln. See here *David's* patience provoked into fury. And was it not just that they who could not civilly, like men, use *David's* Ambassadors, should by *David's* men be barbarously used, like beasts, in slavish employments?

§ 28. The most populous part of the Kingdom of *Ammon* lay betwixt *Aroer* and *Minnith*, containing no fewer than twenty Cities, (so many represented in our Map) and had I found their names in Scripture, I had imparted them to the Reader. All these <sup>c</sup>Cities were smote by *Jephthah* that most valiant Judge of *Israel*. For he passed over, to the enemy to fight with them, other Judges only expelling them out of *Israel*, and pursuing them to their own Country. An action of very much prowess in *Jephthah* to rowze those wild beasts in their own den, and no less policy, preventing the spoiling of his native soil, and translating the Seat

b Dent. 3. 11.

\* 2 Sam. 11. 15

c 2 Sam. 12. 3.

d 2 Sam. 12. 3.

\* 2 Sam. 10. 4.

e Jud. 11. 93.

of

of the war in the land of a foreign foe. Here if any demand how the wheat of *Minnith* comes to be reckoned by the <sup>f</sup>Prophet, amongst the staple commodities of the land of *Judah*, wherewith the bartered with *Tyre*, when *Minnith* was <sup>g</sup>undoubtedly a City of the *Ammonites*; it is answered.

1. This fine wheat might first be denominated from *Minnith* as originally growing there, though afterwards as good and more of that kind grew generally in *Judea*. Thus some flowers, and fruits, *Province-Roses*, *Burgamo-pears*, &c. are as full and fair in other Countrys as in that place whence they take their name. 2. By *Minnith-wheat* may be meant, wheat winnowed, cleaned, and dressed after the fine and curious fashion of *Minnith*. Thus they are called *Hungary-dollars*, which are refined to the standard of *Hungarian* gold, in what place or by what Prince soever in *Germany* they be coined.

§ 19. We must not forget that after the Tribe of *Gad* was carried away captive by *Tiglath-pileser*, and *Ammonites* seized on and dwelt in the Cities of that Tribe. For which reason so many of them are set down in this our Map. This caused the complaint of the <sup>h</sup>Prophet; *Hath Israel no Sons? Hath he no heir? Why then doth their King inherit Gad, and his People dwell in his Cities?* Sure I am that *Ammon* double barred with bastardy and incest, though some what allied, could never legally succeed to the possessions of *Israel*. But in such cases, the keenest sword is next to the kin. Not to say that *Ammon* had a title to that Kingdom, before that *Sihon* King of the *Amorites* took that land away from them, whereof largely before in the description of *Gad*. If any ask me what became of the *Ammonites* in after age; I answer with *David*, he <sup>i</sup>passed away, and so he was not, yea I <sup>\*</sup>sought him, but he could not be found. Yea the less there appears of *Ammon*, the more there appears of Gods justice, and divine truth, foretold by the Mouth of <sup>k</sup>Ezekiel, *I will cut thee off from the People, and will cause thee to perish out of the Countries.*

§ 30. *Esau* eldest Son of *Isaac* was red and hairy at his birth; the one shewing his ireful nature, the other his hardy constitution. He was highly beloved of his Father (whilst *Jacob* was Gods and his Mothers darling) chiefly for providing him <sup>l</sup>Venison: a consideration beneath so good a man, and for which *Isaac* snarled afterwards, fawcing each morsel of his Sons venison in his own tears, caused by *Esaus* unhappy marches, and undutiful demeanour. This *Esau* is as generally known in Scripture, by the name of *Edom* given him on this occasion. Coming one day hungry from hunting he sold his birthright to his brother *Jacob* for <sup>m</sup>red pottage, red being *Edom* in Hebrew. I confess many flaws may be found in this bargain and sail, as namely.

1. It was no fair but fraudulent dealing for *Jacob* to surprize his brother, taking advantage of his hunger.
2. The contract was not made on a valuable compensation; not to say it was Simoniackal to sell or buy such heavenly privileges.

3. The

f Ezek. 27. 17.

g Judg. 11. 33.

h Jer. 49. 1.

i Psal. 37. 36.

\* No mention of *Edom*, *Mobab* or *Ammon*, in the new Testament k Ezek. 25. 5.

l Gen. 25. 28.

m Gen. 26. 5.

n Gen. 25. 30.

3. The heirs of *Eſau*, (as yet in his loins) concerned therein, but not conſenting thereto, might juſtly queſtion their Fathers grant in paſſing away what by nature was intailed upon them.

Wherefore it is ſafeſt to turn all our excuſing of *Jacob* into our admiring of Gods wiſdom, who makes mens crooked actions to tend in a ſtreight line to his own glory. And yet we muſt not forget, that even after *Eſau* had ſatiſfied himſelf with food, the text ſaith, *Thus ° Eſau deſpiſed his birthright*. It ſeems thereby, that what his haſt and hunger had conveyed his profaneneſs did deliberately confirm, and by that his neglect and contempt, he acknowledged a *Fine*, cutting off his heirs from any recovery thereof. Indeed afterwards *Eſau* made it a main matter of quarrel with his brother, but never a matter of conſcience in himſelf. But enough hereof: only I will add the croſſing of the common rule, *Caveat venditor*, let here the ſeller beware, for God took *Eſau* at his word, and accordingly deprived him of his birthright.

§ 31. But *Eſau* ſet a greater valuation on his *Bleſſing*, wherein being prevented by *Jacob*, he ſought it with tears, though they were not a kindly ſhower of repentance, but only ſome heat drops of anger and indignation, not ſo much grieved that he had loſt, as vexed that *Jacob* had gotten the *Bleſſing*. At laſt his importunity got from his Father a *Bleſſing* though not the *bleſſing*, the ſeveral clauſes whereof we are ſeriously to conſider, becauſe thereon dependeth the right underſtanding of the conditions of the People and Country of *Edom*, which we are now to deſcribe.

Behold <sup>a</sup> thy dwelling ſhall be the fatneſs of the earth, and of the dew of Heaven from above

Earth is by *Iſaac* firſt mentioned becauſe by *Eſau* moſt minded. But oh the difference betwixt the dew of Heaven in *Jacob*'s and *Eſau*'s bleſſing! In the former is ſignified Gods favour with an undoubted right unto, and ſanctified uſe of divine promiſes, ſervice and Sacraments: whereas in this bleſſing of *Eſau*, Heavenly dew, was in effect, but earthly dew, temporal terreſtriall fertility allowed to this mountainous land of *Edom*, whoſe lean hills were larded with many fruitful vallies interpoſed. Hea-then Authors conſels;

*Dulce nemus florentis Idumes,*  
The fair grove of flouriſhing  
(*Idumea*.  
*Quicquid nobile Ponticis nucetis*  
*Fœcundis cadit aut jugis Idumes.*  
*What ever noble worth deſits*  
*On Pontus nut-trees, or what ſits*  
*The fruitful Idumean Hills.*

However, divine providence ſeems to have ſuited the Countries, to the conditions of *Iſaac*'s Children, giving plain-dealing *Jacob* a more low and level Land, and ſtirring the haughty minde of aſpiring *Eſau* with high-ſwelling and ambitious mountains, though he who was neareſt to Heaven, was fartheſt from God.

And

And by thy ſword ſhalt thou live, and ſhalt be thy Brothers ſervant.

It is obſervable, that though God in the time of the Judges, made uſe of almoſt all other heathen Nations, bordering on the Jews, ſucceſſively to oppreſs that his own People (*Midianites, Ammonites, Moabites, Philiftines, &c.*) Yet he never permitted the *Edomites* at any time to Lord it over *Iſrael*, becauſe (according to *Iſaac*'s Bleſſing) ſubjection to *Jacob*, not ſovereignty over him, belonged to *Eſau*, and his poſterity. This prophecy of *Eſau*'s ſerving *Jacob* was fully accompliſhed in the days of *David*, when he put a *Gariſon* in *Edom*, throughout all *Edom* put he Soldiers, and all they of *Edom* became *David*'s ſervants; and ſo remained tributaries to the Kings of *Judah*, and governed by their deputies for one hundred and fifty years and upwards.

But it ſhall come to paſs, when thou ſhalt get the maſtery, that thou ſhalt break his yoke from thy neck.

This was fulfilled when the *Edomites* rebelling againſt King *Jehoram*, finally recovered their liberty, whiſt he (more cruel to kill his brethren at home, than valiant to conquer his enemies abroad) could never after reduce them into ſubjection, nor his ſucceſſors after him.

§ 32. The *Horims* firſt inhabited this Country of Mount *Sier*; whoſe Dukes are reckoned up by *Moses*, of whom Duke *Anah* is moſt remarkable for his firſt finding out of Mules, <sup>z</sup> as he fed his Father *Zibions* Aſſes: A creature (or rather a living beaſt) which may be called a *real fallacy* in nature, whoſe extraction is a concluſion unduely inferred from the premiſes of an Hee-aſs and a Mare joyned together. Yet this is commendable in Mules; they imitate rather the virtues than vices of their Sire, and Dam, having in them, the dulneſs of the Aſs, quickened with the metal of the Mair, and the Mares ſtubbornneſs corrected with the Aſſes patience. Barren they are (as to whom God never granted the Charter of increaſe) and yet <sup>a</sup> *Pliny* reports (but it is *Pliny* who reports it) that in *Rome* Mules are often recorded to bear young ones, but then always accounted ominous. Let others diſpute whether *Anah* was the Inventor, or only the Repertor of Mules, the induſtrious Founder, or the casual Finder of them: Let them alſo diſcuſs whether ſuch copulations be lawful, for men oſet purpoſe to joine together ſeveral kinds, which God hath parted aſunder; yea they may ſeem to amount to a tacite upbraiding of Gods want of wiſdom or goodneſs, in not providing ſufficient Creatures for mans ſervice, without ſuch monſtrous additions in nature. If they be concluded unlawful, let them argue whether the conſtant uſe of Mules, be not continuing in a known ſin; and yet ſome good men in Scripture, rather than they would go on foot, uſed to ride on them, though our Saviour <sup>\*</sup> himſelf accepted of a plain Aſs for his own Saddle.

§ 33. Theſe <sup>b</sup> *Horims* were at laſt conquered and extirpated by the *Edomites*, who ſucceeded them, and dwelt in their ſtead. The civil government of

<sup>a</sup> King. 11. 14.  
<sup>z</sup> ſa Sam. 8. 14.

<sup>x</sup> 2 King. 8. 22.  
<sup>2</sup> Chr. 21. 8.

<sup>y</sup> Gen. 30. 28.  
<sup>z</sup> Gen. 35. 24.

<sup>a</sup> Nat. hiſt. B. 8  
<sup>c</sup> ap. 44.

<sup>i</sup> King. 1. 33.  
<sup>Ezra</sup> 2. 66.

<sup>\*</sup> Mat. 21. 5.

<sup>c</sup> Deut. 2. 21.

o Gen. 25. 34.

p Gen. 27. 36.

q Gen. 27. 39.

r Gen. 27. 28.  
t Statius ſilv.  
lib. 30.  
u Idem lib. 1. in  
Saturn. Kal.  
Decem. bricele-  
brante.

c Gen. 35. 40.

d Gen. 35. 31.

e Gen. 35. 31.  
1 Chr. 1. 43.

of the land of Edom was sometimes Ducal, sometimes Regal. *Moses* reckoning up<sup>e</sup> eleven Edomite Dukes, leaveth it doubtful, whether they were successively one after another, or went all a brest, as living at the same time, (which is most probable) and so the land divided into Eleven Dukedoms. This is most certain that eight several Kings reigned in Edom one after another, and all<sup>a</sup> before there reigned any King over the children of Israel. Thus the wicked, as they have their portion in this world; so they quickly come to full age to possess the same, whilst God's children are long children, long kept in nonage, and brought up in the School of affliction. Now it is recorded in<sup>c</sup> Scripture that every Edomite King had successively a several City of his royal residence, namely

Kings Parentage Royal-city. Kings Parentage Royal-city.

Bela	{	The son of Beer	Dimbabab.	{	Samlab	{	Masrekab.	{	Rehoboth by
Jobab		The son of Zerah	Bazarab.		Shaul		(the river,		
Huham		of the land of Teman	Teman.		Baal-banan				
Hadad		The son of Bedad	Avith.		Hadar		Pan.		

It is plain those Kings were not by succession, and probably they were not by election, but only by strength and power as they could make their parties, according to *Isaac's* prediction, 'By thy sword shalt thou live. Now this their frequent removal of their royal City was politically done.

f Gen. 26. 40.

1. To declare the fulness and freedom of their power and pleasure, that they were not confined to follow the footsteps of their Predecessors.
2. To disperse and communicate civility and courtship into all the parts of their Kingdom.
3. To honour and adorn the place of their birth, for probably their native, was their royal City.
4. To cut off from one place the occasion of suspicious greatness; Politicians having found in their theory, and Princes perchance felt in their practise the danger thereof.

§ 34. And now we come to the particular description of the Land of Edom, called also Mount-Seir, Dumah, and Idumea in the Scripture. Mount Seir is as much as *Mons bispidus*, or *birsutus*, a rough and rugged mountain. So called, some conceive, from *Esau*, who Satyr-like had a quickset of hair on his body, though it seems the place was so named long before he came to possess it, as bristling with bushes and overgrown with wood, in the famous Wilderness thereof, namely of

g Gen. 14. 6.  
h 36. 20, 21.

h Jer. 49. 7.

i Job 2. 17.

1. *Teman*. The Inhabitants hereof were, or were accounted (of themselves or others) very wise. *Is<sup>h</sup> wisdom no more in Teman?* Yet all their carnal policy could not preserve them from utter destruction there threatened unto them. *Eliphaz* one of *Jobs* friends was of this Country.

2. *Didan*

2. *Dedan*. Such as dwelt therein were Merchants, and did drive a land-trade with *Tyrus*, bringing thither precious cloaths, for chariots; or in chariots.

k Jer. 49. 8.  
l Ezek. 25. 13  
m 27. 20.

3. *Edom*, *עֵדוֹם*. Herein the three Kings<sup>l</sup> wandered and were distressed for want of water, till *Elisba* relieved them.

n 2 Kin. 3. 8.

As for the other two names of this Country *Dumah* and *Idumea*, formerly largely thereof.

§ 35. *Edom* had the Dead-sea and *Moab* on the North-east, *Arabia deserta* on the East, the Wilderness of *Paran* on the North-west, and the Red-sea on the South-west. A Sea not so called from the redness of the water thereof, (yet I know not how it may appear, when beheld with blood-shot eyes) nor from a King *Erythraeus*, (for what makes a Greeks name so long since in these Eastern parts?) but from<sup>m</sup> *Edom*, or *Rufus* the red son of *Jacob*, commanding in this Country, so that Red-sea is all one with the Edomite or Idumean-Sea. In Hebrew it is termed *Jam Suph* or the flaggy Sea, because the plenty of flags, reeds and weeds found therein, though of the last never so many, as when the wicked Egyptians were drowned therein. *Ezion-gaber* is a fair Haven of great commerce on this Sea. Here *Solomon*<sup>n</sup> had this Navy-royal, which jointly with the ships of *Hiram*, brought four hundred and twenty Talents of Gold from *Ophir*.

m Nic. Fulcrus  
Nifcel.n 1 Kin. 9. 26.  
2 Chr. 8. 17.

This it seems was the sum paid *de claro* into the Kings Exchequer, otherwise thirty Talents more are mentioned, \* probably expended in the defraying the cost of the voyage. Long after *Jehosaphat* joining with *Ahab*, hence set forth Ships for the same purpose, to the same place, but they<sup>o</sup> went not for they were broken. Why the Seas which smiled on *Solomon*, should frown on godly *Jehosaphat*, I durst not conjecture (lest my adventuring in guessing, prove as unsuccessful as his in sailing) had not<sup>p</sup> Scripture plainly told me, that the winds and the waves forbad the Banes of matching God's children with Idolaters in the same design. Yea the breath of *Eliazer* the Prophet, may be said to have sunk those ships, threatening their destruction. Thus those shall never reap good harvest who plow with an Ox and an Ass, contrary to God's flat<sup>q</sup> command. Afterwards, wicked King *Ahab* requested again of *Jehosaphat*, 'Let my servants go with thy servants in the Ships, but the other refused, having found as bad success with the son at Sea, as lately he had on land with *Ahab* his Father. Besides, *Jehosaphat* being sensible how his infant design was frangled in the womb, and his Ships broken at *Ezion-gaber* in the very Haven, would not renew his voyage, it being a bold defying of divine power, to water that project from earth, which one plainly sees blasted from Heaven.

\* 2 Chr. 8. 19.

o 1 Kin. 22. 48

p 2 Chr. 20. 37

q Deut. 22. 10

r 1 Kin. 22. 49.

§ 36. Other remarkable places in *Edom* were, first Mount *Hor* (happily so called from the *Horims* ancient Inhabitants thereof) where *Aaron* put off his cloaths the covering of his body, and his 'body the cloaths of his soul, and *Eliazer* his son both buried and succeeded him. Thus

f Num. 20. 28.

E e e

though

though for his disobedience forbidden the entrance of the Land of *Canaan*, yet he came to the selvedge or out-skirt thereof, for hard by, the Tribe of *Judah* with a narrow spong confined on the Kingdom of *Edom*. <sup>2<sup>d</sup></sup> *The Valley of Salt*, at the South end of the *Dead-Sea*, where God twice seasoned the *Edomites*, with two sharp and smart overthrows, when *Abisshai* killed eighteen thousand, and afterwards when *Amaziah* killed ten thousand of them in the same place. <sup>3<sup>d</sup></sup> *Zair* is not far off; where King *Joram* of *Judah* gave the *Edomites* a great blow, though he could not bring them again into a full subjection. <sup>4<sup>th</sup></sup> More South, *Bozrah* the Metropolis of *Edom*. The name thereof signifieth a muniment or fortification, (hence so many of them in these parts) and it was a place of great strength and renown. The Prophet speaking of Christ returning in triumph from overcoming his enemies: *Who is this (saith he) that cometh from Edom, with red garments from Bozrah?* But oh the difference (though the colour be the same) betwixt the manner of the die, when Christ came red a Sufferer, and red a Conqueror, the latter from *Bozrah*, but the former from *Jerusalem*!

§ 37. Yet *Bozrah* carrieth it not so clear to be chief in this Country, but that *Selah* is a stiff corival with it for the same honour. This Hebrew name signifies a *Rock*, in which sense it is called *Petra* in Greek and Latine, (I say not that *Arabia* is thence denominated *Petrea*) standing on a steep hill, from the precipice whereof *Amaziah* threw ten thousand *Edomites*, and they all burst to pieces; whereof before; a cruel act, yet admitting of a better excuse, than another he committed in this Kingdom in adoring the captive Idols of *Edom*, and setting them up to be worshipped in *Judah*: Did he think that as some trees gain more strength by being transplanted; so these Gods would get new vigour by being removed into another Country? *Petra* was by *Amaziah* named *Joktheel*, and is called *Crach* at this day, having lately been used for a place, therein to secure the treasure of the Sultan.

§ 38. So much of *Edom*: whose ancient antipathy against *Israel* continued and increased to the last. Witness, their standing in the cross ways to cut off them of *Judah* which should escape, and shut up the remnant in the day of affliction. God in conclusion was even with them: for as they had cast lots upon *Jerusalem*, so at last they drew such a blank for themselves, that notwithstanding their Eagles-nests an Starry-dwellings (wherein they placed their confidence) they were brought to destruction, their high habitations being so far from saving them, that they only contributed to make their fall more visible to others, and dangerous to themselves.

§ 39. East of *Edom* lay the Land of *Uz* where *Job* dwelt, so renowned for his patience, when the Devil heaped afflictions upon him, allowing

him no lucid intervals. Only the more deliberately to torment him, measured unto him, so much space betwixt his several stripes, that *Job* might be distinctly sensible of the smart thereof. Yea this father of confusion observed a methodical gradation in doing mischief, that still the hindmost was the heaviest affliction.

1. The <sup>d</sup> *Sabeans*, a people of *Arabia* the happy, took away his Oxen when plowing, and Asses when feeding besides them. d Job 1. 15.
2. Fire of Hell falling from Heaven (of Satans sending, and Gods suffering) consumed his Sheep and servants. e Job 1. 16.
3. The *Chaldeans* coming in three bands fell on his Camels, and carried them away. If any object that *Chaldea* was many miles hence; it is answered that roving crafty Thieves have long strides, and commonly fox-like, prey farthest from their den. Besides, probably the *Caldeans* driving a land-trade from *Arabia* to *Babylon* with Spices, being Merchant-pirates, did light on this prize in their passage. f Job 1. 17.
4. A wind smote the four corners of the house wherein his seven sons were feasting with their three sisters: Nor will any wonder at this wild *Hericano* blowing at once from all points of the Compass, when he remembers that *Satan* is stiled the Prince of the power of the air. g Job 1. 19.
5. His body became an Hospital of diseases, equally painful, shameful, loathsome. How quickly is *Dives* turned into *Lazarus*? as if his herds of Cattel were turned into boils, and flocks of Sheep into so many Scabs on his body. h Ephes. 2. 2.
6. His Wife persecuted him with her bad counsel. When the Physician which should help, traiterously sides with the disease; Oh the doleful condition of the Patient! i Job. 2. 7.
7. Lastly, his friends proved his greatest enemies. Others only despoiled him of his goods, they sought to deprive him of his goodness. And whereas *Job* was only passive in his other losses, (plundered of all his wealth against his will) they endeavoured to persuade him voluntarily to resign and surrender his innocence and integrity, and to confess himself an Hypocrite; For to this purpose tended their large discourses containing true Doctrines; but false Uses, as applied in relation to *Job*. k Job. 2. 9.

All these crosses *Job* bore with invincible patience. Inasmuch that some Moderns accounting such patience impossible, have turned it all into a parable, denying the Historical, and only making an Allegorical truth of all his sufferings; dealing worse with *Job*, than the Devil did, whose commission extended not to take away his life; whereas these men utterly destroy his being, denying such an one ever to have been in *Reum natura*. See the baseness of our degenerate days, being so far from following the worthy example of former

Heroes, that mens laziness takes a more compendious way, in stead of imitating their virtues, practise to abolish their persons. And yet what clearer demonstration can there be of the Historical truth of *Job*, than that his own name, the name of the place of his dwelling are set down, with the names of his foes, friends, and daughters; and the whole History as largely recorded in the *old*, as briefly repeated in the *new* Testament? On the other side, we listen as little to those who lessen *Job's* sufferings, because he lost nothing within doors, his Coin, Jewels, Plate, and household-stuff (presumed in a considerable equipage to the rest of his substance) remained entire for any thing we find to the contrary. But the wealth of that age chiefly consisted in their stock, so that one may call their cattle their coin, (Grammarians derive *Pecunia* a *pecudibus*) bargains in those days not being driven with money in specie, but by bartering of commodities.

§ 40. But Comical was the end of *Job*, and all things restored double to him: so that it had been better for him to have lost more; for then he should have had twice as much restored: only the same number of children were given him, seven Sons and three Daughters, because his former children, *non amissi, sed premissi*, were not foregone, but gone before. Parents may account on their pious children departed, and reckon not that once they had, but still have them; though not here, in Heaven. Yea in some sort *Job's* children were doubled also, because he lived to see his sons sons to the fourth generation. As for the friends of *Job*: *Eliphaz the Temanite* (of whom formerly) lived in *Edom*: *Bildad the Shubite* dwelt hereabouts, as descended from *Shuab* one of *Abraham's* sons by *Keturah*: *Zophar the Naamathite* from *Naamab* a City after allotted to *Judab*, on the South of *Judea* bordering in *Edom*.

§ 41. Here I omit the Country of *Temah* with some other petty territories, all parcels of *Arabia deserta*. Yea the Reader may stand on the edge of this Map, and there smell the fragrances of *Arabia the happy*, so called on good reason. *Misers* measure Paradise by their prophets, *Epicures* by their pleasure: both met here. And it is hard to say whether the *Spices* or the *Gold* of the Country are more renowned. But if Heaven should commence an action against *Arabia the happy* for usurping his privilege, *Arabia* would non-suit it self, and confess her unhappiness in the midst of all her felicity. For in default of other fuel they are fain to burn and dress their meat with Aromatical wood, which so stupifieth the senses of the People, that they are forced with *Bitumen* and the scent of *Goats* (where perfumes are too frequent, a stink is a perfume) to qualifie their suffocating sweetness. Thus no Heaven out of Heaven, and no earthly felicity will fall out even measure to content us, but either too much or too little,

§ 42. It remaineth now that we observe the several stations of the children of *Israel* coming out of *Egypt*, which cross this Map in fashion

of

of a Belt. We begin at mount *Hor* their thirty fourth stage in the edge of the Land of *Edom*. Hence *Moses* sent messengers to request a peaceable passage through the Kingdom of *Edom*, but could not obtain it. No doubt they were jealous of *Israel's* greatness, and being carnally suspicious of them (because Power generally performeth promises, no further than it complies with its Profit) conceived it easier to keep, than cast them out of their Country. If *Jacob* was frightened with *Esaus* coming to meet him with four hundred men, *Esaus* was now no less afraid of *Jacob* accosting him with six hundred thousand men.

§ 43. However, God commanded his People not to force this, but find another passage. It was well more ways than one led to *Canaan*, else *Israel* had been at a loss. But wicked men may for a time retard, not finally obstruct our access to happiness. It is but fetching a compass, making two steps for one; a little more pains and patience will do the deed. *Israel* surrounds the land of *Edom*, and next sets down at *Zalmona*.

§ 44. Here they want water, and fall a muttering, and God sends them more fire in lieu thereof, *Fiery Serpents* to destroy them. Humble praying is the only means to remove; peevish muttering, the ready way to double our distress. Yet afterwards by the setting up of the *brazen Serpent*, their malady was remedied. Suddain wound, to be hurt with a touch; and as quick a cure, to be healed with a look! Oh lively type of our Saviours death! Here is both Christ and his Cross; both his Person, and the manner of his Passion, he must be lifted up. *Zalmona* in Hebrew signifieth the shadowing of a portraiture; probably so named from the Effigies of the Serpent set up in this place. As for the five following, *Phunon*, *Oboth*, *Iie-abarim*, *Dibon-gad* and *Almon-diblathaim*, we find no memorable accident happening at them.

§ 45. These solemn Gifts were, as I may say, the full points, which distinguished the several sentences of the Jewish Peregrination. But besides these there were certain *Comma's* or *Colons*, I mean intermediate subordinate Stages, where they did bait, not lodge; or perchance lodge for a night, not live any time. Thus after *Iie-abarim*, their 88<sup>th</sup> Stage, they pitched successively in

1. The Valley of *Zared*.
2. By the stream of *Arnon*.
3. At *Beer*.
4. *Mattanab*.
5. *Nabaleel*.
6. *Bamoth*.

Betwixt *Kadesh-barnea* and the Valley of *Zared* the space of time was thirty and eight years, and at *Beer* was that famous Well, which the Princes digged with their staves, (Ensigns of Authority are not degraded, if sometimes used as instruments of industry) except any will

a Gen. 32.6.

b Numb. 21.6.

c Num. 33.48.

d Num. 21.19.

e Deut. 2.13.14.

f Num. 21.18.

m Jam. 5.17.

n Job. 42.10.

o Job. 42.16.

p Gen. 25.9.

q Josh. 15.47.

r Plin. lib. 13 cap. 17.



g Pet. Hyl.  
Microscf.

will say, that with their staves they only pointed out the place, and gave direction to others. As for the reasons why the *Israelites* were a long time in going so little way, insomuch that that Beast in *Brasil*, which in fourteen<sup>d</sup> days goes no further than a man may throw a stone (therefore called by the Spaniards *Pigritia*) might overtake them; the reasons hereof in the following Map, shall be presented us.

Here the Map of the Wilderness of Paran is to be inserted.

THE



M A R E M E D I T E R R A N E V M

**DESERTVM**  
**Paran.**



Mare  
Mor  
tuum

**PARS**

## EGIPTI

SIRBONIS LACVS

## Desertum.

**MARE**

## TERRA MIDIAN

## Defertum Sinai

# ED OM

**Sinus**  
**Elaniticus**

# MARE

# RUBRUM



# THE WILDERNESS OF PARAN.

## CHAP. III.

§ 1. **T**He Wilderness of<sup>a</sup> Paran (wherein a principal place called Phara in the days of<sup>b</sup> Ptolemy) is part of<sup>c</sup> Arabia the stony, hath Judea and the Mediterranean-sea, on the North; Egypt, on the West; the Red-sea, on the South-west and full South; Arabia the Desert, and therein the Kingdom of Edom, on the East, An ocean as (I may say) of sand, whereof it hath inconstant tides, removed in drifts, by the violence of the winds, to the great danger of Travellers; without water, or wood, save a few Anchorite-palm-trees scattered here and there, whereof a whole convent seventy in number, was found at Elim, therefore signally noted in<sup>d</sup> Scripture, as a remarkable rarity; other wood hath it none, saith the<sup>e</sup> Geographer, save Thorn and Tamerisk, and of the former sort (I conceive) that<sup>f</sup> bush was, nigh Horeb, which burnt, and never consumed.

§ 2. Here was *ἰσχυρὰ ὄφιν ἐν ἀμυνάδων*, plenty of Serpents bidden in the sands, whereof the Israelites had sad experience, when<sup>h</sup> stung of them in their passage. Solinus calls them *pennatos Serpentes*, winged Serpents, affirming their poison so active, *ut morsum ante mors quam dolor insequatur*, that death ensues their biting, before any pain felt thereby. Say not, that a flying-serpent is a contradiction, scarce reconcileable with Gods curse on that creation, <sup>1</sup>upon thy belly shalt thou go, seeing in the Levitical law we find the Jews forbidden to eat<sup>k</sup> all flying-creeping things. And though such Serpents might for a spurt, in a frisk or forlick, make use of their wings, yet creeping was their certain and constant travelling, which they trusted unto.

§ 3. One may admire, to what purpose, nature making nothing in vain, intended this wild Desert, the ground whereof for the generality, is like salt when it hath lost its savour, <sup>1</sup>which thenceforth is good for nothing. Except any will say, it was merely made to be a soil to the transcendent

The bounds and barrenness of this wilderness.  
<sup>a</sup> Gen. 21. 21.  
<sup>b</sup> Geog. l. 5. c. 17.  
<sup>c</sup> Gal. 4. 25.

<sup>d</sup> Exod. 15. 27

<sup>e</sup> Strabo. lib. 16

<sup>f</sup> Exod. 3. 2.

Flying Serpents.  
<sup>g</sup> Strabo lib. 17.  
<sup>h</sup> Numb. 21. 9

<sup>i</sup> Gen. 3. 14.

<sup>k</sup> Deut. 17. 23

Natures intent in this desert.

<sup>l</sup> Ezech. 4. 13.

m Exod. 3. 1.

Object. How could they wander for years in *Paran*.n Sands Trav. pag. 135.  
o Pag. 138.  
p Pag. 140.Answ. Several reasons there of.  
q Exod. 13. 17Analogy betwixt their sins and sufferings.  
r Deut. 32. 5.  
s Hos. 11. 7.  
t Psal. 5. 10.  
u 1 Thel. 2. 13

Chiefly to spend out that generation.

dent fruitfulness of *Judea*, and *Egypt* on both sides thereof. But we must know, that though barren for the main, and distempered with sterility, yet it had some fertile interwalls, especially in the skirts, and purlews thereof, as about Mount *Horeb*, where some tolerable herbage, whereon *Moses* pastured his flock. Yea, some nations, *Amalekites* *Midianites*, *Gessurites* (whose hardy bodies, and fierce souls were fitted for so hungry and course a Country) had their habitation in the confines of this Wilderness. But, the main end for which the Desert may seem ordained, was, that therein God and the *Israelites* might for forty years mutually prove one another. And upon trial, they appeared a peevish, froward, stubborn People; He, for a long time, patient, long-suffering, slow to wrath; but at last, sure, and severe in Punishing such as had provoked his patience, into unquenchable anger.

§ 4. Here some will demand, How was it possible, that the *Israelites* should busie themselves forty years in passing this Wilderness? Had the Patriarchs, when twice sent to fetch food out of *Egypt* into *Canaan*, staid a quarter so long, in crossing this Desert, certainly (without other help) their Father *Jacob*, and his family had been famished. An English Gentleman, some forty years since, departed from *Cairo* in the heart of *Egypt* *March the fourth*, mounted on a Camel in the company of the Carvan, refreshed himself with two days rest in his journey, and came safely to *Gaza* on the entrance of the land of *Canaan*, by seven a clock on the seventeenth day of the same month.

§ 5. It is answered; first, the *Israelites* went not the nearest way through the land of the *Philistines*, over the narrow neck of the Desert, but more South-ward, over the belly or gulf thereof, where it was of greatest extent. Secondly, their removals and stations were not arbitrary, at their own disposal, when, how far, and whither they pleased; but were ordered by God's appointment, and the pillar ushering them; probably staying many months (not to say years) in the same place. Thirdly, they removed not foreright, but with many flexures and indentings, that their tedious travel, in the indirect motions thereof, might minde them of their sins, which caused their sufferings.

§ 6. They were a crooked generation, lost in the laborious labyrinths of their own fancies, who made not their paths straight in God's service, but bent to backsliding they did err in their hearts, contrary to God, all men, and themselves. They would, and would not, and would again; now sick to stay, now wild to go on, now mad to return. God therefore fitted their perverse wills with winding ways, so that no Hare, when hardly put to it by the hounds, and running foil, makes more doublings and redoublings, than the fetcht compass, circuits, turns, and returns in this their intricate peregrination.

§ 7. The Turks (who themselves use to sit still on the ground) wondered at our English-men, to see them walk up and down, some few

few turns in a Cloister. If your way (said they) <sup>w</sup> lieth to the upper end, why come ye downwards? if at the neither end, why go ye back again? But with how much admiration would they have beheld the *Israelites*, passing from *Egypt* to *Canaan*? now going full forward, then moving retrograde; now advancing in a straight line, then retraiting in the same. Yea surely, any man would have concluded them not well in their wits, until satisfied in the true cause thereof; namely, that God in this their forty years wandring, meant to wear out the whole stock of that faithless Generation, *Caleb* and *Joshua* only excepted.

§ 8. See what forty years can do, lay six hundred thousand men in their Graves, and substitute a new Generation in their room. It is observed of Lightning, that sometimes it melteeth the Sword, and yet bruisseth not the Scabbard: and the reason commonly rendered, is because the steel maketh opposition against it. Thus God miraculously preserved their cloaths, and consumed their flesh; their shoes waxed not old, but their feet did; their calves were spared, and persons spilled, because God therein met with so much resistance against his commands. Thus the stock of that Generation being wholly wasted, no decrepit, or decayed; no impotent, or infirm person entered the promised Land, but all able and active, in the prime of their strength, fit to fight, to the greater terror of their enemies. And in a mystical sense this was to shew, that not the old man born in the house of bondage, but only the new regenerate creature shall enter the heavenly *Canaan*.

§ 9. Come we now to describe the *Israelites* through this Wilderness; and first, of their passage over the Red-Sea, when pursued by the *Egyptians*. Then were they reduced to great extremity. Fight they durst not, being a multitude of undisciplin'd People, of all ages and sexes, against a regulated Army of their enemies; fly they could not, having the Sea before, the *Egyptians* behind, steep and unpassable hills on either side of them. It was well there was nothing above, betwixt them and Heaven, to hinder the access of *Moses* his prayers to God in their behalf. However, for the present, God so ordered it, that the *Egyptians* overtook not the Camp of *Israel*, being parted with the pillar of the cloud, the first and perfect pattern of a dark-lantern; dark indeed to the *Egyptians*, but a lantern to the *Israelites*. Then *Moses*, by order from Heaven, gave the signal with his Rod, a strong East-wind blew, and the Sea miraculously retraited, standing on heaps on each side of the *Israelites*, whilst they passed through it. Thus out of danger came safety, the Sea flanking the *Israelites* on both sides, whose were secured by the pillar, and from advancing far off out of danger.

§ 10. Here the importunate cavil of *Porphyrius* pressing for admission, alledging that *Moses* taking advantage of a low water, unknown to the *Egyptians*, passed the People over thereat. Utterly unlikely, that he being a stranger, should be better acquainted with the secret ebbs of the

F f f

w Biddulphs Trav. pag. 96.

No old men came into *Canaan*.  
x Exod. 12. 37

y Deut. 29. 5.

The *Israelites* extremity at the Red-sea.

z Massey's Jewish Antiquities, vol. 1. c. 6.

a Exod. 14. 20

b Exod. 14. 21

Porphyrius his cavil.

See Sir Walter  
Raleigh part 1  
l. a. c. 3. f. 9.

Passed over at  
the narrowest  
place.

d Acts 1. 12.

The Egyptians  
drowned.

e Exod. 14. 4.  
8. 17.

f Exod. 15. 1.

Their mur-  
muring at  
Marah.

g Exod. 15. 25.

the Red-sea, then the *Egyptian*-natives, whose Country bordered on the shores thereof, beside many other improbabilities. But, malice must carp at the clearest truth, and had rather lose her small credit in saying *non-sense*, than great revenge in bringing nothing against it.

§ 11. True it is, they went over at the wrist of the sleeve of the Sea, and crossed it in the shortest place, God making use, not out of any need, but his own meer pleasure, of the narrowest cut of the Sea, for their more compendious passage. Thus Christ went into Heaven from *Mount Olivet*, taking the advantage of the rising ground for his ascent, not out of necessity, but state, the Lord of nature therein graciously accepting of that service, which she dutifully tendred unto him. And though small and short the Red-sea in this place, it was big and broad enough to do the deed, and drown the *Egyptians*. Oh! if the least joint of the little finger of the Sea be so heavy, how weighty are the loins of the Ocean if let loose? Able in an instant to press all mankind to the pit of destruction.

§ 12. The *Egyptians* follow the chace of the *Israelites*. Strange, that they left not off their pursuit, at so miraculous an accident! Such a road in the Sea, out of the road of nature, seemed not to be gone in, but gazed at with amazement. But they thought; good for one, good for another, and all objections to the contrary, are answered in three words, *God hardened them*. Yea, such, whom he designeth for destruction, shall mistake their Funerals for their Nuptials, and dance as merrily to their Graves as if they went to their wedding. God first sent distraction amongst them, their cripple Chariots turned into Carts (when their fore-wheels were taken away) halt on very heavily. In vain did the wiser *Egyptians* persuade to retreat, whilst the returning waters swallow all up in a moment. Mean time the *Israelites* march fair on, and recover the other side, and then in a double Quire of men and women, sing praises unto God for their miraculous deliverance.

§ 13. But this musick was too good to hold long. We meet with a new ditty, and worse notes soon after. Three days they wander without Water; probably sustained for food, with that unleavened bread and other provision they brought with them out of *Egypt*. See here sudden vicissitudes:

1. Water they want. Oh great grief!
2. Water appears plenty at *Marah*. Oh great joy!
3. This water proves no water, so bitter it could not be drunk. Grief again and murmuring.
3. the water is cured. Great joy again.

This cure *Moses* effected, casting by God's direction, a *tree* into it. Thus the infusion of the least piece of Christ's cross (I mean a true interest in his passion) will turn our bitterest afflictions in this world, to become sweet and pleasant unto us. From this *Marah*, they remove to their

their next station at *Elim*, famous for <sup>h</sup> twelve Wells of water, and <sup>i</sup> seven *Palm-trees*: as if nature had purposely produced, a *Well* for every *Tribe* to drink of, a *Palm-tree* for every eminent *Elder* in *Israel* to lodge under.

§ 14. From *Elim* they removed, and incamped by the <sup>i</sup> Red-sea. What meant their going back again? Was it because in their <sup>k</sup> hearts they turned back again into *Egypt*. And therefore God in his justice, would vex their wearied bodies, to fetch a flexure thitherwards? or rather, was it because God would have them take a second view of that Sea, that so their deliverance thereat, might take the firmer, and deeper impression in their memories? Thus Scholars who have once *con'd* their lesson by heart, are set again at the weeks end to get it for their part. Whatsoever was the cause, sure I am, they were now no nearer to the end of their race, than at the first starting, and these their three last removals were but ciphers towards the account of their journey. Wonder I no longer at Saint *Paul*, and his companions in their Sea-voyage, when they had sailed <sup>l</sup> slowly many days, the wind not suffering them, finding these *Israelites* in their land-travel after so long time, moved, <sup>m</sup> promoted, ye, going backward; and the slowest snail makes more speed forth-right, than the swiftest retrograde Cancer.

§ 15. From the Red-sea they advanced to the Wilderness<sup>n</sup> of *Sin*. For although the Wilderness of *Paran* passeth for the generical name of this whole Desert, yet it was subdivided into many petite Wildernesses, namely those of *Shur*, *Eham*, *Sin*, *Kadesh*, &c.

§ 16. In the Wilderness of *Sin*, the *Israelites* fell a murmuring for food. Here over-night God gave them <sup>n</sup> Quails (light supper-meat, and easie of digestion) being only *exceedings*, or a feast for a meal; and next morning, their ordinary or constant fare was delivered out unto them, *Manna* rained from Heaven. Some conceive it so called from <sup>o</sup> in *Chaldee* *What*? (or rather, <sup>p</sup> who?) from the question made by them at the first sight thereof. But, how came the *Israelites*, newly come out of *Egypt*, to speak the *Chaldee* language? *Egypt* and *Babylon* (the one the house of bondage, the other the land of captivity) though meeting in mischief against the children of God, being in time and place far asunder? Rather in *Hebrew* it signifieth a *portion*, being their daily allowance, or else <sup>q</sup> food made ready, prepared for them without their labour or industry. It was no fragments of *Frankincense*, called *Manna* by *Dioscorides* and *Galen*, nor <sup>r</sup> *ambrosia*, or *honey-dew*, nor any such mimical drug (being not food, but physick) called *Manna* at this day by the Apothecaries; but a substance so solid, that it would endure grinding, and pounding in Mill and Mortar; yet so friable, that it melted at the rising of the Sun. It fell six days, and not on the <sup>s</sup> seventh; observed, and enforced by some, for the antiquity and morality of the *Sabbath*, this happening before the giving of the fourth Commandment on Mount *Sinai*.

F f f 2

§ 17. Dim

h Exod. 15. 27.

Their return  
to the Red-sea.  
i Num. 4. 10.  
k Acts 7. 35.

l Acts 27. 7.

They come  
into the Wil-  
derness of *Sin*.  
m Exod. 16. 1

Quails, and  
*Manna*.  
n Exod. 6. 13.

o Vid. M. Mede  
Diatri. 3. part  
pag. 557.

p Idem ibidem

q Exod. 16. 23.

Christ typified in *Manna*.

r Exod. 16. 15

(Isa. 55. 8.)

t Exod. 18. 31

u Psal. 34. 8.

The rock

smitten.

\* As for *Doph-*

*kub* and *Alph*

two intermediate

distinctions,

(mentioned

Num. 33. 13.)

they are omitted

in Exod.

because nothing

memorable was per-

formed in them.

w Exod. 17. 6.

x 1 Cor. 10. 4.

Amalek opposeth Israel.

y Gen. 36. 12.

z Exod. 17. 11

a Num. 34. 20.

b Exod. 17. 14 & 16.

§ 17. Dim are their eyes who see not Christ typified therein. Given freely of Gods goodness, without any work or merit of man; in a miraculous manner, at first unknown what it was, or whence it came; for, who shall declare his Generation? Equally belonging to all, rich and poor, sufficient for all: white in colour, so clear his innocence: pleasant like honey, so sweet are his benefits, O taste and see that the Lord is good: beaten and broken, before eaten; [Christ on the Cross:] given only in the Wilderness, ceasing as soon as they came into the Land of promise; as Sacraments shall expire when we enjoy the substance in Heaven.

§ 18. Hence they removed to \* *Rephidim*, and there fall a murmuring for water. *Moses* at Gods commandment smites the Rock, and water gushed forth. Saint *Paul* addeth, and the \* *Rock* followed them; that is, by a Metonymy, the water issuing thence trailed after them, in all their removals. In what state did the *Israelites* march, having a pillar of fire before to usher, and a stream of water their train-bearer, behind them? Both bad masters, but then their good servants. This latter (though little observed) was one cause of the long lingering of the *Israelites* in the Wilderness: the pillar conducting them such by-ways, in levels or declivity of Vales in that mountainous Country, where the water had a convenience to be derived after them. How many miles doth the artificial new-river make betwixt *Ware* and *London*, finding out flats to expedite the passage thereof? Indeed, God could as easily have made this *Rock-water* climb, and clamber Mountains, as lacquey at the heels of the *Israelites*; (though the one was but beside, the other quite against nature) but he would not causelessly multiply miracle on miracle. How the water of this Rock was afterwards suspended, and another at *Cadesh* made successor in the room thereof, shall in due time, God willing, be observed. *Rephidim* by this ill accident of the peoples murmuring, got (no good, but) two new names, *Massah* and *Meribah*, temptation and chiding.

§ 19. Here the children of *Israel* were in war encountered by the *Amalekites*, whose Country lay hereabouts. A bare barren land, yet too good for the owners thereof, living not so much on their own, as on incursions into their neighbouring Countries. Descended from \* *Timnah*, Concubine to *Eliphaz*, *Esau*'s eldest son: the dregs of whose malice against *Jacob* and his posterity, were settled in this Nation. Whilst *Joshua* in the Valley overtook them in a pitched field, *Moses* in the Mount of *Horeb* assaulted, and battered the Gates of Heaven with his importunate prayers. With the rising and falling of whose hands, rose and fell the courage, and success of the \* *Israelites*; till at last supported by *Aaron* and *Hur* they procure a final conquest. This *Amalek* was the first of the Nations that opposed *Israel*, and therefore just it was, that on him (first opening the matrix of malice) as on the eldest son of *Satan*, a curse should be entailed, and his heirs for ever; God enjoining his people a truceless war, to the utter extirpation of the *Amalekites*.

§ 20. Hence

§ 20. Hence forward we never meet an *Amalekite* in Scripture, but ever doing mischief. Either stealing; (as when they plundered \* *Ziglag*, carrying away the women and Children thereof captive) or lying, as the messenger that told the tidings of the manner of *Saul*'s death; or craftily plotting murder, as \* *Haman* designing the destruction of the Jewish nation; or cruelly performing it, as \* *Agag*, the barbarous, and bloody King of the *Amalekites*. Now these *Amalekites*, after their first defeat by *Joshua*, were never after able alone to wage war with *Israel*, but listed themselves as Auxiliaries, with others. Thus under King \* *Eglon*, they joyned with *Moab* and *Ammon*; united themselves to \* *Sisera* against *Barak*; confederated with \* *Midian*, against *Gideon*; And after the death of *Tola*, combined with the *Sidonians* against *Israel*: These Adjectives only appearing in conjunction, and composition with the enemies of God's People. Yea, it is observable, that the *Israelites* never engaged against *Amalek* in set-battle, but constantly came off Conquerors, as if the vigour and virtue of *Moses* his upheld hands, and the Rod therein, had continued to all posterity. Thus, besides the victories gotten by *Ehud*, *Barak*, and *Gideon*; *Saul* smote *Amalek*, (when contrary to God's command, he spared the King, and choicest spoil thereof;) *David* surprised them and regained his captives; and the Tribe of *Simeon* made a successful expedition against them, to mount *Seir*, in the days of *Hezekiah*.

§ 21. We must not forget, that mount *Horeb*, whereon *Moses* did pray, was the place, nigh which formerly, he fed the flocks of *Jethro* his father-in-law. It is called in Scripture, the \* *mountain of God*, either because exceeding high, and by an Hebraism, all things eminent in their kind, are given to God, (as the *Cedars of God*, that is, very tall and lofty *Cedars*) or, because God there miraculously manifested himself in the bush that burned, and consumed not. Some hundred years after, *Elijah* living in a cave of this Mountain, heard the Lord passing by, neither in fire, earth-quake, or wind, but in a \* *still small voice*.

§ 22. Whilst the *Israelites* abode about *Rephidim*, *Jethro* *Moses* his father-in-law, Prince of *Midian*, a Country lying Southward from hence towards the Red-sea, repaired hither to give his Son a visit, and congratulate his good success. During his abode there, he observed how *Moses* wearied himself with working, and the People with waiting, whilst all causes arising betwixt six hundred thousand men, besides women, (too frequently fruitful in contentions) were brought before him to be decided. He that measureth these Peoples litigiousness amongst themselves, by their forwardness to God, will less admire, that *Samsons* back was, then that *Moses* his brains were not broken, with so great a burden. Surely his prudence was not so much tried with the difficulty, as his patience with the easiness of many trivial matters brought before him. *Jethro* fairly chideth him for over-burdening himself. Send us such cor-

*Amalekites* malicious in conjunction with others.

c 1 Sam. 30. 1

d 2 Sam. 1. 8. 10

e Esther 3. 1.

f 1 Sam. 15. 33

g Judg. 3. 13.

h Judg. 5. 14.

i Judg. 6. 3.

k 1 Sam. 15. 9.

l 1 Sam. 30. 18

m 1 Chr. 4. 13.

Mount *Horeb* Gods Mountain.

n Exod. 3. 1. &

1 King. 19. 8.

o Exod. 3. 2.

p 1 King. 19. 12

*Jethro* gives *Moses* a visit.

Exod. 12. 37.

dial



dial woundings of a faithful friend, and keep us from the wounding cordial of flattering foes.

§ 23. His chiding is seconded with counselling him. Thunder doth more harm than good, if not bringing some soft rain a long with it. He adviseth *Moses* to substitute *under-governors* (reserving an appeal in grand causes to himself) charactered with these cardinal virtues, *Men of courage, such as fear God, men of truth, hating covetousness.* *Moses* followed his advice, new modelling the People, appointing Officers *over thousands, and hundreds, and fifties, and tens.* Parallel to the last was the original institution of our English *Tything-men* (a word still in use in the West-Country) being a superior appointed to oversee ten men, with their families belonging unto them.

§ 24. From *Rephidim* (alias *Massab*, or *Meribah*) *Israel* advanced to Mount *Sinai*; where, after such preparatory state (on purpose to make terrible impressions on the People) of thunder, smoke, and lightning, the Law at last was delivered. Small hope, that this Law would give life, which at the giving thereof, almost proved mortal to the beholders. If the Judge be thus terrible, when he but beginneth his charge, what will he be, when proceeding to pronounce the sentence of *Condemnation* on Malefactors? The Mountain was railed about with a *Noli me tangere*, the People being commanded to observe a reverential distance.

§ 25. Hard it is to understand, who of the People, when and how far, were permitted, or prohibited their approach to this Mountain. I conceive the following model clearest in it self, and most consonant to the Text;

1. *Moses*, by divine command, *set bounds* round about the borders of Mount *Sinai*; either drawing a line, or casting up a bank of sand, or cancelling, and railing it with posts: though the last least probable, trees being so scarce, nothing but hunger and horror growing hereabouts.
2. When God came down on Mount *Sinai*, it was death for man or Beast to approach those bounds (as made on the skirt of the Mount, which they might not touch) until solemn leave was given unto them.
3. When the *Trumpet sounded long* (as a signal, or watch-word for that purpose) the People might come up to the Mount, (namely up the skirts, and lowest verge thereof, so far as the foresaid bounds gave them leave) and *whither* they advanced under the conduct of *Moses*.
4. Here the People kept their station, during the promulgation of the Law: attentive ears being permitted, but prying eyes forbidden them. Yea, on pain of death they were to proceed *no farther*.
5. *Aaron* by a *Call of grace* (as high Priest in reversion) came up higher

Chides and counsels him.

r Exod. 18. 21.

f See *Lambert*, of *Constables*.

Terrible apparitions at the giving of the Law on Mount *Sinai*.

The equipage of the people on Mount *Sinai*.

r Exod. 19. 12.

u Ibid. v. 13.

w Ibid. v. 17.

x Ibid. v. 21.

higher haply to the midst of the Mountain.

6. Whilst thus the People stood at the bottom of the Mount, in the *Chamber of presence*, *Aaron* in the midst thereof, as in the *Privy Chamber*; *Moses* on the mount-top (as in the *Bed Chamber*, wherein God's glory rested) conversed with the Divine Majesty.

Forget we not, how *Josbua* was disposed, in some unknown distance in this Mount, where he remained with *Moses* fourty days. As formerly *Barons* eldest Sons were admitted into the *House of the Lords*, not to vote, but view the passages therein: so *Josbua* *Moses* his heir apparent, and successor designed in Divine intention, had a peculiar favour, more nearly to behold the transactions on Mount *Sinai*.

§ 26. No doubt the *Israelites*, at the giving of the Law, made large promises to observe it, but very ill performed by them. For, during *Moses* his absence fourty days in the Mount, they solicited *Aaron* to make them *God's*. He to decline the employment, requires the *ear-rings* (not out of the Cabinets, but) from the ears of their *Wives, Sons, and Daughters*. Hoping, this his motion would make such a General mutiny in all their families, it would finally dash the design. Especially, seeing Golden ornaments were accounted essential in those Eastern parts, and their heads and hands being without ear-rings and bracelets, were esteemed more naked than ours without hats, and gloves. But *Aaron* herein misd his mark, finding the *Jews* superstition above their pride, or covetousness, who violently *brake* off their ear-rings, even such as were riveted in their skin with long wearing, so that rather they would fetch away some flesh, than leave any gold behind them. Of these Jewels delivered unto him, *Aaron* made a molten *Calf* for them to worship.

§ 27. And why a *Calf*? Could they find no fitter resemblance of God, amongst all the Creatures? Why not rather the *Lordly Lion*, to shew the sovereignty; vast *Elephant*, the immensity; subtil *Serpent*, the wisdom; long lived *Hart*, the eternity; swift *Eagle*, the ubiquity of God, rather than the silly senseless *Calf*, that eateth Hay? But, the shape mattered not much, for if God be made like any thing he may be made like any thing. It being as unlawful to fashion him an *Angel*, as a *worm*, seeing the Commandment forbids as well the likeness of things in *Heaven above*, as in *earth beneath*. But, probably a *Calf* was preferred before other forms, because they had learned it from the *Egyptians* worshipping their ox *Apis*. Thus the *Israelites* *borrowed*, not all *Gold*, and *Silver*, but some *dross* from the *Egyptians*, whence they fetcht the Idolatrous forms of their worship.

§ 28. *Moses* descends in haste from the Mount, and beholding their impiety, in holy zeal brake the two Tables, wherein the Commandments were written. Then, boldly he seileth on their idol, being but one against many *Thoulands*. Oh! what an Army, innocence and

y Exod. 32. 17

The *Jews* Idolatry.

z Exod. 32. 2.

a Ibid. v. 5.

b Ibid. v. 4.

Why a *Calf*.

c Exod. 20. 4.

\* Exod. 12. 35.

The abolishing thereof.

d Exod. 32. 20

e Esther 1. 8.

Execution  
made by the  
Levites.  
f Exod. 31. 27.

g Deut. 33. 9.

h 2 Sam. 11. 25

Mercy in Gods  
justice.  
i Exod. 32. 28.  
k Exod. 32. 37.

and Authority carrieth, in a sole Person! None durst rescue their Calf, and it could not rescue it self; Yea, could not so much as low, being now led to be slaughtered. He stamps it to powder, and being now pulverized, and strowed on the water, <sup>he</sup> made the Israelites to drink thereof. Say not, this was uncivil, to force men to drink against their will, and the Persians in their feasts had more goodness, where *none did compell*. For, as a Physician, he made the People his Patients take this potion for their own good. *Aurum potabile* (they say) is cordial, and this draught would be sovereign for the Israelites, to teach them, how hereafter they worshipped that which went into the draught. For, now, their Gods made to go before, are gone behinde them; And, if so minded, they might meet them next morning in their excrements.

§ 29. The Idol thou abolished, the Idolatry was not thereby instantly expiated. The Levites, at God's summons, and command, with drawn Swords, went in and out from gate to gate, through the camp, and unpartially slay every one they meet. Wherein observe, they had no commission to kill

1. Children, whose judgment was not out of nonage to discern Idolatry. Besides, God was very tender in preserving the next generation.

2. Nor women: seeing men alone are mentioned to be slain. And although *Levi* is commended for saying to his Mother, *I have not seen her*; this relates not to their killing of women, but that they were inexorable, to spare any at their intreaties.

3. Nor men in their tents; How good is it (especially in sad times) to keep home, and not to be gadding abroad, without great occasion!

4. But only such, as they met stragling, and strutting in the streets, whilst the rest within doors, may charitably be conceived, sorrowing for the sin they had committed.

Say not with *David*, *the sword devoureth one as well as another*. For, surely Divine providence brought herein the most active offenders to execution. And God was so well pleased with this sacrifice of *Levi's* offering, that hereafter none other Tribe should offer sacrifice unto him.

§ 3. The number of the slain were about *three thousand men*. A great sum in it self, yet divided amongst six hundred thousand, it amounteth but just to the twentieth part of decimation, taking but one out of two hundred, and five out of a thousand. And this was the first mortal judgment inflicted on the Israelites, since their coming out of Egypt; for, although formerly they had many times muttered, yet God only chid; not kil'd any of them. But, ever after this time they never murmured, but it cost some their lives for the same. Thus, Divine Justice is long plucking his Arm out of his Bosom; But, having once found the use thereof, never striketh in vain. Yea, ever after God improved him-

himself to greater numbers, observing generally a gradation in his judgments, and the price of the Market rose higher to the latter end thereof. But *three thousand* slain at this time; afterwards *fourteen thousand* and *seven hundred* upon the rebellion of *Korah*; and, *twenty four thousand* destroyed by the plague, about the business of *Baal-Peor*.

§ 31. The modern Jews are of opinion, that all the afflictions which ever since have, do, or shall befall their Nation, are still the just punishments on them, for this their first act of Idolatry. And the Rabbins have a saying, that God never inflicts any judgment upon them, but therein is an ounce of his anger on them, for their Ancestors making the golden Calf. A reverend friend of mine, conversing at Amsterdam with a Jewish youth (very capable and ingenious for one of that Nation) endeavoured to make him sensible of God's anger upon them, for rejecting and crucifying of Christ; for which foul fact, he shewed, how the Jews have lived many hundred years in miserable banishment. But, the youth would in no wise acknowledge their sufferings, any effect, or punishment of their murdering of Christ, but taking his Bible, turned to Gods threatening, immediately after their making of the Calf, *Exod. 32. 34. Nevertheless in the day when I visit, I will visit their sin upon them*; so interpreting, and applying all the numerous calamities, which since have befallen them, to relate to no other cause, than that their first Idolatry. Whereas indeed, the arrears of their Idolatry long ago were satisfied, and this is a new debt of later date, contracted on themselves by their infidelity.

§ 32. Many more matters of moment happened during the Israelites abode at Mount Sinai; as instructions delivered to Moses, for the building of the Ark, by him performed accordingly, (whereof in the next chapter) the first numbring of the People since their coming out of Egypt, with the giving of the Ceremonial and Judicial Law. From Mount Sinai they marched by *Taberah*, that is, a burning, (because there, the fire of God, till quenched by Moses his prayer, consumed the hindmost in the Camp, for their murmuring) on to *Kibroth-Hattaavah*.

§ 33. Here the People fell a longing for meat, and loathing of Manna, though man could eat no cheaper, Angels no better food. But, oh! thought they, *no Manna to variety*. Always the same in substance, though disguised in dressing, proved offensive unto them. This makes me suspect the truth, of what Saint *Augustine* out of the Rabbins reports, that Manna relished in every mans mouth, as their fancy affected, so that all flesh, fish, and fowl were virtually epitomized therein. If so, the Jews had no pretence to distast, what tasted as themselves did desire. Except any will say, they desired to feast their eye, as well their palate, and several meats, not diversified in sight, were nauseous unto them. Had not the fever of their lust put their mouths quite out of taste, to prefer an Egyptian Cucumber before such heavenly repast?

§ 34. Here God gave them flesh with a vengeance, sending

G g g

Quails

1 Num. 16. 9.

m Num. 25. 9.

The error of  
the modern  
Jews.  
n Moses Geru-  
den's.o Vide P. Pa-  
glin's Cal-  
dais. Ezod.  
Paraphrasis.Many remar-  
kables at  
Mount Sinai.

p Num. 11. 3.

Manna loath-  
ed by the Is-  
raelites.

q Num. 11. 4.

r Num. 11. 5.

Quails sent  
them the se-  
cond time.

*Quails* now the second time unto them, after a different manner, than what formerly he had given them at the Wilderness of *Sin*.

Then, Now,

[Exod. 16. 3.]

1. They murmured out of hunger and necessity, having nothing to eat.

2. Those *Quails* lasted but one meal.

3. They were safely eaten, and well digested.

[Exod. 16. 13  
Num. 11. 20]

w Psal. 78. 31.

x Communis  
quadam lues  
ex ardore se-  
derum per uir-  
verfos Anglie  
ardores perme-  
abat, et in illi-  
tis maxime di-  
vites & hono-  
ratas personas  
depopulavit.  
Haddon cont.  
Oforium. 16. 25

\* Miriam and  
Aaron brawl  
with Moses.  
Y Num. 11. 35  
2 Num. 12. 1.  
4 Exod. 17. 2.

Miriam most  
active.

b Num. 12. 1.

c Num. 12. 15.

Murmurings  
occasioned by  
the fallere-  
port of Spies.  
d Num. 13. 22

1. They murmured out of humour, and curiosity, because they had nothing but *Manna*.

2. Those *Quails* continued a whole month.

3. Many *Israelites* were slain, whilst the meat was in their mouths.

The Psalmist addeth, that *God slew the "wealthiest, or fatest of them":* the judgment fell heaviest on men of the primest quality. Which mindeth me (though barring all uncharitable application) of a strange mortality in England Anno 1558. at the death of Queen *Mary*, when a dainty mouthed disease did rage, which (passing by poor people) fed generally on principal persons, of greatest wealth, and estate. The place where this execution was done, was called *Kibroth-Hat-taavah*, or, *the grave of lustres*.

§ 35. Hence they removed to *Hazereth*, where happened the contest of *Miriam* and *Aaron* against *Moses*. because of the *Ethiopian* or *Cusbite* woman] whom he had married. Understand we *Zipporah* hereby (*Moses* having Wife enough of her alone, as appears by her shew with returns) being an *Ethiopian* at large, *Midian* part of the *Asiatick Cusht*, as learned men have cleared beyond opposition. Wherefore we look on the *Lady Tarbiath*, as no *Bride of Moses*, but *Brat of Josephus*, begotten of his luxurious fancy. True it is many years since *Moses* was married to *Zipporah*, and yet no wonder, that now they made it new matter for fresh falling out. For, *Anger* can keep an accusation long dormant in the deck, and awaken it at last, when conceiving it most for its advantage.

§ 36. That *Miriam* was most active in this brawl, is not only probable from the female subject thereof, but may certainly be collected from the first naming of her, [*And Miriam and Aaron spake against Moses*] and the punishment light'g heaviest upon her. For, God making himself Umpire, ended the brawl, cleared *Moses*, checked *Aaron*, and punished *Miriam* with seven days leprosie. During which time the Congregation of *Israel* not removing out of regard to her (leprous *Miriam* is *Miriam* still, a good woman for the main; and such, when smarting for their faults, are not to be cast away, but comforted) respectfully attended her recovery.

§ 37. Hence they removed to the *Wilderness of Paran*, whence Spies were sent to search the Land, and whither after forty days they returned, with medly tydings in their mouths, feeding such as sent them with a bit and a knock; great *Grapes*, *Figs*, and *Pomegranates*, but withall telling them, that the rest (whereof these were a sample) must cost bloody blows, before

before they could quietly be gathered. Here we will not defend their falsehoods by a figure, pleading a *Miosis*, when they in respect of the *Anakims*, were in their own sight as *Grashoppers*, whilst the *Cities of the Canaanites* (liars relations like the Sea, what they lose in one place gain in another) were (by an *Hyperbole* bringing both stone and mortar) *walled up to Heaven*; seeing, in down-right terms, they with their carnal fear, flatly belyed both the place, and people therein. Yea, what if their walls had reached up to Heaven? Did not *Israels help* come down from thence? so that the bottom of their comfort, was higher than the battlements of their enemies buildings. Hereat the people fall a muttering, and whilst *Caleb* and *Joshua*, the only two *Tel-troths*, endeavoured to undeceive, and encourage the people, instead of filling them, they had been stoned themselves, if the glorious appearance of God out of the *Tabernacle* had not seasonably interposed betwixt their innocence, and the fury of the multitude.

§ 38. God (as justly he might) took this their affront in high indignity, especially seeing since their coming out of *Egypt*, they had tempted him now these *ten times*, and this *decumana tentatio* as yet the last and greatest. *Ten Commandments* he gave them to observe, and ten temptations they already returned him in lieu thereof. Surely God is a just Accountant, not charging more faults on their score, than they were guilty of, but let us reckon up as many murmurings of them as appear in Scripture. Not to speak of the personal faults of *Nadab* and *Abihu* offering with *strange fire*, (conceived drunk at the same time, because immediately after, *wine* and *strong drink* are forbidden the Priests when they officiate) one that *blasphemed*, another gathering *sticks on the Sabbath*; we first insist on more general and solemn Rebellions, out of the stock of the publick infidelity.

1. Before their coming over the *Red-sea*. Exod. 14. 11.

2. At *Marah* for want of water. Exod. 15. 24.

3. In *Sin Wilderness* for lack of food. Exod. 16. 2.

4. At the same place, some keeping *Manna* till it stank. ver. 20.

5. Others going out to gather it on the *Sabbath*. ver. 27.

6. At *Rephidim*, for want of water. Exod. 17. 2.

7. For the absence of *Moses*, when they made the calf. Exod. 32. 1.

8. At *Taberah*, when fire consumed them. Num. 11. 1.

9. At *Kibroth-Hataavah*, longing for food. Num. 11. 4.

10. At this time after the return of the Spies.

Yet not to stand still on *ten*, perchance, a *certain* is put for an *uncertain* number (*Thou hast changed my wages ten times*, that is very often.) Not that the *Jews* tempted God under, but rather over that number, their several impieties not being all expressed, as appears by the charge of the Prophet *Amos*, In the *Wilderness* forty years, O house of *Israel*, ye have born the *Tabernacle of Moloch*, and *Chinn* your Images, &c. being guilty of more Idolatry, than is particularly mentioned by *Moses*.

§ 39. The place whence the *Spies* were sent, and whither they returned,

e Num. 13. 23.

f Deut. 1. 28.

g Num. 14. 10

This the tenth temptation.

h Num. 14. 22

i Levit. 10. 1.

k Levit. 24. 10  
l Num. 15. 22.

m Gen. 31. 41

n Amos 5. 26

Three names to one place.

returned is called in Scripture by three several names ;

1. *Rithmah*, as may be collected from the order of their several stations. This we conceive the centre of the Camp, and punctual place (otherwise but obscure in it self) where the *Tabernacle* was pitched.

2. *Kadesh-barnea*, whither the outskirts of that numerous Camp, distant some space might extend.

3. The *Wilderness of Paran*, which though the generical name to the whole Desert, is here appropriated to a particular part thereof.

Thus in *Asia* a fourth part of the world, there is the *lesser Asia* (now *Natolia*) a large Country, and therein *proper Asia* a little Province (which I may call the *Asia of ASIA* in *ASIA*) as here, this *proper Paran* in the midst of the great *Wilderness* of the same name.

§ 40. God on their disobedience condemned this whole Generation (*Caleb* and *Joshua* excepted) to death in the *Wilderness*, forbidding them farther approach to the Land of *Canaan*, and enjoining their tedious return toward the *Red-sea*. Notwithstanding whose prohibition, some outlaw'd of his protection, armed only with their own stubbornness (as if with their *gold and silver*, they had borrowed also part of *Pharaoh's hardened heart*) without *Pillar* to guide, or *Ark* to accompany them, advanced forward, and became a 'prey to the *Canaanites* and *Amalekites*. And no wonder, if such who in their march set their faces against God's command, be found in their retreat (or flight rather) turning their backs towards their enemies. The rest were remanded by God's order towards the South, who from *Rithmah* their *fifteenth*, to *Kadesh* their *thirty third* station, spent wel-nigh *thirty eight* years, and were spent by the same wherein all that Generation was consumed.

§ 41. Which term of time we may fitly call the *Gulf of silence*, nothing remarkable being stored thereof in Scripture; save only the rebellion of *Korah*, *Dathan*, and *Abiram*, and also without any notation of the particular place whereon it was acted. Yet 'learned men with some probability conceive, that *Makbeloth* the two and twentieth stage of the *Israelites*, was the Theatre of so sad a Tragedy, because interpreted *Assemblies* in the Hebrew tongue, the same word which in the *Original* is used, when those mutineers are said to *gather themselves together against Moses*.

§ 42. Come we now to *Kadesh* in the *Wilderness of Zin* their *thirty third* resting place, where one may rationally hope to find much reformation amongst the People, if all things be seriously considered. For, such as survived of the old Generation, seeing their equals in age extinguished before their eyes, and this the *last year* (in their lease of *forty*) begun, should probably prove *older and wiser*, learning wit from others woe, not to provoke God, And the succeeding Generation were concerned to carry themselves accordingly, being *Probationers* upon their good behaviour, to be admitted into *Canaan*, coming now to the confines thereof.

But

But all this wrought nothing, in so much, that at *Kadesh* (where *Miriam* was buried) they fall a murmuring for want of water.

§ 43. How came they to want it, seeing, as the Apostle telleth us, the *Rock* (that is, the *Stream* issuing thence) *followed them*? What; was the water thereof tyred with so long attendance upon them? Hear what a learned man saith hereunto, *It is easily answered, for God might for a new trial of his People, make the first miracle cease when it pleased him; & seeing at that station they had taken a clean contrary way unto the former, it may be the position of the earth hindered it, God so ordering their journeys on purpose. If I might add my conjecture hereunto, I suppose when the Israelites came to Jotbathab, or Jotbath, their thirtieth station, described to be a land of rivers of waters, I say, I suppose, that then, & there the Rock-Repheidim-water stopped its course, (miracles being suspended, that men might depend upon ordinary means) & that ever after the Israelites drank of the water of the Country, which now first failed them at Kadesh.*

§ 44. Here *Moses* discovered much passion, who in stead of only holding the *Rod* in his hand, and speaking to the *Rod* by God's command, smote the rock, and that *twice*, and spake to the People such words, as looked downwards on them with *impatience*, and upwards to God with *infidelity*. God's providence on purpose permitted *Moses* to fall into this peevish passion, to manifest the vast difference between human and Divine meekness. Woful it were for the world, if God could not hold his *Rod* without striking, though beholding himself daily abused, and offended to his face, whilst *Moses* could not contain himself in his passion. Yea, shall not *Moses* for this one act forfeit his Character of the *meekest man on earth*, who might have been mistaken for the *meekest*, and no man, if this distemper had not discovered him.

§ 45. It is observable, that since the *Israelites* making of the *Calf*, all their *mutterings* were mortal, and cost many their lives: Yet only here at *Kadesh* none were slain for their disobedience, save *Moses* and *Aaron* (eminently worth thousands of others) who here had the sentence of death pronounced against them (though reprieved for a time) and rendered incapable of their entering into *Canaan*, as if the rest had fared the better for their punishment, God not willing that the *chief Magistrate, chief Minister* and all the People should smart at the same time, for the same offence.

§ 46. Here we take our farewell of the *Israelites*, much admiring at their distant disobedience, notwithstanding their manifold deliverances, so that miracles grown customary with them, were (like *Manna*) condemned for their commonness, and the *Pillar of fire* going before them (*What is ever seen, is never seen*) made no more impression on theirs, than the rising and setting of the *glorious Sun*, doth on our thankfulness. Yea, still they persisted to rebel against God, and (which is remarkable) *lust was their last tempting of him*, committing carnal and spiritual whoredome

o Num. 33.18

p Deut. 1.19.

q Num. 12.16 & 13.3.

r 1 Pet. 1.1.

Matchless ob-  
stinacy.

f Num. 14.45.

The gulf of  
silence.

e Num. 16.1.

u Ainsworth on  
Numb. 33.  
w Num. 33.45

x Num. 16.3.

They come to  
Kadesh.

How they  
wondered water.  
y 1 Cor. 10.4.

z M. Mede Diss  
part. 3. 246.  
561.

a Num. 33.35.

b Deut. 10.7.

Moses his of-  
fence.  
c Num. 20.8.

d Num. 20.11.

e Num. 12.3.

Moses punished  
for the people.

A farewell to  
the Israelites.

f Num. 14.14.

g Num. 31.7.

h Pag. 43. Sect. 19.

Admonition to the English.

i Amos. 2. 13.

k Psal. 119. 19.

Joseph defended for want of affection.

Syrbon lake and Casian Mountain.

The most ancient Inn.

dome with the Daughters of Moab, whereof formerly in the Description<sup>h</sup> of Reuben. Now the old generation began to *run drags*, very few of them being left alive, and therefore strange it is, that any of them should be wanton in their old age (How ill doth green thoughts suit with gray heads?) though probably some of them having *one foot in the grave*, had an *Arm* in those amorous embraces.

§ 47. But whilst we condemn the *Jews*, we see not the stubbornness in our own hearts. A brain-sick opinion hath possessed many *English* now adays, that they are descended from *Jewish* extraction, and some pretend to derive their pedigree (but out of what *Heralds office* I know not) from *Jewish* parentage. Here a mystical truth may be wrapped up in a literal lye: (*Old-Fury is a street* of large extent) and too much of *Jewish* blood, Spirits, marrow; fill, move, fraught; our veins, nerves, bones; *pressing* God under the weight of our sins, who daily *loadeth us with his benefits*; who, besides others favours, in the day-time of prosperity is a *pillar of cloud* to cool, check, and Counsel; in the night of adversity a *pillar of fire* to cheer, comfort, and conduct us; and yet neither effectually works our serious amendment. Thus leaving the tedious travels of the *Jews*, we come to the ready Road betwixt *Egypt* and *Canaan*, which may be gone over in far fewer days, than the spent years in their passage.

§ 48. Some will say, if so short a cut betwixt *Egypt* and *Canaan*, how can *Joseph* be excused for lack of filial affection, in not sending so long time to his Father, to rectify his mistake, and to *untorture* him from the apprehension of his sons supposed death? Especially, seeing his Fathers numerous family on small enquiry might easily be found out, even by the *sign* of his different Religion from the rest of the Country. All that can be answered is, *Joseph* had some immediate security, and assurance from God, that his *dreams* in due time should take full effect, and therefore attended whilst providence seasonably ripened the fame by his own means: his obedience to God (whose ways he waited on) stopping his expression of his love to his parent, which flowed forth at last the more plentifully, for being so long dammed up before.

§ 49. This compendious passage betwixt *Egypt* and *Canaan*, leaveth the *Mediterranean-sea* on the left hand, as also the *Syrbon-lake*, formerly much larger, now daily decreasing, since the inlet thereof into the sea hath been choaked up with sand. More East-ward it passeth by the Mount *Casius*, famous for the burial of the unfortunate *Pompey* the great therein, by a poor Souldier, until *Adrian* the Emperour afterwards bestowed a fair Mountain upon him. But neither this mountain, or any other place on this Road is mentioned in Scripture, save two *Inns* thereon of eminent note.

§ 50. Of these that the ancientest, wherein the *ten Sons of their Father Jacob* lodged in their going down to *Egypt*. I say the *ten sons of one Father*. And

And therefore the same is pertinently alledged by them in their purgation that they were *no spies*, because *all one mans Children*, (with some resemblance in their countenances [probably] might partly evidence) it being utterly unlikely, that persons sent on so dangerous discoveries should all be taken out of one family, (to the final extirpation thereof, if miscarrying in the design) whereas generally *Spies*, (like a *Party* commanded out of several troops, when sent on desperate service) are chosen out of divers households, (with those which *Moses* sent to search the land, one out of every Tribe) that if cut off in the Action, the loss may be the lighter when divided amongst many families. Here those brethren were, in their return, troubled with too much money, (*wealth* hath her distractions as well as want) the *Silver* in their *Sacks*, which they beheld as a bait laid there to ensnare them, though all came off joyful at the last.

§ 51. The other Inn (on or near this Road) was that wherein *Moses* (coming out of *Midian* and compassing the *Red-sea*) lodged with his Wife and Children. An Inn which was likely to have proved his *long-home*, and *Moses* his *Embassy* to *Pharaoh* was almost turned there into an errand unto his own grave, yea the messenger welnigh dispatched before the message, God seeking to *kill him*, for neglecting the *circumcising* of his Sons. Whether because his forty years living in *Midian*, had made him more remiss in his Religion, or out of a peaceable compliance to purchase the quiet of his Wife, whose averiness herein appears by her words and gesture, at the same time here casting her *Sons foreskin* at his feet, yet hitting him in the teeth<sup>a</sup> therewith, Surely a bloody husband art thou to me.

§ 52. Now to take our farewell of this Wilderness, as barren as it was, some People, (besides the *Amalekites* formerly spoken of) made a shift to live therein. (No place so dry with sand, or hard with rocks, but, if well cooked with industry, it will make *mans-meat*, especially for hungry-stomachs.) As the *Midianites*, where *Jethro* was Prince in the South-west, on the Red-sea, the *Geshurites*, and *Gexrites* in the North-east, betwixt *Egypt* and *Shur*, and above all, the *Kenites*, who at first lived mixed with the *Amalekites*.

§ 53. By *Kenites* we understand not that antiquated Nation, whose Lands God promised to *Abraham*, but a People descended from *Hobab*<sup>a</sup> or *Jethro* the father-in-law to *Moses*, some whereof removed out of this Wilderness, and planted themselves near the Tribe of *Naphtali*, others continued here, and both Colonies of them alwaies kept good correspondence with the *Israelites*. *Saul*, when sent against the *Amalekites*, was very civil to these Southern *Kenites*, both warning and washing them seasonably to depart; at which time I conceive they pitched their habitations a little more North-ward, and nearer to *Judah*. These *Kenites*, (though *Gentiles* and *strangers*) were kinder to *David*, than the *Keilites*, (*Jews*, of his own Tribe) who though engaged to *David* for delivering them from their enemies, yet ungratefully<sup>a</sup> intended to betray him to *Saul*. Whereas the *Kenites*, though

m Num. 19. 2.

n Gen. 52. 28.

Moses his Inn.

o Ecclef. 12. 5.

p Exod. 4. 24.

q Exod. 4. 25.

People living in the Wilderness.

r 1 Sam. 24. 9.

The Kenites.

s Gen. 15. 19.

See our first

book pag. 19.

t Judg 4. 11.

u Ibidem.

w 1 Sam. 15. 6.

x 1 Sam. 23. 12.

1 Sam. 30. 29

Balaam his  
prophecy of  
the Kenites.  
2 Num. 24. 21  
a See also fourth  
in Isom.

1st Chr. 11. 55

though bound to *Saul* for a late favour received from him, yet protected *David's* innocence from *Saul's* persecution, their *Cities* being one of *David's* *Topicks*, or place where he haunted, and whither he sent part of the spoil he had taken from the *Amalekites*.

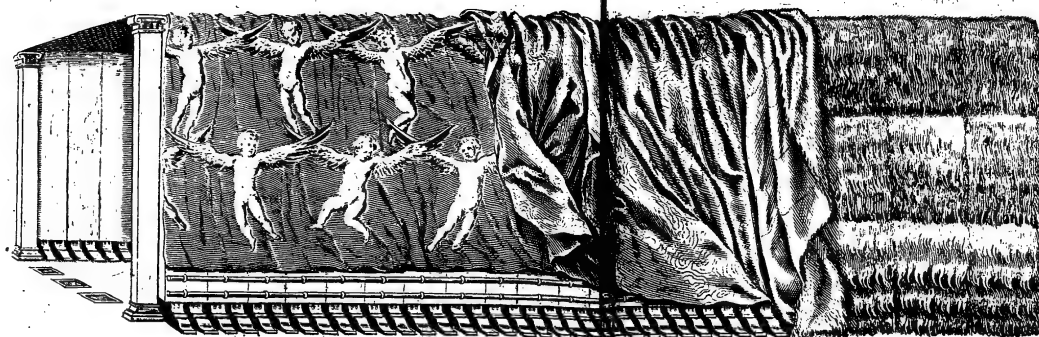
§ 54. Here let *Balaam's* prophecy be well heeded when looking on the *Kenites*, *Strong* (saith he) *is thy dwelling place,*<sup>2</sup> *and thou puttest a nest in A ROCK,* nevertheless *the Kenites shall be wasted, until* [or rather *whilst*] *Assur shall carry thee away captive.* By *Rock*, (besides the local position of their dwelling) we understand, their confederacy and association with the *Jews* in the true Religion; (being accounted *Proselytes*) and sharing with them in the same success, as carried away by the *Assyrian* to *Babylon*, and returning again when the rest of the *Jews* were restored, seeing we find some *Kenites*<sup>b</sup> mentioned after the captivity, and are (as the Text intimates) conceived to be the same with *abstemious families* of the *Rechabites*.

Here the draught of the Tabernacle is to be inserted

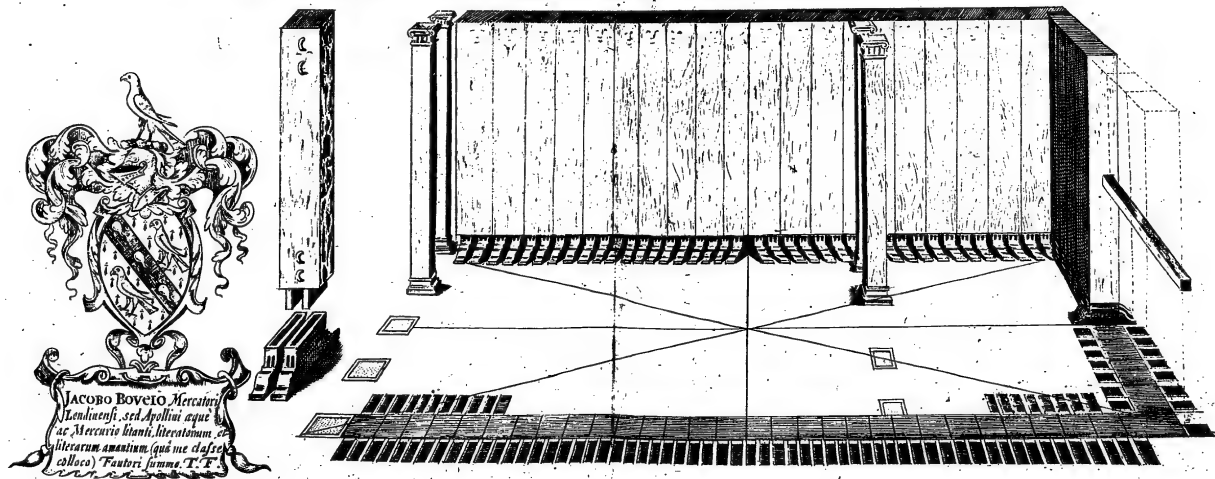
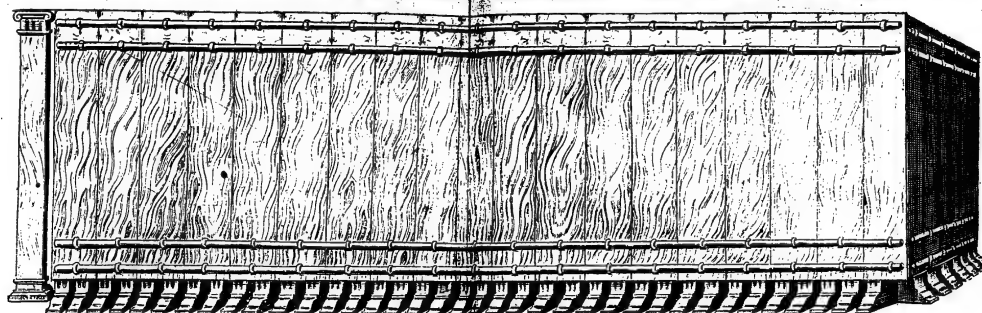
GENE








Icon  
TABERNACULI  
ex  
Aria Montano  
desumpta



## GENERAL OBSERVATIONS ON THE TABERNACLE.

### CHAP. IV.

§ 1.  All peaceable times, even from the infancy of mankind, certain places were set apart for Gods publick service. Thus the ancient *Patriarchs*, no sooner pitched down their *Tents*, but they reared up an *Altar* for divine worship. Indeed this laudable custom had been intermitted, discontinued and suspended during the *Israelites* affliction in *Egypt*, making hard shift to serve God with *safety*, and *secrecy* in their own houses, when publick places of adoration were prohibited: as always in time of persecution, any place which had the properties of *Capacity* and *Privacy*, to bold and hide the people assembled therein) may serve for that purpose. But no sooner were the *Israelites* restored to their liberty (though as yet but in a barren *Wilderness*) but that God issued out order for the erection of his *Tabernacle* to place his *Name*, and fix his peoples devotion therein.

§ 2. The materials of this *Tabernacle* were taken from the *Egyptians*, when the *Israelites*, at their departure, <sup>b</sup> borrowed of them jewels of silver, and jewels of gold. The Text saith (according to the old Translation) that they <sup>c</sup> robbed the *Egyptians*: as indeed to borrow, with an intent never to pay, is no better than flat felony. But although this act of the *Israelites* was robbery, *quoad effectum*, leaving the *Egyptians* spoiled and naked; yet it was none, *quoad reatum*, having not only a Commission, but <sup>d</sup> Command from God for the same. And albeit the *Egyptians* are in some sense then said to <sup>e</sup> lend to the *Israelites*, yet in very deed they did but pay back their due unto them.

§ 3. See what it is to detain the wages of the hireling. Many a year had these *Israelites* and their Fathers toiled and moiled in *Egypt*, and had nothing for their pains but their labour. But now, both the *Principal*, and Consideration for their forbearance thereof was laid them down in a lump altogether. Indeed they are said to have builded *Treasure Cities* for *Pharaoh*; whereas in fine *Pharaoh* proved but the *Treasurer* & *Storer* for them, carefully keeping their money for them, till it amounted to a mass; for their greater benefit; which, if formerly payed them by inconsiderable parcels, might possibly have been spent, as fast as received.

§ 4. Amongst the materials offered for the building of the *Tabernacle*, all persons presented things proportionable to their own professions and conditions. The Princes brought *Precious stones*, rich people *Gold*

H h

and

Always some publick places for Gods service.  
a Gen. 12. 7. 8.  
& Gen. 13. 3.  
&c.

*Egyptians* justly spoiled.  
b Exod. 12. 35

c Exod. 12. 36

d Exod. 11. 2.

e Exod. 12. 36

Wages long detained paid with a witness.  
f Exod. 11. 11.

All persons promote Gods Tabernacle.  
i Exod. 35. 27.

and Silver, the middle sort fine Linnen and Brass (not an ounce of Iron being used in all the Fabrick) and the meanest Goats hair and Badgers skins. And as men lent their purses, so the women lent their pains, the wife hearted amongst them, <sup>h</sup> spinning with their hands, blue, scarlet, and fine Linnen for the Tabernacle.

h Exod. 35. 35

But still keep their callings.

i Rom. 10. 15.

§ 5. Behold here how all advanced Gods work, yet every one continued in his own vocation. Blame-worthy their Pride, who will be nothing, if they may not all be Bezaleels at the building of the Tabernacle. <sup>i</sup> How shall they preach except they be sent? De jure: How can they preach lawfully and comfortably? though de facto, they presume to do it, although but to the small profit of others, and great danger of themselves.

§ 6. But that which most commended the offering of the Israelites in the sight of God, was their readiness and willingness therein. None were rated, or taxed to this work, but all flowed freely from them. This purified poor peoples Brass into refined Gold, and changed their Goats-hair into silk, in Gods acceptance thereof, Otherwise, many may be the *Item's* in mens Account, and yet all of them amount to just nothing in divine acceptance, only for the want of a good Imprimis. For if there be FIRST a <sup>a</sup> willing mind, it is accepted according to that a man hath, and not that he hath not.

k 2 Cor. 8. 12.

§ 7. One main motive which made them more bountiful, was to expiate the late guilt that they had contracted by making the Calf; when off went the ear-rings of the women and their children, to that Idolatrous use. They were therefore engaged to drown that stain with a more plentiful stream of gifts to Gods service. Thus, the consideration how prodigal we have formerly been to sin and Satan, ought to make us hereafter more liberal in the performance of divine duties. <sup>m</sup> For as ye have yielded your members servants to uncleanness, &c. to iniquity, unto iniquity: even so now yield your members servants to righteousness; unto holiness.

m Rom. 6. 19.

Their bounty restrained by Proclamation. n Exod. 26. 5.

§ 8. Yea, such was the spring-tyde of the Israelites bounty herein, that to prevent the danger of a deluge, bounds were set thereunto, *Hither shall thou come and no further: They brought much more than enough, for the service of the work which the Lord had commanded to make.* In so much that Moses issued out a <sup>a</sup> Proclamation of restraint, that no more should be brought to that purpose. Oh the shame! that peoples liberality under the Law should need a *bridle*, which needs a *spur* under the Gospel.

o 1 Th. ver. 6.

Moses his contracted mind p Prov. 30. 15.

§ 9. Here we may take notice of the <sup>a</sup> modesty, and contented mind of Moses. Had he been possessed with the humour of the <sup>p</sup> Horse-leach, Give, give; yea, had he been but pleased to have been the Cistern whilst the children of Israel were glad to be the fountain, what a mass of money might he have advanced for himself, and yet have unsuspectedly charged all on the account of the Tabernacle? How might he have feasted his family and friends with the full baskets of the fragments left of their liberality? But Moses was of the same mind, with his great-great-grand-father:

Father Abraham, who would not take even from a shirt to a shoe-latchet, of what was his own, that none but God might make him rich. And thus honest hearts will rather cut off their hands, than lick their own fingers for their private profit, when trusted only as Stewards for the publick good.

§ 10. It may seem strange, that these Jews, who now were so forward to serve God, should soon after prove so backward in his worship, and provoke him so often by their manifold infidelities and rebellions against God. Many of these bountiful Contributors to the Tabernacle, being devoid of true grace, and some of this People slain afterwards for their disobedience. But herein we may consider:

1. That this building was but a worldly Sanctuary, as the <sup>r</sup> Apostle calleth it. And therefore no wonder, if men, otherwise given to worldly lusts, were liberal thereunto.
2. Carnal men may take a natural delight in outward visible works, whilst a confluence of vain-glory and hypocrisy may make the torrent of their bounty the greater.
3. Such outward performances are easie in comparison of that difficult and spiritual master-piece, the mortifying of mens inward corruptions.

Hence came it to pass, that many that brought Gold to the Tabernacle, proved themselves but dross afterwards, and fell in the conspiracy of <sup>r</sup> Korah and his company, and other their mutinies made against Moses.

§ 11. The Platform of this Tabernacle was by God delivered to Moses in the Mount; With a strict charge, to make all things conformable thereunto. And he herein so exactly observed his instructions, without the least deviation from them, that in the two last chapters of Exodus, where the erecting of the Tabernacle, with the Utensils thereof, is described, these words are twelve several times solemnly repeated, *As the Lord commanded Moses.* So dangerous it is to introduce any thing as essential to God's worship, which is not of divine institution.

§ 12. Bezaleel is appointed Master-workman, one of a prosperous name, whose Parents may be presumed pious, comfortably calling their Child (though born in Egypt under the parching-beat of persecution) in the shadow of the Lord, as his name seems to import. This Bezaleel was one of all crafts skillful to <sup>a</sup> work in gold, silver, brass, precious stones, and timber (whereas amongst us, Gravers in gold are utterly at a loss to work in wood) Gold-smith, Lapidary, Carver, Carpenter, never Apprentice to any, yet Master in all Handy-crafts to work, &c. Head-crafts to contrive by divine inspiration. And there was <sup>b</sup> given with him Aboliab of the Tribe of Dan (as a Secondary, inferior to the former in skill, not to clash with, but submit to his judgment) so that, as all the fine linnen used in the Tabernacle, was for the more strength thereof <sup>c</sup> twined by divine command: so God also twisted two curious Artizans together (besides many other wise bearded

q Gen. 14. 23.

Why so bountiful to this building and afterwards backward in goodness.

r Heb. 9. 11

r Titus 2. 12.

s Num. 16.

Moses receives the pattern.

Bezaleel and Aboliab, Artizans.

a Exod. 31. 4, 5

b Exod. 31. 5.

c Fine twined linnen mentioned above sixteen times in making the Tabernacle.

Two principal parts of the Tabernacle.

d Exod. 27.9.  
e Ibid. ver. 13.

f Exod. 26.18.  
g Ibid. ver. 15.  
h Ibid. ver. 16.

The breadth, gilding, sockets and bars of the boards.

i Exod. 26.29.

k Exod. 26.19.

l Ibid. ver. 28.

The inside and roof thereof.  
\* Exod. 26.14.

men) that the building might be the more substantially effected.

§ 13. The Tabernacle, taken in general, consisted of two principal parts :

1. The Court of the Tabernacle, being an hundred Cubits long, and fifty broad, made with hangings and pillars for side-walls, and without roof, open at top, parallel to the outward Courts of Solomons Temple.
2. The covered Tabernacle (consisting of the Holy and Holy of Holies) answering to the *Nave*, or *roofed Temple*, whose length may be collected to be thirty yards (accounting a Cubit a yard) because composed of twenty boards, standing *upwards*, each a Cubit and an half in breadth (so that the breadth of the boards joined together made the length of the Tabernacle) the height thereof being the length of the boards, that is ten Cubits, and the breadth thereof of the same proportion.

This latter is presented in our Map, as the proper subject of our description. It was without windows, admitting no natural light, (save what entered in on the East at the door when opened) the defect whereof was supplied with the constant light from the sevenfold Golden Candlestick.

§ 14. To resume the boards of the Tabernacle; we have (as formerly) their length and breadth, but not thickness expressed in Scripture. *Arias Montanus* conceives them almost a Cubit thick, but if so, they had rather been *trabes quam asseres*, beams than boards; whilst *Josephus* more probably conjectures them four fingers thick, and we may conclude them so substantial, as was consistent with their portableness. They were overlaid with Gold, understand it, they were gilt over, both because, if covered with gold-plate, the same was more subject to discomposure at the dis-jointing and removing thereof, and because it is impossible such a mass of the purest metal should be found with exiles in the Wilderness. Each board had two *tenons* fastned in their silver sockets, which sockets some conceive made *stichy*, or *picked*, to be put into the earth; which we rather believe *flat* and *firm*, standing fast on the surface of the ground, otherwise no silver sockets, if their bravery was all buried in the earth. These boards had bars also (overlaid with Gold) in the midst of them, (understand it, not perforating their thickness, but running along their breadth in an even proportion through golden-rings (as in our draught is described) to make them the more portable.

§ 15. The inside of the Tabernacle was covered with curious curtains embroidered with *Cherubims*, and a threefold roof (shewing the plentifulness of divine protection over the Church against all dangers) covered the same. One of Goats-hair, (spun into cloth) another of Rams skins died red, and a third of Badgers-skins; the latter no doubt had the fur upon them, the lubricity of the hair thereof being excellent gutters and spouts to shoot down the rain thereby,

§ 16. But

Three properties of Shittim-wood.

§ 16. But amongst all the materials in the Tabernacle none more frequently mentioned than *Shittim-wood*, though learned men agree not what it was, or where it grew. But, leaving them to *abound in their own sense*, we will content our selves with three principal properties of this wood. First, it was very durable, therefore usually translated in the Greek *incense*, wood which never rotted. Secondly, it was probable, very light for carriage, else the *Israelites* coming out of Egypt, would never have cumbered themselves, to have brought heavy lumber along, seeing such *Shittim-wood* was not felled by them in the way, but found with them, as the Text doth observe. Lastly, it was precious, used in the midst of the most Utensils of the Tabernacle, Ark, and both the Altars, typifying therein the humanity of Christ; in the brazen altar of burnt offering, resembling his satisfaction when Redeemer; and in the Golden Altar of Incense, representing his intercession as Mediator; retaining still his glorified body about him in Heaven.

§ 17. Many will wonder, that this *Shittim-wood* in the midst of the Altar for sacrifices (though plated over with brass on each side) was never fired with the continual flames thereupon. Some know to their sorrow how soon such rafters or joices are set on fire, which by the ill contrivance of the Carpenter run under those *beauties* where constant fires are kept. But we must know, that on the Altar the fire came down from heaven, and only minded the dispatch of that message on which it was sent; and as gun-powder (though ill comparing fire of heaven and of fire of hell together) burns only upwards: so this celestial fire, as in motion, so in operation, had its activity upwards towards heaven, whence it derived the descent thereof.

§ 18. Expect not here an enumeration (much less an exposition) of all the Utensils of the Tabernacle, most of them being formerly touched in Solomons Temple. Only here a word of the Laver, and Aarons solemn Pontificalls, because of their rare composition. The former was made of the *looking-glasses* of the women, many being much troubled herein, how so brittle matter when broken could be made useful, and solidated for this service. Indeed we have a tradition of one at Venice, who made glass malleable, but was for his invention rewarded with death by the State, (who knew full well that they must break, if glasses were not broken) though this is listened unto as a fable. But, to the difficulty in hand, it is merely grounded on a mistake, that all Specula must needs be *Vitrea*, that what renders the reflexion of a face cannot be but of glass. Whereas many other resplendent, though not transparent bodies, do the same, as polished touch, jet, steel, and brass, the purest of the last most probably being here intended. Surely such looking-glasses, which severally were so clear, lost not their lustre by being many of them melted into the Laver, but (when polished again) retained their returning of resemblances. But, whether the Priests (as some will have it) made use thereof to disco-

ver

m Exod. 35.24

\* Ag. 3.21.

Shittim-wood within the Altar, why never fired.  
n Exod. 27.1.

origin of the same.

The Laver made of womens Looking-glasses.

p Exod. 38.8.

Female devotion.

Arrows eight ornaments.  
a Largely reckoned up Ex. ol. 28. and metaphorically ranked.  
Levit. 8. 7. 8. 9.

Four principal ingredients of sacerdotal vestments b Exod. 28. 5. 8. 15.  
c De vest. Sacer. lib. 3. c. 5.

d Isac. 53. 6.  
e Isa. 1. 18.

Urim and Thummim.

ver all soiliness in them before they washed, as also after washing, whether the same were sufficiently cleaned, we dare not define.

§ 19. However, commendable was the devotion of these women in bringing their *glasses* (dear ornaments in their account) to Gods service. Oh that men would but part with their superfluous, yea, noxious *glasses* (such as might be spared, not only without any hurt, but with much health to their souls, bodies, and estates) to bestow them on *pious uses*! What monuments to God's glory and the good of others, might thereby be erected?

§ 28. We must not forget the *eight Ornaments of Aaron* thus reckoned up. 1. *Linnen breeches* next his flesh. 2. A *Coat* of fine linnen over them. 3. Girded with an *embroidered girdle*. 4. Over which coat and girdle a robe all of *blew*, with *bells* and *Pomegranates*. 5. Upon it the *Ephod*, on the shoulders whereof two goodly *Beril stones* graven with the names of the Tribe of *Israel*. 6. In the *Ephod* the *Breast-plate*, and therein the *Urim* and *Thummim*. 7. On his head a *Mitre*. 8. In the forefront whereof a plate of pure Gold two fingers broad, wherein was graven *Holiness to the Lord*. Say not, that the *High-Priest* was sweltred, being built so many stories high in his garments; seeing, if *pride be never a cold*, when pleasing its own fancy; piety can never be too hot, with what it weareth in obedience to Gods commandment. The Priests hands and feet, when entering into the *Holy of Holies*, were washed and bare, to show the purity, simplicity, and sincerity of his actions, and conversation, especially in the service of God.

§ 21. In the making of these vestments we frequently meet with four essential ingredients, *blew, purple, scarlet, and fine twined linnen*. Here *Ribera* finds the four elements (though hardly put to it to make them all out) *fire* in the colour of *scarlet*; *air* of *blew*; *earth* in *fine linnen*, because it coming thence; *water* in the colour of *purple*, because died with the liquor of a fish from the sea: as if the *High-priest* was thus presented as supreme Chaplain to the *Lord of the Universe*. Thus though taking in the whole world, in my minde he leaves out the most material mystery intended therein; for, we may behold the *High-priest*, when entering the *Holy of Holies*, representing *Christ* himself under such coloured clothes in a double capacity; First, as he stood charged with the guilt of mankind, when *The Lord laid on him the iniquity of us all*, having our *scarlet and crimson sins* imputed unto him. Secondly, as he made satisfaction for the same with his blood, *scarlet, blew, and purple* being several *sanguine* colours, differing only in degrees, and the several *feelings* thereof.

§ 22. What *Urim* and *Thummim* were (*divines and divines* in the Septuagint, *portentus* and *standens* in *Aquila*, *doctrina* & *veritas* in the Vulgar, *light* and *perfection*, according to the interpretation of the *Hebrew*) neither *Jew* nor *Christian* can tell; though the former (the blinder the bolder) are as various, as confident in their conjectures. Some conceive those very two words, others the name *Jehowa* graven in the *breast-plate*, others nothing else

else but the twelve stones, resplendent with *light* and compleated to perfection with the Tribes names therein, and other some mysterious matter, not of mans making but Gods giving to *Moses*. In a word, we shall never certainly know what *Urim* and *Thummim* were, until (as in the case of *Barzillai's* Chridren) there stand up a Priest with *Urim* and *Thummim* to inform us thereof.

§ 23. Nor less is the variance amongst Authors, how answers thereby were returned to the Priests that consulted it, in behalf of others, whether such designs should be undertaken, or not. Some conceive, that at such times, the fair fresh, and orient lustre of the stones therein amounted to the affirmative, whilst their dim, dull, and dead colour was interpreted negative. Others conceive, that seeing the Tribes names therein contained all the *Hebrew* letters and vowels, such characters discovered themselves by their sparkling, which concurred to the spelling of a *grant* or *denial*, as here (imitating the *Hebrew* in our *Englisb* tongue) is described. Conceive such letters as we here make *Capital* appearing extraordinarily radiant on the Priests enquiry. And also to avoid confusion, that sparkling first in time, which was to be read first in place.

Sardin.	Reuben.	Dan.	Reuben.	Dan.	Ligure
Topaz.	Simcon.	Nephthali.	Simcon.	Nephthali.	Agate.
Carbuncle.	Levi.	Gad.	Levi.	Gad.	Amethyst.
Ona					Ona
Emerald.	Judah.	Asher.	Judah.	Asher.	Beryl.
Saphir.	Issachar.	Joseph.	Issachar.	Joseph.	Onyx.
Diamond.	Zebulon.	Benjamin.	Zebulon.	Benjamin.	Jasper.

GOE UP, GOE NOT UP.

But leaving these difficult trifles (beneath the state of the high-priest, good only for *Acrostick mongers*, and *Anagrammatists* to pore upon) I conceive rather, that (because sometimes the answer returned was prolix and encumbered with numerous and important circumstances, troublesome to be represented in such *literal curiosities*) it was neither audible to the ear, nor legible to the eye, but by *illuminating* the understanding of the *High-priest*, inabling him to give a satisfactory answer in all particulars, to the question propounded, whilst consulting the *Urim* and *Thummim* as of divine institution, to invite the Spirit of God upon him.

§ 24. There needs no other argument to be alledged for the freeness, and forwardness of the *Israelites* in building the *Tabernacle*, than that the same was fully finished in few months. For they came to the Defart of *Sinai* in the *third month* after their coming out of *Egypt*, and all was ended before the *twentieth day* of the *second month* of the *second year*, when they removed from *Sinai* to the *Wilderness of Parau*. So that not above eleven months were expended on the whole fabrick, whereas *Solomon* in building the Temple (though confessed a far more stable, and stately structure) spent full *seven years* therein.

§ 25. The *Tabernacle* thus finished, most methodical was the marching and pitching of the Tribes about it; and surely, that God who in his service

Exra 2. 69.

g 1 Chr. 14. 14  
15.

h 2 Peter in Exod. ca. 28. v. 13.

The speedy finishing of the Tabernacle.

m Exod. 19. 1.  
u Num. 10. 11.

o 1 King. 6. 38.

Service enjoined order under the *Law*, will not allow confusion under the *Gospel*.

*North.*

*Dan, Asher, and Naphtali, (all three Jacobs sons by his concubines) being an hundred fifty seven thousand, and six hundred.*

Levites of Merari.

### The Tabernacle.

Levites of Kohath

*South*

*Reuben, Simeon, and Gad,* (the two former *Jacobs* eldest sons by *Leah*, the latter eldest by his concubine) being an hundred fifty one thousand, four hundred, and fifty.

East.

*Judah, Issachar, and Zebulun* (all three *Jacobs* sons by *Leah*) being an hundred eighty six thousand and four hundred.

*Moses, Aaron*  
*the priests.*

See we here the *Levites* of *Kobath*, and the *Reubenites*, near neighbours on the South of the *Tabernacle*. Hereupon it came to pass, that *Korah* the Grandchild of *Kobath* the *Levite*, conspired against *Moses* with *Dathan* and *Abiram* the Sons of *Reuben*, the vicinity of their habitation affor-

ding them the convenience of intercourse, and privacy together. And thus was the *Tabernacle* first put in its posture, surrounded with the People on every side. Happy method, when in matters of Religion the Church guides the State by her Counsel, whilst the State guards the Church with her company.

§ 26. This *Tabernacle* when first brought into the land of *Canaan*, was set up at *Gilgal*, (the *Ark* being often parted from it on several occasions) thence removed to *Shiloh* where it staid a long time, thence to *Nob*, thence to *Gibeon*, and thence brought into *Jerusalem*, and laid up with the vessels thereof in the *Temple*. The *Rabbins* conceive that during the abode thereof at *Shiloh*, the *Tabernacle* began to *Templize*, getting wals (though without a roof) round about it, chiefly because about that time it is *thrice* termed a *Temple*. But I rather conceive, that *Temple* in those places is taken in a large acception, in which notion *Joseph* bustermeth it *tabernaculum*, or *ambulatory*, or *portable Temple*. Or else it is so styled by way of *Prolepsis*, and well might *David* (twice in the forementioned places) call the *Tabernacle* a *Temple*, who endeavored to make it so, both in his intention, and vast preparation for the same. But enough of this subject, for as *Moses* by his prohibition flopped the bounty of the Peoples bringing too much to the making of the *Tabernacle*: so much we here stint our discourse as swelling too large in the description thereof. Only I add, that though at the first *free-will-offerings* alone were used, at the making of the *Tabernacle*, (none being necessitated to contribute thereunto) yet afterwards for the maintenance thereof, and the service therein men were bound to a certain sum to be paid *thrice a year*. God foreseeing that their first forwardness would not always continue, but cool by degrees, and need to be quickened by commands, as men now adays must be legally rated to repair those Churches which at first so frankly were erected and endowed by the liberality and devotion of our Ancestors.

Here the Map of Egypt is to be inserted.

\*See P(a.80.2.

p Num. 16.1.

The Tabernacle Templi-  
zing.

q 1 Sam. 22:

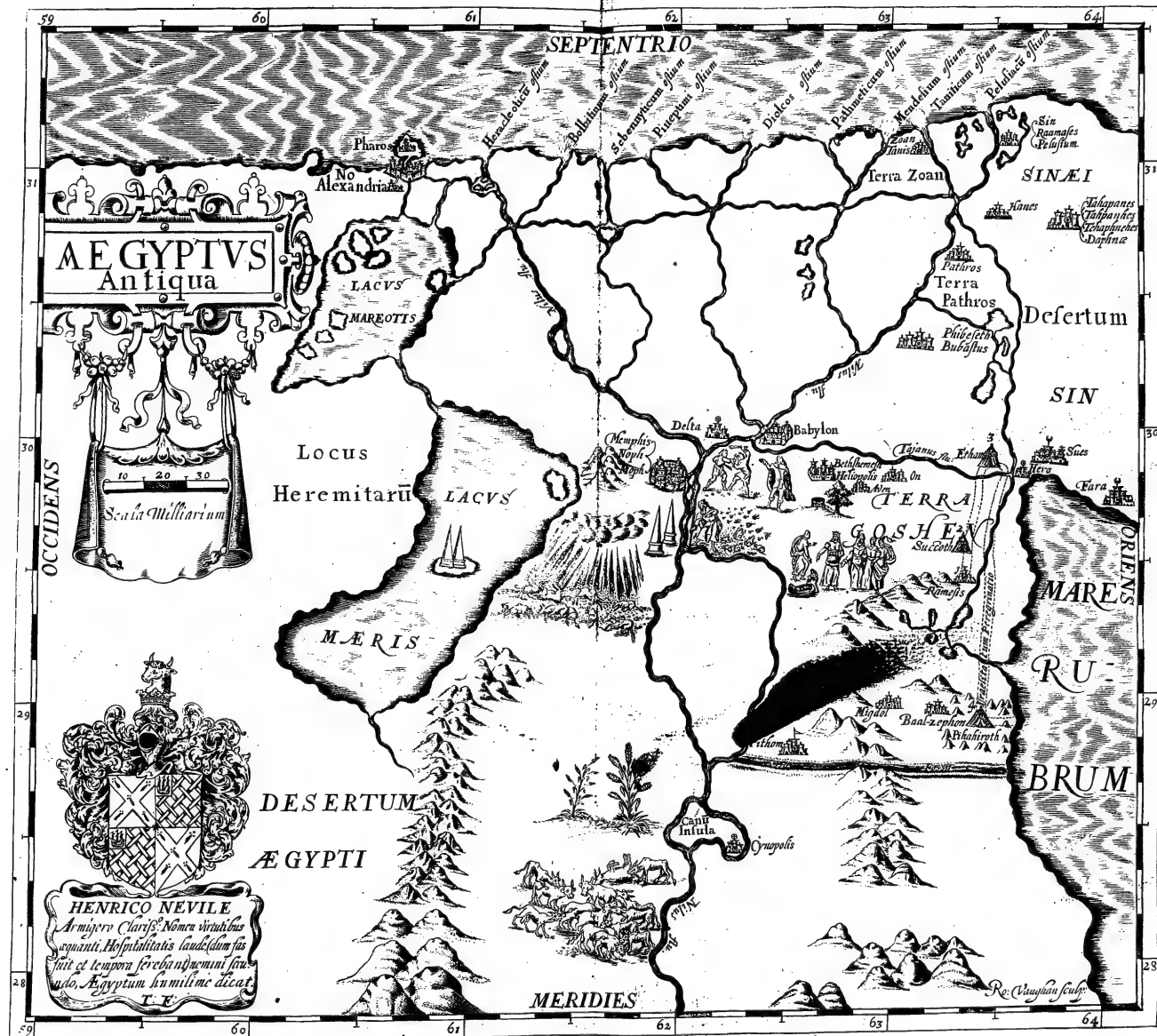
12 Chr. 5, 5.

f Namely, 1  
Sam. 1. 9. &  
2 Sam. 22 7. &  
Pal. 18. 3.  
t Anti. Jud.  
lib. 3. cap. 4.

u Exod. 36.6.

w Dent. 16, 16







THE  
DESCRIPTION  
OF  
EGYPT.

CHAP. V.

§ 1.



EGYPT was by the Hebrews called *Mizraim* (and by the Arabians, *Mesre*, at this day) from <sup>a</sup> *Mizraim* the second son of *Cham*, first Inhabitant thereof. It was anciently called <sup>x</sup> *Ægypte* by the most skilfull of the Egyptian Priests, as *Plutarch* <sup>b</sup> observes, no doubt from *Cham* the second son of *Noah* : as also it was termed *Hanmois* ( a name also general to *Libya*, yea to all *Africk* ) being in the same sound and sense styled the Land <sup>c</sup> of *Ham* by the Psalmist. It had the Mediterranean Sea on the North, *Cyrene* on the West, *Ethiopia* (the Country of Queen <sup>d</sup> *Candace*) on the South, the Red-Sea on the East, with a small *Isthmus* of land (not past seventy miles over) betwixt it and the Mediterranean. Many Princes with as great expence as small succels, have oft attempted with their Pioneers to pierce through this slender neck of ground, so to join the two Seas together, for the greater conveniency of Traffick. It seems heaven blasted their designs, as an incroachment on the divine Prerogative, it being only placed in Gods power to give the *Word of Command* to the Ocean, *Hither shalt thou <sup>e</sup> come, but no further*. And if it be dishonesty to <sup>f</sup> remove Land-marks of mens fixing, how high presumption is it to alter so ancient and solemn Water-bounds of Gods own appointing?

§ 2. The *Egyptians* are low in stature, of firm and well compacted bodies, swarthy and tawny complexions. Hereupon *Abraham* coming into Egypt said to *Sarah* his wife, *Behold NOW, I know that thou art <sup>g</sup> a fair woman to look upon*. Not that being so many years married, he had hitherto lived in ignorance of her beauty, and now took first notice thereof, but (as Stars shine brightest in the night) so her fairness was now more

Iii

conspicuous

The names and bounds of Egypt. <sup>a</sup> Gen. 10. 6.

<sup>b</sup> lib. de Iside & Osiride.

<sup>c</sup> Psal. 105. 23.

<sup>d</sup> Act. 8. 27.

<sup>e</sup> Job. 38. 11.

<sup>f</sup> Prov. 22. 28.

The complexion and conditions of the Egyptians. <sup>g</sup> Gen. 12. 11.

conspicuous amongst the black faces of the *Egyptians*. Their wits anciently were very subtle and searching, esteemed the first inventors of Arithmetick, Musick, and by reason of the perpetuall serenity of the air, they found out the course of the Sun and Stars, first dividing Time into Moneths, and Years. The *wisdom* of the *Egyptians* is eminent in Scripture, much given to Magick, and Divination, yea *Jannes* and *Jambres* the Inchanters have even to this day some in *Egypt*, heirs to their mysterious impieties. As for the wandering Gypsies, which now a days pretend to the telling of Fortunes, their best cunning generally is the credulity of others, oft-times not seeing how near their own feet are to the Stocks, and backs to the Whipping-Post. Yea commonly they are counterfeits, coming no more from *Egypt*, than the dissembling Gibeonites did from a far *k* Country, and perchance are next neighbours unto us.

§ 3. A most pleasant Country *Egypt* was, and is. For when the holy Spirit intended to commend the sweet situation of the plain of *Jordan* (before it was turned for the sins of the People into a stinking Lake) he describeth it to be *well watered every where, even as the Garden of the Lord, like the <sup>1</sup> Land of Egypt*. Nor was the profit less than the pleasure thereof, affording plenty of the best Wheat, Barly, Rice, and all other grain; inasmuch that this Land was generally *horreum Romani imperii*, the Barn or Granary of the *Roman* Empire. Indeed I find the same title given also to the Island of *Sicily*. And no wonder; for the *Roman* Empire being so vast and expensive an housekeeper, might well make use of two Barnes for her Provision. However I dare boldly say, that though *Sicily* was the nearer, *Egypt* was the bigger and better Barn, and yielded greatest store of Corn in time of scarcity.

§ 4. Flax also was a stable commodity of *Egypt*, much whereof at this day is imported and used in *England*. Of this the finest linen in the world was woven. The Harlot could tell the silly young man, she sought to inveigle, *I have decked my bed with coverings of Tapestry, with carved works, and fine <sup>m</sup> Linen of Egypt*, as commonly the worst of Women get the best of Wares, to please their luxury. As for the making of this Linen cloath, it will hardly be believed, what *Pomponius Mela* hath reported, that the ancient *Egyptians* used to have their men keep home and spin, while their women managed their greater business abroad. But surely where the man puts his hand to the Spindle, and the woman to the Plough, there the whole family will be ill clad, and worse fed.

§ 5. Horses of the best kind were very plentiful in *Egypt*. Those were a prohibited commodity, forbidden by Gods Law to be brought by great numbers into *Israel*, whose King was charged, *"Not to multiply Horses to himself, nor to cause the People to return into Egypt; partly, lest whilest they went thither to course horses, they should change religions, and fall into love with Egyptian Idolatry; partly, lest they should place too much*

h 1 King. 4.20  
& Act. 7.22.  
i 2 Tim. 3.8.

k Josh. 9.6.  
  
The pleasure  
and profit of  
Egypt.

i Gen. 13.10.

Egyptian Flax

m Prov. 7.10.

Egyptian hor-  
ses excellent.

n Deut. 17.16

much confidence in the legs of horses, or arm of flesh, whom God would have immediately to depend on his own protection.

§ 6. Paper most useful for intercourse, anciently grew in *Egypt* alone, being a sedge weed on the Rivers side, which they divided into thin flakes, whereinto it naturally parteth, then laying them on a table and moistening them with the glutinous water of the River, they pressed them together, and so dried them in the Sun. God foretelling his punishments on *Egypt* threatneth that *The paper reeds of the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more*.

§ 7. Mummy must not be forgotten, being mans flesh, at the first embalmed for *\* forty* days together, and afterward for many years buried, in that hot and sandy Country. Yet all art cannot finally avoid the curse pronounced on mankind, *"Dust thou art, and to dust thou must return"*, so that if left alone, these corpses of themselves moulder to ashes. Otherwise such cost and curiosity used for their longer preservation, accidentally occasioneth their speedier destruction; Such bodies being taken up out of their graves, bought and brought into foreign Countries for medicinal uses. What, is there such a dearth of drugs; Such a famine of Physick in nature, that (as in the *3* siege of *Samaria*) one man must feed on another? However, whilst some squeamish stomachs makes faces to feed on the dead, perhaps their hard hearts at the same time, *"Eat up the living as if they were bread"*, either by fraudulent contracts or forcible oppressions.

§ 8. But these grand commodities of *Egypt*, were also alliaed with some great inconveniencies, many noxious and venomous creatures swarming therein. The Prophet called it, *the land from whence come the young and old Lion, the Viper and the fiery-flying Serpent*. This, though mystically meant of the Kings of *Egypt*, their Lion-like antipathy and cruelty to *Israel* (styled also *Serpents* for their craft; flying, for the swift marching of their Armies, winged on horse-backs; fiery, for the fierceness and heat of their fury) yet was it also literally true, of plenty of such beasts in *Egypt*, where that moist and hot Country was both the pregnant mother to breed, and tender nurse to feed them in great abundance. Especially in the western Desarts, towards *Cyrene*, an hideous, and dismal place: and therefore the Author of the book of *Tobit*, fitted it with a meer inhabitant, banishing thither, and binding there, *Asmodeus* the evil spirit, in the utmost parts of *Egypt*.

§ 9. Rain is very rare in this land (and that only in winter) the windows of heaven here having no casements, and the *Egyptians* supplying the want of rain, by making gutters of the River of *Nilus* into all their grounds and gardens. God therefore in this respect preferreth the land of *Canaan* before this Country, *"For the land (saith he) whither thou goest to possess it, is not as the land of Egypt, from whence ye came, where*

Paper first  
grew in Egypt.

o Isa. 19.7.

Mummy how  
made.  
\* Gen 50.3.

p Gen. 3.19.

q 2 King. 6.28.

r Psal. 14.4.

The inconven-  
iencies of  
Egypt.  
i Isa. 50.6.

t Tobit. 8.3.

Rain rare in  
Egypt.

u Deut. 11.10.

thou sowest thy seed, and watered it with thy feet, as a garden of Herbs. But the land whither thou goest to possess it, is a land of mountains and valleys, and drinketh water of the rain of heaven. Surely as it is more honour to receive a boon immediately from the hand of a Prince, than in an indirect line from him, by his servants; so more peculiar was the favour of God to the Jews, and the familiarity of the Jews with God, having their land watered from Heaven, whilst the Egyptians looked not upward as men, but downwards as beasts, on that moisture which constantly procured the fruitfulness of their Country. But this pleased them best: as carnal souls had rather be at a certainty of plenty from Nature, than at an uncertainty thereof, even from the God of Nature himself. However they are much mistaken, who have confidently reported that it never raineth in Egypt; seeing I have been informed the contrary, by a right worshipful Person, and well accomplished Traveller, a great Patron and bountiful promoter of my present studies; an eye-witness of much and violent rain at Grand-Cairo in Egypt, but such as prelagged a great mortality, which ensued not long after.

§ 10. The River of Nile is the happy Genius of the Egyptian soil, called in Scripture Nachal Mizraim, or the River of Egypt, as a most learned Author hath observed. Yea, from this Nachal he clearly derived the name of Nilus with excellent proportion. For

as } from { Bahal Baal Beel Bel }  
 so } { Nachal Naal Neel Neil } is deduced.

And to make the matter more plain Pomponius Mela reporteth, that the fountain of Nilus is called Nachul by the Ethiopians. A River wherein nature hath observed an even tenour of admirableness, so that the birth, the life, and the death thereof, I mean the fountain, flowing, and fall of this River, are equally composed of a concatenation of wonders.

1. Fountain. The particular place thereof being never as yet known certainly. So that (as the Tares in the Gospel, were beheld, not when sown, but when grown) Nilus appears even at the first in a full stream and fair Channel.
2. Flowing: which constantly beginneth with the Rising Sun on the seventeenth of June, swelling by degrees untill it Mount sometimes twenty four Cubits, and that the uttermost (for anciently sixteen was the height it attained unto): and answerable to the increase of this River is the plenty or scarcity of the following year. Nor doth this overflowing of Nile, give only wealth, but also health to Egypt. For if five hundred chance to dye in a day in Cairo of the plague (a mortality not rare in so populous a place, where the sound keep company with the sick, holding death fatal, and to avoid it irreligion) not one doth dye the day following.

3. Fall. For at the influx thereof into the Sea, the fresh water keeps together

\* Sir William  
 Pashon of Ox-  
 bint in Norfolk

The wonders  
 of Nilus.

W. Pashon de  
 Idelavatia.  
 lib. 2. cap. 74.

x Lib. 5. c. 10.

y Mat. 13. 26.

z G. Sandys  
 Trav. p. 97.

together, and contrary to other Rivers, changeth the colour of the salt, far<sup>a</sup> farther into the sea than the shore from thence can be discerned.

Nor less wonderful are the creatures in and about this River, the bird Trochilus, the Ichneumon, or Rat of Nilus, the Crocodiles and River-horses, (though as big as a cow, and proportioned as a wine) for all which we send the Reader for his better information to that modern learned Philosopher, who hath made a just tract thereof. Only we will add, that not moe cures are prescribed for the tooth-ach, than causes by several Authors assigned for the flowing of Nilus, nor are the one farther from giving the body ease, than the other the satisfaction.

§ 11. With the flowing of the River, rose also the Pride of the Egyptians, exceeding all bounds and banks of modesty and moderation, defying Nature it self, because (as Isocrates saith) they had both drought and moisture in their own dispositions. And such their land is described by the Poet:

Terra sua contenta bonis, non indiga mercis,  
 Aut Jovis, in solo tanta est fiducia Nili.  
 For foreign wealth she doth not care,  
 Or whether heavens do frown or smile,  
 Her confidence is all in Nile.

Yea so impudent is the Egyptian arrogance herein, that whereas Nilus makes Egypt and God made both, they fallily boast<sup>c</sup> once and again in the Prophet, My River is mine own, and I have made it for my self; whereupon God to clear his own property and right to the creature, threateneth to shew his judgments on that River, from the tower of Syen even unto the border of Ethiopia.

§ 12. Nilus venteth it self into the Mediterranean Sea, with seven mouths, nothing being more famous in humane poetry and prose than this septemfluous River. The holy Spirit takes notice of the same number threatening utterly to destroy the tongue of the Ethiopian Sea, when with his mighty wind he shall shake his bands over the River, and shall smite it in the seven streams, and make men go over dry-shod: which words admit of several interpretations.

1. The strength of Egypt is hereby mystically meant, whose Kingdom was afterwards destroyed, and the Country thereof conquered and subdued to the Persian Monarchy.
2. It probably was literally performed, when Nilus by ominous accident failed to overflow (as in the tenth and eleventh year of Cleopatra) and streams became low, and shallow thereupon. The ancient and original channels thereof are now in time obstructed, new conveyances succeeding in their place.

An alteration elsewhere obvious. In the Isle of Ely (Englands Egypt for the flatness, moistness, and fruitfulness thereof) how are the old, and once plentiful stream of Nym and Well and impoverished, by artificial derivations thereof, into the Leam, the old and new Podick, and other by-ditches;

a Item p. 94.

b Item p. 59.

c Windline de  
 admir. Nili.

The Egyptians  
 proud of Nilus

d Lucan l. 8.

e Ezek. 29. 3  
 f Ezek. 29. 9.

g Ezek. 29. 10

h Isa. 11. 15.

Wilde Campt  
 British Cam-  
 br. Rivers

ditches; made, to drive mills, to drain meadows, fence fields, bear boats, and other private conveniences? Rivers having as little certainty to possess their proper channels, as men their houses, ancient families being daily outed by other of later extraction.

§ 13. However, though the seven streams of *Nilus* pass current in most mouths, yet they are reckoned up, both over and under that number, by Authors of excellent credit.

*Oriellus* and *Maginus*, in their Maps of *Egypt*, make them eleven.

*Hondius* in the Map of *Europ* (where *Nilus* is brought in by the by) ten.

*Ptolemy* this Countryman, in his description thereof, nine.

The forelaid *Hondius*, in his Map of *Africa*, eight.

*Herodotus* (with whom the Scripture agreeth) seven.

*Gulielmus Tyrinus*, and *Bellonius*, four.

Mr. *Sandys*, but two navigable branches extant in our age.

This various reckoning, exceeding seven, ariseth because anciently, some only counted the grand and solemn ostiaries of *Nilus* (and these, which they be at this day, let such enquire which are of the Commission of Sewers amongst the *Egyptians*) whilst others cast all his *chanelets* (rather cuts than courses) into the number. Since, they fall short, either choaked up, or commixed, yet still maintain in mens talk the reputation of seven. For, when a natural, or noted number is once up in the market, small occasional variations thereof, more or less, can never bear it down in common discourse. Thus, *Thomas* is termed one of the twelve, when there were but eleven, after the self execution of *Judas*, and before the election of *Matthias*. In a word, the channels of *Nilus*, daily decreased in number, because (as pinked or slashed cloaths have the fewer holes the longer they are worn) so his streams fret one into another: especially, the ground being so soft and tender which lyeth betwixt them.

§ 14. To come now to the particular description of *Egypt*; *Nilus* flowing out of *Ethiopia*, compassed an Island called the *Isle of Dogs*; but, why so named, I know as little, as why those rich meadows lying betwixt *London* and *Black-mall*, are called after the same name, though better deserving to be termed the *Isle of Oxen*, from the fat cattel feeding therein. But, seeing no mention of this, or the next Island (which *Nilus* makes) in Scripture, we pass them by, confining our ensuing discourse to God's Word alone; save only, that we will take leave to survey the Pyramids, because *Josaphus* (though erroneously) conceiveth them built by the *Israelites*, when here living in bondage.

§ 15. They stand not far from the western bank of the River, and are the younger brethren of the Tower of *Babel*, built (but with better success, because finished) on the same consideration, by the *Egyptian* Kings, to make them a name. Yet, who erected them Greeks agree ill with themselves, and worse with the *Arabian* Authors, so that *Pliny* gravely observes

Various numbering of the streams of *Nilus*.

k In *Europ*, l 11a. 12. 15.

m *Trav*. p. 94.

n John 10. 24.

The Isle of Dogs.  
\* See *Oriellus* and *Mercator* old Maps.

o *Ani. Jud.* li. 2. Kap. 4.

Vanity in building the Pyramids.

p Gen. 11. 4.

q *Nat. hist.* li. 36. cap. 12.

serves it a just punishment on the vanity of these founders, that they are forgotten. Indeed, in the Criticisme of credit, the Artisans cunning might cry halves in honour, with the Kings cost in this structure; but, both the one and the other are equally buried in silence, so that the most skilfull *Egyptian* Antiquary cannot out of these Hieroglyphicks of Pomp and pride, read the name of either. Whilst the poor Midwives, who contrary to *Pharaohs* command, preserved the Hebrews children, are to this day remembered by their names, *Siphrah* and *Puah*. Thus memories founded on the rock of virtue, stand firm and fast; when they quickly fall, built on the foundered bottom of affected magnificence. Indeed, these Pyramids are of stupendious vastness, and may be termed *Arts Mountains*, though mole-hills, yea, but warts, if compared to those which Nature had produced. So ridiculous is the unequall contest in point of bulk, betwixt their severall workmanships, that Natures Pisfirms may be laid to exceed Arts Elephants.

§ 16. Some to excuse the pride of these Builders, resolve their design on a point of policy, only to busie their people, to prevent in them laziness and luxury, (the mother of mutinies) knowing, so rich a Soile would invite them to riot, if out of employment. But (whatever was their principall project) their secundary end intended such structures for sepulchres, where the builders Bodies lay, not interred, but immured, with all imaginable cost bestowed upon them. For, the *Egyptians* fondly conceived (Reader, pity them, and praise God that thou art better informed) that the Soul even after death, like a gratefull guest, dwelt in the body so long as the same was kept swept and garnished, but finally forsook it, and sought out a new body, if once the corps were either carelessly neglected, or dispoignfully abused; and therefore to woo the Soul to constant residence in their bodies (at least wise to give it no wilfull distaste, or cause of alienation) they were so prodigiously expensive both in Imbalming their dead, and erecting stately places for their monuments.

§ 17. The long lasting of these Pyramids, is not the least of admiration belonging unto them. They were born the first, and do live the last, of all the seven wonders in the world. Strange, that in three thousand years and upwards, no avaritious Prince was found to destroy them, to make profit of their Marble, and rich materials; no humerous, or spightfull Prince offered to overthrow them, meely to get a greater name for his peevishness in confounding, than their pride in first founding them; No Zelot-reformer (whilest *Egypt* was Christian) demolished them under the notion of Pagan monuments. But surviving such casualties, strange, that after so long continuance, they have not fallen like Copy-holds, into the hand of the Grand Seigneur (as Lord of the Mannor) for want of repairing. Yea, at the present, they are rather ancient, than ruinous; and, though weather-beaten in their tops, have

Exod. 1. 15.

Intended for Sepulchres.

Their long lasting.

have lively looks under a gray head, likely to abide these many years in the same condition, as being too great for any throat to swallow whole, and too hard for any teeth to bite asunder.

§ 18. We have been the longer hereon, because *Josephus*, as is aforesaid, makes the *Israelites*, when enslaved in *Egypt*, against their wills, the builders of their Pyramids; others conceive them *Pharaohs Magazines*; so called, not, *ἀπὸ τοῦ πυρὸς*, from fire, ascending in a narrowing shape but *ἀπὸ τοῦ σπυρί*, from wheat, as used for Granaries, or Store-houses, where Corn was deposited: both alike improbable, for,

1. They afford no concavity of considerable receipt for such purpose.
2. Their form (of all the least capable) is unless for such intents, all the spire being to loss.
3. The *Israelites* built with *Bricks*, whereas these are made of *Marble*. But for further satisfaction of the Reader herein, I refer him to that learned *Traveller*, who hath made an excellent Tract of his own observations herein.

§ 19. However, here we may take occasion, to mention the miserable condition of the *Israelites* in *Egypt*, during which time, wofull their slavery, if we consider, the

1. Long continuance thereof, two hundred and odd years in the latitude, and fourscore (from the birth of *Moses*) in the *Paroxysme* of their bondage.
2. Deep misery, inasmuch that their *lives* were made bitter unto them.
3. Broad extent, none exempted, no, not *Moses* and *Aaron*; Get you unto your *burthens*. Say not, that the Officers of *Israel*, who only oversaw the rest, had an easie place of it; for, they were beaten, because others under them did not their impossible task: as if what was wanting in the tale of the peoples *Bricks*, must be made up in blows on their backs, who were set to oversee them.

Only, to give the *Egyptians* their due, they gave the *Israelites* their belly full, (as of work, so) of *food*: which proceeded, not so much from their pity as their policy; (Carriers are so mercifull to their horses, meat them well to prevent their tiring) and the plenty of the Land, affording at cheap prices abundance of provisions.

§ 20. Somewhat North of the aforesaid Pyramids, on the same side of *Nilus*, stood the great City of *Memphis*, anciently the Metropolis of *Egypt*, where their Kings kept their Courts, and therefore it is probable here *Joseph* was bought, and beloved by *Potiphar*, here afterwards accused and imprisoned unjustly, favored by the Jailer, advanced by *Pharaoh*, whose dreams he expounded: in a word, likely it is, that all those eminent passages betwixt him and his brethren, were transacted in this City. Some hundred years after, the frequent addresses of *Moses* and *Aaron* to another *Pharaoh*, in the behalf of the *Israelites*, were performed

in

Not built by the *Israelites*.

Exod. 5. 8.

M. John Greaves in his *Pyramidographia*.

The miserable slavery of the *Hebrews* in *Egypt*.

u Four hundred and thirty years if account from *Isaac's* birth Exod. 12. 41. w Exod. 1. 14.

x Exod. 5. 4.

y Exod. 5. 14.

z Exod. 16. 3

Memphis the ancient Metropolis of *Egypt*.

in the same place; and here, or hereabouts the ten *Egyptian* Plagues were first inflicted, in manner and order ensuing.

1. All the water (formerly the merciless Executioner of the Jewish Infants) was for seven days turned into blood, whereby the fish dyed, and the River stank, so that the *Egyptians* could not drink of the water thereof. Water, which otherwise in it self, was most sweet and delicious, witness the answer of *Pescenius Niger* unto his murmuring Souldiers, *What? crave you Wine, and have Nilus to drink of?* The transubstantiation of this element into blood, extended over all the Streams, Rivers, Ponds, and Pools in *Egypt*, and the Sea only was excepted, from whence (or from Pits newly

2. Frogs, so plentiful that they covered the Land, and so presumptuous they came into *Pharaoh's* Bed-chamber, (though never sworn his Grooms in ordinary attendance) yea they crept into the very *ovens* (as if *Salamanders* rather than Frogs) and no private place was privileged from their unwelcome company. But the Magicians made the like in show, if not in substance, the Devil much delighting in their monstrous shape, for we find in *Scripture*, *Three unclean Spirits like Frogs coming out of the mouth of the Dragon*.

3. Lice, Insects, with so many lineaments in a little compass, that the eyes of the Magicians could not see, much less imitate them, so that they were forced to confess it *the finger of God*. But, whether thus beaten out of distance, they here left off their race of emulation with *Moses*, or still continued it, it is hard to determine.

4. Flies, properly Wasps, or Hornets, armed with stings, wherewith they tormented the People. Surely, they were more than ordinary flies, because they brought *Pharaoh* to profer to *Moses*, a partiall and conditionall departure of the People.

5. A generall Murrain, inasmuch that *all the cattel of Egypt dyed*. Some will object, If this was a totall destruction of all the beasts in the Land, how came it to pass, that some afterward were killed by the hail, and after that, in the tenth Plague, the first-born of beasts were destroyed by the Angel? But it is answered, *All* here is taken *communiter, non universali*ter, for the greater, and most considerable number. Or else, the *Egyptians* in the interim (some distance of time being betwixt the severall Plagues, and a year from the first to the last) furnished themselves afresh with new supply of cattel from foreign Countries, which second stock was also afterwards destroyed. So vain is it, for men to outvie Gods routings, with their recruitings; his delations, with their replantations; and no new store, without a new heart, can hold out against his punishments.

K k k 6. Boils,

The ten Plagues of *Egypt*.

a Exod. 7. 21.

b Exod. 7. 24.

c Exod. 8. 3.

d Revel. 16. 13

e Exod. 8. 19.

f Exod. 8. 21.

g Exod. 9. 6.

h Exod. 9. 25.

i Exod. 13. 15.



k Exod. 9. 11.

l Gen. 39. 14.

m See the books of Josephus against him. n Justin. Hist. lib.

p Exod. 9. 32.

q Exod. 10. 15.

r Wild. 17. 4.

t Exod. 12. 29.

6. Boils, and Blains, so generall that they were on the <sup>Magicians</sup> themselves (Hell hath no guard against Heavens blows) who therefore could not stand before *Moses*. Let them now not try to make, but unmake such Boils, if they can. But here it is remarkable that as the wife <sup>of Potiphar</sup>, when she had tempted *Joseph* to uncleanness, cunningly changed her note, and complained on him for offering violence unto her: so in after-ages, the Egyptian Authors slanderously retorted these loathsome diseases on the *Israelites*. From whole false reports, human Writers both Greek and Latine (as <sup>m</sup> Appian, Diodorus Siculus, Trogus Pompeius and Tacitus) have fetcht their relations, how the Jews being shamefully afflicted with scabs and ulcers, were therefore driven out of Egypt (for fear of infecting others) by the Inhabitants thereof.

7. Thunder, fire and hail, consuming all men and beasts abiding in the field, together with the Flax that was bolted, and Barly then in ear, whilst the Wheat was yet under ground: a thing preposterous in our English, but methodicall in the Egyptian Harvest.

8. Grasshoppers, or locusts, which devoured the reversion of grafs and green herbs, till the verdant earth was sabled, and the surface of the Land was darkened with their multitudes.

9. Positive and palpable darkness for three days, not so much from the suspension of the Sun-beams, or detention of the Egyptians eyes, as condensation of the air with thick clouds, probably also extinguishing all fire, and artificial lights, as candles go out in a damp. The Author of the Book <sup>of Wisdom</sup> addeth, that the Egyptians during that time, were frighted with terrible sounds, with sad shapes and apparitions, which is more than the Scripture affirmeth, though we deny not, but that darkness is the pliable wax, whereof a guilty fancy may mould to it self any frightfull impressions. Thus all the Land of Egypt was before-hand hung with mourning, against the death of her People, and all the Egyptians were for three days imprisoned in their places, not moving thence, so great was the darkness. Whilst the *Israelites*, though in the same Climate with them, were in effect their Antipodes, it being day and summer with the one, when night and winter with the other.

10. The first-born of man and beast were slain by the destroying Angel all over Egypt. Here if any object, that the Plague could not be generall, because probably in so large a Country some childless Family could not afford a first-born: Saint Augustine answers, that God in his providence so ordered, that every house yielded a fit object for his justice. And seeing Pharaoh their Sovereign was raised on set purpose for God to ruine, no absurdity to conceive, that his Subjects were made fruitfull on design, that they might be deprived of their first-born. However, grant it only in most Families

families, never were more heirs killed and made in one night. Yet the younger brethren could not brag of the lands they got by this accident, fearing for the present, lest their own turn was next, and many of them (no doubt) found their deaths few days after in the Red-sea.

Observe in all these the variety of Gods judgments, no one twice used, always inflicting fresh punishments. God is said to be clothed with strength, and here like a Prince of such power, he appeared ten several times in new suits, so plentiful is his wardrobe, and such the diversity of his judgments. Indeed, he could have made any one of these miracles effectual for his peoples deliverance, but was pleased to make use of them all, so to prove his peoples patience, manifest his own power, render Pharaohs the more inexcusable.

§ 21. A gradation also appears in his proceedings so that his heaviest judgments were reserved to the last, shewing first harmless miracles (only to raise wonder and seal his servants Commission) when *Moses* his rod was turned into a Serpent, and vice versa; and afterwards sending

Punishments	Noisome	Frogs about men.	Plants, destroying mans	Meat, in grain.
	Lice upon			Drink, in vines.
	Flies, within their skins			Clothing, in flax and hemp.
	Boils			
	Painful	Beasts, for Burden, Camels, Asses.		
	Deadly, Murrain, Hail, Grasshoppers, &c. to	Men	Food, Oxen, Sheep.	
			Some refractory folk in the field.	
			All the first-born.	

\* Pal. 93. 1.

The gradation in Gods judgments.

u Pal. 78. 47.

w Exod. 9. 19. &amp; 25.

Memphis, or Noph threatened in Scripture

In the eight first Plagues, God by the mouth of *Moses*, gave solemn notice to Pharaoh, how, and when he would send them, but in the last two surpris'd him on a sudden. After warning often given, and neglected, expect no farther caution, but present confusion.

§ 22. To return to the City of Memphis, by which name it is but once called in Scripture, namely Hosea 9. 6. being otherwise usually termed Noph in Holy writ. Divers Prophets have reproofs of, and comminations against this proud and profane City.

*Isaiah* 19. 13. The Princes of Noph are deceived.

*Jeremy* 46. 19. Noph shall be wast, and desolate without an inhabitant.

*Ezekiel* 30. 13. Noph shall have distresses daily.

Can the walls of that City stand long safe, against which so great bullets are discharged? These threatnings took slow but sure effect, and at this day it is justly become a desolation. For, seeing all Egypt bare an implacable antipathy to the people of *Israel*, it may well be presumed, that Memphis the metropolis of the Kingdom, as in wealth, so in wickedness exceeded other Cities.

§ 23. Somewhat North of Memphis Nilus divided it self into two main streams (besides some smaller betwixt them) thereby shaping a triangular Country, not unlike a Delta in the form thereof. Of these the more western falleth into the Mediterranean, at the ancient city of No, afterwards called Alexandria. A place, which principally prided it self in its populousness (the multitude of No, often mentioned in Scripture) and

No, or Alexandria.

x Jer. 46. 29. &amp; Ezek. 30. 15.

in the advantageous situation thereof, but to get, and keep wealth, being invironed with water. But the greatness of this City only made it the fairer mark for divine justice, which (notwithstanding the watery station thereof) needed neither bridge, ford, nor ferry, at pleasure to waite itself over into it. How afterwards this City was humbled, take it from the pen of the Prophet, who speaking of *Niniveh* (though an exceeding great City of three days journey) seems to equalize, if not prefer *No* for bigness above it; *Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea, Ethiopia and Egypt was her strength, & it was Infinite, Put & Lubim were thy helpers. Yet was she carried away, she went into captivity, her young men also were dashed in pieces at the top of all the streets: and they cast lots for honourable men, & all her great men were bound in chains. It will hardly appear elsewhere in Scripture, that Infiniteness is attributed to any created greatness, and here we see what became of it, so that the ruins of *No* may have this Epitaph written upon them, *Hic jacet finis infiniti.**

§ 24. The eastern stream of *Nilus* from the East receiveth the River *Trajanus*, on the South side whereof stood the City *On* (Onii in *Ptolemeus*) whereof *Potipheras* was Prince or Priest, whose daughter *Afeneth* <sup>a</sup> *Joseph* took to Wife. *Aven* is heard by, a City, against which <sup>b</sup> *Ezekiel* prophesied, and by some is made the same with *Heliopolis*. This *Heliopolis*, or *Bethshemesh*, is generally conceived the place (though not named in Scripture) where our Saviour (before he could go, forced to fly<sup>c</sup> from the fury of *Herod*) being a Babe abode with his Parents. What he did here (besides sucking of his Mothers breast) is not recorded in the Gospel; though <sup>d</sup> one presumes to tell us, how the *Egyptian* Idols, at his entering into the land, felt a shaking ague, and fell down in homage to him, as once *Dagon* to the *Ark*. <sup>e</sup> Another relates, how this Infant sat under a great tree, which out of dutifulness bowed to him because his short arms could not reach the branches thereof. <sup>f</sup> A third reports of a fountain betwixt *Heliopolis* and *Babylon*, purified to a medicinal virtue, from the foulness of the Babes clothes washed by his Mother therein. All which *Non credimus, quia non legimus*. Thus Authors conceiving it not to stand with the state of Christ to live obscurely in *Egypt*, furnish him with fained miracles to make him more illustrious, and therein mark not the main intent of Divine Providence. For, in this clandestine flight of his Son, God intended not to present him in a glorious appearance, but to lessen, humble, & empty him, so that his poverty in it self considered was a rich miracle, especially seeing we are stayed by his flight, and brought home by his banishment. Besides, the <sup>g</sup> Scripture expressly termeth his turning of water into wine at *Cana* in *Galilee*, the beginning of his miracles.

§ 25. The precise time of Christs residence in *Egypt* is not set down, but surely his stay here was so long, as to tanner the Virgin *Mary*, and dye her complexion into a *Black-moor*, as she is presented in her Chapel

y Nahum 3. 8.

z Jonah 3. 3.

Bethshemesh where Christ is said to have lived.  
a Gen. 41. 50.  
b Exek. 30. 17.

c Mat. 2. 14.

d Athanasius lib. de Incarn. Verbi.

e Socrus. Historialib. 5. ca. 21.

f Baruch. in descrip. Jer. sanc. pa. a. c. 4.

g John 2. 11.

The time of Christs abode in Egypt.

of *Lauretta*. I deny not, but the purest beauties are soonest subject to sunburning, but such a face better became Christs Spouse, than his Mother, <sup>h</sup> *I am black, but comely, O ye daughters of Jerusalem*. Nor should I much wonder at the colour in her face, if only the fancy of a libertine Painter, had not so many learned men made her picture the object of their adoration. Yet the darkness of her face here, is as avouchable, as the brightness of her clothes elsewhere, glistering with gold, and rich stuffe (some pretended reliques whereof at *Paris*, the finer they are, the falser they are) better becoming her ancient royal extraction, than her husbands present poor and painful condition. Yet such gorgeous apparel was not so much above her means, as such garish attire (wherewith some Painters do dress her) was against the modesty of that ever blessed Virgin. But, pardon our digression, and we return to our matter.

§ 26. Just at the confluence of *Trajanus* and *Nilus*, stood the once famous City of *Babylon*, though the antiquity, greatness, and strength, far inferiour to a City of the same name in *Chaldea*. It is not yet decided, which of these two Saint *Peter* intended; when writing, *The Church which is at Babylon* elected together with you salute you, & so doth *Marcus* my Son. Protestant Divines generally interpret this of the great *Chaldean* *Babylon*, where moe Jews dwelt, than in any one place which was without the land of *Palestine*, and therefore probable that Saint *Peter*, being the *Apostle* <sup>i</sup> of the *Circumcision*, might sometimes reside there, yet seeing *Marcus* is mentioned in the same verse, who is notoriously known to have lived in this land (and once to have been Patriarch of *Alexandria*) why might not this our *Egyptian* *Babylon*, be here meant by the *Apostle*? But Popish writers are so fond to have Saint *Peter* at *Rome*, that here they will have *Rome* mystically to be termed *Babylon*. Good luck have she with her honour; always provided, that if *Rome* will be *Babylon* in this Epistle, to gain *Peters* presence; she shall be *Babylon* in the *Revelation*, on whom those plagues and punishments are denounced. But, such as plead her heir-apparent to the former, endeavour to cut off the entail, that the latter may nor descend upon her.

§ 27. To return to the eastern stream of *Nilus*, which runneth through the land of *Patbras*. Into which the remnant of the *Israelites*, left by the King of *Babylon*, returned under the conduct of *Johanan* the son of *Kerab*, contrary to Gods flat<sup>j</sup> command by the mouth of *Jeremiah*. They took also him and <sup>k</sup> *Baruch* the scribe (pity to part them, but that the mouth and hand should go together) no doubt against their consents, & brought them down hither into the land of *Egypt*, partly out of policy (though they would cast away their counsel) to wear their forced company to countenance their design; and part out of despight, that if (according to their predijction) any evil befell them, they also might be joint-sufferers therein. Both of them, (nothing appearing to the contrary) dyed here not finding their corpses, like <sup>l</sup> *Joseph*, carried back in a Coffin into their own country. It matters not though our bodies be bestowed in the earthly

h Cant. 1. 5.

Babylon a City in Egypt.

i 1 Pet. 5. 13.

k Gal. 2. 7.

Jeremy forced into Egypt.

l Jer. 42. 14.

m Jer. 43. 6.

n Exod. 13. 19.

Prophecyeth  
Pharaohs de-  
struction.  
o Jer. 43. 9.

earthly Egypt, so our souls be translated to the heavenly Canaan.  
§ 28. Many were the prophecies of *Jeremy* during his abode in this land. Amongst others, that, when he solemnly denounced the ruine of Egypt. For he was commanded <sup>o</sup> to take stones, and hide them in the clay in the brick-kiln, which is at the entry of Pharaohs house in Tabannes, (understand it some competent distance thence, otherwise such a shop of smoke was but a bad Preface to a Kings Palace) and did foretel that Nabuchadnezzar King of Babylon, should in process of time, set his throne, and spread his royal pavillion on those very stones when he should conquer Egypt, which no doubt came to pass accordingly. A little more northerly this westernst ream of Nile parts it self into two channels. One falling into the Mediterranean at Zoan, a City built <sup>o</sup> even years after Hebron in the land of Canaan. Anciently a cheif City in Egypt, the whole land, by *Synecdoche*, being termed <sup>o</sup> The field of Zoan, where many of Moses his miracles were wrought. The Princes of Zoan, though pretending to much wisdom, are <sup>o</sup> twice pronounced fools by the Prophet. The other stream of Nile falleth into the sea at <sup>o</sup> Sin, (where hard-by anciently lived the <sup>o</sup> Siniter, one of the eleven nations of the Canaanites) called also *Raamses*, being one of the cities which the Israelites built for Pharaoh, (as *Pithom* was another) afterwards called *Pelusium* from the muddy situation thereof, & *Damiata* at this day.

§ 29. But we hasten to the land of *Goshen*, as the best ground in all Egypt, lying in the East part thereof. The bounty of an ancient Pharaoh gave the Countrey to the Israelites for the goodness thereof, and the policy of succeeding Pharaohs continued it unto them for the situation thereof being surrounded with Egypt on all sides save the sea on the east, so that the Israelites were wedged in fast, not to depart without leave. Herein they multiplied miraculously, though the Egyptians endeavoured their destruction.

§ 50. *Shiphrab* and *Puah* are tampered with, of Midwives to become Murderers, that all the male children of Israel might be still-born. The privacy of their place might have performed this with the lels suspicion, by but lending a Pinch to such tender plants, and then putting it on the account of casualty, or some sinister accident. But they the Ministers of life, refused to be the Messengers, yea the Procurers of death: and God, in reward of their kindness to his people, <sup>o</sup> made them houses. Not material houses (as little comfortable in a land where they, and theirs were not long to live) but understand it, God made their posterity (the Midwives themselves being presumed ancient before entering on that profession) to multiply and increase. Some will say, such houses could not stand firme, being built on the foundered foundation of their lying. For this act of these Midwives was with child with, *Fides memis*, and *Fallacia mentientis*, the faith of their love, and falseness of their lying, & the former only was rewarded by God, without any approbation of the other.

§ 31. This taking no effect, came out that cruel edict, that all the males should

The land of  
Goshen.

p Exod. 1. 21.

q Exod. 1. 19.

r St. Augst.

Noforborn.

should be drowned, whilst the Females were kept alive to be drudges. In which time *Moses* was born; one of the best of men, in the worst of ages. He was a beautifull child, not only in the eyes of his partial Parents, (every bird counting its own young-ones the fairest) but really the marks of extraordinary comeliness appeared in his face. Yea, such was his persevering beauty, (fair in the Cradle and Saddle too) that it lasted unto his old-age; His vigorous and sparkling eyes not being <sup>o</sup> dimmed after an hundred and twenty years. His Parents hid him three moneths, and then not daring longer to keep him, for fear of the Kings searchers for forbidden goods [Male-children] expose him in a bulrush Ark unto the water.

§ 32. Pharaohs daughter with her Feminine train-guard comes down to wash her self, spies the Ark, and commands one of her maidens to fetch it. At the opening thereof, to see with what wares it was fraught, they find a child therein, and behold the babe wept. It is common for children to cry (few born without it) whilst this Infant did not cry out of curtness, nor sob out of fullness, but wept out of sorrow, as silently sensible of more sadness than he durst exprels, least he should give his enemies warning thereby to destroy him. How early did *Moses* begin his meekness, and learned the lesson of patience betime? The Lady beholding him, had compassion on him, accounted it pity to drown him, who had almost drowned himself with his tears. She saves him alive, sends him to his mother-nurse, pays her wages for suckling him, takes him home when weaned, counts him her Son, and gives him breeding accordingly, they being but half-Parents that bestow Nutrition, not education, on their Children.

§ 33. *Moses* well becomes his breeding, and is <sup>o</sup> learned in all the wisdom of the Egyptians. Yet we find not that the Court made that impression on him as on *Joseph*, never swearing by the <sup>o</sup> life of Pharaoh. However, when he was come to years, he <sup>o</sup> refused to be called the Son of Pharaohs daughter. Probably in his minority he owned that royall relation. When he was a child he did as a child. Now come to the full use of his reason, he renounced all such false extraction. He was so far from writing or styling him self so, that he would not be called the Son of Pharaohs daughter. It is not enough for us not to tell lies, but we must not suffer them to be told, if it lie in our power to forbid it. *Moses* is not ashamed of <sup>o</sup> Amram and *Jochebed* his poor but pious Parents, and will not exchange them, to be supposed the Sonto Pharaohs daughter: Though that was not a bare title, but had both the <sup>o</sup> Pleasures and <sup>o</sup> Treasures of Egypt attending it. An Israelite in the Kiln is better than an Egyptian in the Court.

§ 34. He chose rather the afflictions of his brethren, and goes out to see how it fared with them. Finding an Egyptian wronging an Israelite he kills him: shewing therein some signs of that Saviour-ship, which God intended him for, and he hoped his Countrymen would have understood. But alas, they were capable only of burning brick, whose eyes had

f Art. 7. 20.

c Exod. 2. 2.

u Douc. 34. 7.

w Exod. 2. 3.

Taken up by  
Pharaohs  
daughter.

x Exod. 2. 6.

y Exod. 2. 10.

Refuseth roy-  
all relation.

z Art. 7. 22.

a Gen. 42. 16.

b Heb. 11. 24.

c 1 Cor. 13. 11.

\* Exod. 6. 20.

d Heb. 11. 29.

e Heb. 11. 28.

Killeth an  
Egyptian.

f Art. 7. 25.

g Exod. 2.12.

had pored so long on the earth, at last they had almost lost looking up to Heaven with any hope of deliverance. The *Egyptians* body *is bid in the sand*, but his killing was publick in the mouths and discourse of all the *Israelites*.

Is upbraided with it.

§ 35. This his first essay succeeding so well, *Moses* would adventure on a second design, to atone two *Israelites* at variance. But he found it more facile to subdue a foe, than reconcile friends fallen out, and easier to be a *Conquerour*, than *Peace-maker*. He that did the wrong demands of him, who made him a Judge, and whether he<sup>n</sup> intended to kill him, as he did the *Egyptian*. I see it is no sufficient proof, because the party is Plaintiff that his cause is the best, seeing sometimes they that are most injurious, are the most querulous. Herein God gave *Moses* an *handsell*, or *tass* of the froward nature of the *Jews*; (offended with such as advised them for the best) that he might know the better, how hereafter to demean himself towards such waiward dispositions. Hereupon *Moses*, by seasonable flight, provides for his own safety.

h Exod. 2.14.

Flyeth into the land of *Madian*.

§ 36. Shall such a man as *Moses* fly? Had he not better have stood to it, and avouched his act? Sure the *Princest-royall*, his *Lady-mother* could bear him out for innocent; at the worst, by her Court-interest could procure his pardon. But he knew it was ill trusting of doubtfull friends in dangerous cases; especially that Ladies affection no doubt abating unto him, since his refusall of her son-ship. Into the land of *Madian* he flies, continueth there forty years; that term expired, returns into *Egypt*, and wrought those great wonders in the Court of *Pharaoh*, whereof largely before.

Returns and brings out the *Israelites*.

i Exod. 12.35

§ 37. But of all the *Physick* he gave *Pharaoh*, none wrought so effectually upon him for the mollifying of his heart, as that last *Purge*, when the eldest son was slain in all Families; whereupon the *Israelites* are urged to depart: first borrowing all the wealth from their neighbours, who would make their flying enemies a Bridge of Gold. Nothing bounded the *Egyptians* giving, but the *Israelites* asking: had more been demanded, more had been delivered unto them. *Skin for skin*, yea all that a man hath too<sup>k</sup> will be give for his life. Yet I cannot properly call these Gifts, but rather Legacies of the *Egyptians*, because bequeathed by them, when all conceived themselves in a dying condition.

k Job. 2.4.

The march forward and backward in *Egypt*.

i Exod. 12.39.

m Exod. 12.27.

n Exod. 13.20.

o Exod. 14.2.

§ 38. Out marched six hundred thousand *Israelites*, besides a mixt multitude; full of wealth, wanting nothing, but *leaven* in their bread, for lack of time; from *Rameses* in the Land of *Goshen* where they dwelled to *Succoth*: thence forward to *Ethaim* in the edge of the Wilderness; and then *faces-about*, by Gods command they were to turn and encamp before *Pihabiroth* between *Migdall* and the Sea, over against *Baalzephon* where we leave them in a sad condition, *Pharaoh* behind them, the Sea before them; having their choice to be drowned or slain; till God sent them a miraculous deliverance.

Here follows the Map of Jewish habits.

An Infant.



Child



Youth



Bridegroom



Soldier



Mourner



Pharisee



Courtier



King



Elder



Boy and Girl



Maidens dancing.



Bride



Wife



Widow



Harlot



Bedrid man

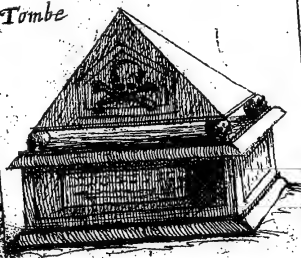


Corpes wound up.



J. Fuller fecit.

Tombe



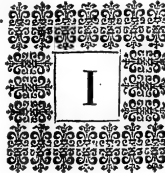
Quia ipse fuit vere summo aliquid triumpho Porchiano  
mas Nubimonei (Bartholomaei) Patrisque plerumque  
cratigant talis Synthesis in vestigiis Indecorum  
delicio. T. F.



OF THE  
**Cloathes and Ornaments**  
 OF THE JEWS.

CHAP. VI.

*Of Jewish Garments in generall, their matter, colours, and fashions.*

§ 1.  Conceived my Task finished in describing the Land of *Palestine*, when casually casting mine eye on *Speed's Maps of England*, and other Countries, I found their Borders, or Margins, garnished with the Pictures of their Inhabitants, garmented and habited respectively, according to their several fashions. Wherefore not to be defective in any necessary Ornament, we

The occasion of this discourse.

have added this discourse of *Jewish Vestments*, confining our selves herein only to Scripture-instructions, and the *last Translation*, to avoid endless difficulties, arising from the various rendring of the names of *Jewish* apparel.

§ 2. *Jewish* Garments were made of several matters. First, of *Pelts*, or *raw hides*, all the Wardrobe of those pious persecuted people (*Exiles are living Martyrs*) who *wandred about in Sheep-skins, and Goat-skins*. Secondly, *Leather*, as the Girdle<sup>b</sup> of *Elijab*. Thirdly, *Hair-cloth*, as the raiment of *John<sup>c</sup> Baptist*. Fourthly, *course Hemp*, whereof Sack-cloth, the general Weeds of extraordinary<sup>d</sup> Mourners. Fifthly, *fine Linnen*, very fashionable in those parts, *Silk*, *Cloth*, *Skarlet*, *wrought Gold*, whereof severally in due place. In a word, according to the condition of the Wearer, their cloaths might be made of *any thing*,<sup>e</sup> but not of *two things* together [*Woollen and Linnen*] as flatly forbidden by the *Levitical<sup>f</sup> Law*. Because God would have his People sincere, without any mixture of Hypocrisie; *ἀνάμιγον, all of one sort, Linsie-woolſie* being to the touch, what<sup>g</sup> *lukewarmness* to the taste, offensive to him, who being simple and single in himself, loves integrity in others.

Several matter of Jewish garments.

<sup>a</sup> Heb. 11. 37.

<sup>b</sup> 2 King. 1. 8.

<sup>c</sup> Mat. 3. 4.

<sup>d</sup> 2 King. 6. 30.

<sup>e</sup> Psal. 45. 13.

<sup>f</sup> Deut. 22. 11.

<sup>g</sup> 1. Thes. 5. 23.

<sup>h</sup> James 1. 4.

<sup>i</sup> Revel. 3. 16.



White their  
principal col-  
our.  
i Eccleſ. 9. 8.

k Revel. 3. 5.

Black uſed by  
mourners.  
i Pfal. 35. 14.

m 2 Sam. 19. 24

Chemarims  
clad in black.

n Zeph. 1. 4.

o Hoſea 10. 5.

p 2 King. 23. 5.

Blew more  
valued than  
worn by the  
Jews.

q Num. 15. 38.

r Ezek. 23. 12

s Esther 13. 15

Scarlet, Crim-  
ſon and Pur-  
ple.

t 2 Sam. 1. 24.

§ 3. Of all colours they moſt delighted in *white*. Let thy garments be always *white*; ſignifying the jollity and mirth of the Wearer. A colour highly valued in Scripture, *He that overcometh the ſame ſhall be clothed in white raiment*, as the Emblem of Victory, Purity, Cheerfulneſs, Knowledge, and (in a myſtical ſenſe) Grace and Glory. Which whitenefs of their apparel, the *Jews* daily preſerved with conſtant waſhing thereof.

§ 4. *Black* is conceived by *Arias Montanus* to be the generall wearing of Mourners, chiefly grounding it on *David's* words, *I bowed down heavily, as one that mourneth for his Mother*; the Hebrew is יכרעו כסוהו *Incurvabam atratus, I bowed down in black*. However, I conceive this blackneſs no ſuperinduction of a dark die on *David's* cloaths, but rather a dirty hue, or ſoil contracted on his white garments, from neglect of waſhing them, (*Veſtes potius ſordide quam nigre*, as we ſay *mourning ſhirts*) it being cuſtomary for men in ſadneſs, to ſpare the pains of their Lawdrefſes, with *Mephiboſeth*, who, when *David* was driven from *Jeruſalem*, during his abſence, *waſhed not his cloaths from the day the King departed, untill he came again in peace*.

§ 5. Other mention of *Black* among the *Jews* I find none at all, ſave only that there was a Company called *Chemarims*, or, *Black men*, from כרם to *black* or *burn*, (& *black* we generally complain is a *burnt die*) accounted by ſome *Conjurers*, as trading in the *black Art*, & clothed accordingly whole name God threatneth to cut off from *Jeruſalem*. They were the Idolatrous Priests of *Baal*, prophesied againſt by *Hosea*; or ſome appendants to his ſervice, who were deſtroyed by King *Joſiah*, and got their name of *Chemarim* from black cloathes, a peculiar habit (no doubt) to themſelves, and which in oppoſition to them (I conceive) few other would wear.

§ 6. *Blew* ſucceeded, a celeftiall, or ſkie colour; *Color caruleus, quaſi caeruleus*, highly priſed by the *Jews*, who anciently had (as their *Rabbins* report) the exact ſkill of dying it to the height, which ſince they have loſt. Yet I find no *Jewiſh* apparel wholly made of this colour; whereof I conceive this reaſon, that they abſtained from it, as a colour ſacred and myſterious, than which none more uſed about the Tabernacle, and Temple, in the Curtains, Vails, and Veſtments thereof. Only we read, that ordinary *Jews*, by Gods command, were to make that *Lace*, or *Riband* of *blew*, wherewith their Fringes were bound to their cloaths. Intimating, that heavenly Meditations were the beſt ligament to continue, and faſten Gods Commandments unto their ſouls. The *Babylonians* much delighted in, yea, doted on this Magiſterial colour: and ſo alſo did the *Perſians*, as may appear by *Mordecai*, who when advanced, was clothed in *blew*, amongſt many other Royal accoutrements.

§ 7. A gradation in honour of three colours remain, uſual amongſt the *Jews* in Robes of State for Perſons of the beſt qualities, on great ſolemnities. Firſt *Scarlet*, wherein *Saul* firſt clothed the daughters of *Israel*, nor died (as our Modern) with *Madder*, or with *Cochenil*, or with the powder in grain,

*grain* [otherwiſe *Alchermis*] all inventions of late date; but with *rubus* *ſoſanum* a ſhrub, whoſe red berries, or grains, gave an orient tincture to cloth. Second, *Crimſon* (to which *Scarlet* is brought by a mixture of *Alum*) which was uſed in *Solomons* Temple, and in the garments of the principal *Jews*. Third, *Purple*, the richeſt of all earthly colours, having the gaudineſs of *red* (whereof it retains a caſt) abated with the gravity of *blew*, chiefly dyed at *Tyre*, and taking the tincture thereof from the liquor of a Shell-fiſh, formerly found plentifully in the Sea thereabouts, but utterly loſt and unknown at this day. And, although I no whit envy the good huſwife deſcribed by *Bathſheba*, clothed with ſo rich a die, becauſe earned with her induſtry (and good reaſon, *Wine Purple and wear Purple*) yet, I confeſs, I grudge at the rich *glutton* in the Goſpel, that he ſhould be clothed with *Purple* and fine linen, and fare ſumptuouſly every day.

§ 8. And now I have dipt my fingers ſo far in the *Die-fat*, a word more to reconcile a ſeeming difference in the Goſpel. For, when our Saviour had rich robes in deriſion put on him by the Souldiers, what Saint *Matthew* calls a *Scarlet robe*, is termed by Saint *Mark*, and Saint *John* a *Purple robe*, and that without the leaſt prejudice to the truth; for

1. Poſſibly two ſeverall garments were put on him, as our *Engliſh Judges* have diſtinct ſuits of robes, one of *Scarlet* the other of *Purple*.
2. The ancient *Roman* robes of *Magiſtracy* whatſoever, were called by the generall name of *Purple*.
3. The ground work was *Scarlet*, which with a mixture of *blew* makes the richeſt *Purple* (as the moſt ſkilfull in that myſtery have informed me) ſo being *Scarlet purpurized*, it might be termed by either, and both appellations.

So much for the colours of the *Jews* clothes mentioned in the Bible; other colours, *yellow*, *green* &c. not appearing therein; though I dare not ſay, that, becauſe theſe colours not being dyed in *grain*, loſe much of their luſtre, and gloſs in waſhing (ſo frequently beſtowed on their apparel) they therefore abſtained from the uſe thereof.

§ 9. As for the ſhape and making of the *Jewiſh* garments, they were no affecters (*Engliſhmen*-like) of various faſhions; but, according to the commendable gravity of the ancient *Germanes*, kept the ſame form for many ages. Indeed their clothes being for the moſt part looſe veſtments, not exactly fitted to their bodies, but only caſt over, wrapped about, or girded unto them, the leſs curioſity was required in their making. Hence it is, that we find the *Philiftines* their clothes fitting *Samſons* friends, and *Jonathans* robe given to *David*, ſerving him without any conſiderable difference. And, becauſe we meet not with the trade of a *Taylor*, clean through the Scripture (though frequent mention of *Weavers*, and *Fullers* therein) it ſeems anciently no diſtinct occupation among the *Jews*, being probable, the men, or their wives made their own clothes;

n 2 Chr. 2. 7.  
& 14. 8. 3. 14.  
w Jer. 4. 30.

x Prov. 31. 22

y Luke. 16. 19

Scarlet and  
Purple how  
the ſame.

z Mat. 27. 28.  
a Mark 15. 17  
b John 19. 5.

c If I rightly  
underſtand  
Lazarus Baſſus  
de Re Veſti-  
aria. pag. 173.

d Yec found in  
the Rabbins.

Jews no ſuſhi-  
on mungers.

e Judg. 14. 19.

f 1 Sam. 18. 4.

g Act. 9. 39.

with Dorcas, who <sup>8</sup> made coats and garments for the widows, whilest she was with them. Thus the state and gallantry of the Jews consisted not in their changeable fashions, but in their various changes, orient colours, costly matter, curious embroideries of their garments. However so much of the fashionableness of their cloathes as is colligible from Scripture, we come now to describe.

## SECT. II.

The particular fashion of their Apparell.

Linnen next their bare bodies.

§ 1. Next to their skins they wore linnen Cloth (as most cleanly, soft, and wholesome for that use) and at night lay in the same: Thus the young man, late at night allur'd out of his bed, with the noise made by Judas, and his rout when Christ was apprehended, is said, to have <sup>a</sup> a linnen cloth cast about his naked Body (as his bed-livery left on him) which he was fain to forsake, and so to make his escape.

a Mark. 14. 51.

Next a coat coming down to their feet.

§ 2. Next this they put on their coat, which came down to their very feet, accounted Modest, Grave, yea, Honourable amongst them. Great therefore the indignity, offered by the King of Ammon, to Davids Embassadors, <sup>b</sup> cutting off their garments in the middle, even to their buttocks; it being a disgrace to the Jews, which was all the fashion in the cloaks of the ancient Gauls.

b 2 Sam. 10. 4.

c Martial.

Dimidiaque nates Gallica palla regit.

And to prevent the dangling down, and dagling of so long garments, the Jews used, when sent on <sup>d</sup> an errand, when taking a journey, when doing any <sup>e</sup> office in the house, and when <sup>f</sup> eating the passover, to gird up their cloathes about them. Hence a Girdle is taken in Scripture for strength, readines, and activity, whilest the want thereof denoteth weakness, looseness, and laziness. Those Girdles used generally to be but about their loins, *Stand therefore having your loins girt.* And therefore extraordinary was that golden Girdle of Christ in the vision, and singularly placed about <sup>h</sup> his Paps, shewing rather of ornament than use, not to get strength, but show the state of the wearer thereof.

d 2 King. 4. 29.

e Luke 17. 8.

f Exod. 12. 9.

g Ephe. 6. 14.

h Revel. 3. 13.

Slaves ruck'd up their clothes above the thighs.

§ 3. Now, although free-born People, when about their business, girt up their coats not above their mid-legs; slaves, for their greater shame, when carried captive, were forced to tuck their clothes up above their thighs. Thus the Prophet foretelling the captivity of Babylon, calls to the Virgin of Sion, *make bare the leg, uncover the thigh, pass over the Rivers,* as being to wade the nearest way over waters in their passage, whilest their conquerors would not be at the cost to ferry them over.

i Isa. 47. 2.

Jewish coats girdled, collar'd and fringed.

§ 4. To return to the Jewish coats; As they were tyed up with Girdles in the midst: (*Girdles serving the Jews for Purse;* wherein they carried their moneys. *...nor brass in your Girdles*) so they

they were collared about the neck; witness Job his expression, that his disease <sup>1</sup> bound him about as the collar of his coat. Either that his malady inseparably clinged unto him, (in which sense we say, *an ague sticks to ones back as close as his clothes*) or rather, because he was visited with a noisome disease and *agglutinated* same, was grown stiff and hard with the *perulent matter* of his ulcers. As the Jews coats were collared above; so they were skirted, and fringed below, by Gods especiall command. <sup>m</sup> *Speak unto the Sons of Israel, and say unto them, that they make unto them a Fringe on the skirts of their Cloathes throughout their Generations, and that they put upon the Fringe of the skirt a Ribband of blew. And it shall be unto you for a Fringe, that ye may see it, and remember all the Commandments of Jehovah, and do them.* And <sup>n</sup> elsewhere they are enjoined to make Fringes upon the four skirts of their Garment.

l Job 30. 18.

m Num. 15. 38. 39.

n Deut. 22. 12.

§ 5. A Fringe in Hebrew *Zizith*, or *Tisith*, sometimes also *Gedilim*, in Greek <sup>o</sup> *νεβριδαι*, represented the complication, or conjunction of Gods commandments among themselves, with their inseparable connexion, as the threads in those thrummed Fringes were woven together. The *blew lace* tying them to the four skirts, typified how closely Gods Law ought to be applied, and fastned to our hearts. By the rules of the *Rabbins*, every free-born male-child amongst the Jews, when knowing to cloath himself, was bound to wear these Fringes. But women, servants, and infants were not bound (say <sup>p</sup> they) to wear them, though they might without committing any Sin, provided that they used no *ceremonious blessing* (like men) at their putting them on. The same say, that blind men were also bound to wear Fringes for though they saw them not themselves, others did behold them. *Gedilim* (they say) was the thrums woven in the cloth, and *Zizith* was an addition of threads tyed with knots thereunto, but the particular and numerous Criticisms thereof we refer to such as delight in Rabbinicall disquisitions. Only adding, that the modern Jews have wholly left off the formal wearing of Fringes, alledging this reason thereof, because they have utterly lost the mystery of making the *blew Ribband* (even by their own <sup>q</sup> confession) an essentiall implement of the Fringes, which should be dyed of a Firmament, and unsading colour, in lieu whereof some make shift with a white only, whilest others (it seems) unable to compleat their Fringes according to Gods command, prefer the totall omission, before the imperfect observance thereof.

The manner and mystery of their fringes. o Mat. 23. 5. &amp; Mark 9. 20.

p Matimni. Tom. 1. in Zizith cap. 3. Sec. 9. q Idem ibidem

r See Answer on Num. 15. 39.

§ 6. Hitherto of the lower coat of the Jews, which they wore next their linnen shirts. Over this they had another called a *mantle*, or *cloak* cast over them, when they went abroad, separable from their garment beneath it. This cloak <sup>s</sup> Judah left with Thamar, and <sup>t</sup> Joseph with his mistress, when the one lost and the other preserved his chastity thereby. Such an upper garment was laid <sup>u</sup> aside by Christ, when about to wash his Disciples feet: and put <sup>v</sup> off by the Jews, when intending to stone Saint

Their cloak, or mantle.

s Gen. 38. 25. t Gen. 39. 12.

u John 13. 4.

v Act. 7. 58.

x 2 Tim. 4. 13

Saint Stephen; and was<sup>a</sup> left by Saint Paul at Troas. Yea, generally they ware it not when busie at their work in the field, and were counsell'd by Christ at the invasion of Judea by the Romans, forthwith to make their escape, and not to return back to take such clothes with them, as left at home behind them.

What meant  
by double  
clothing.  
Y Prov. 31. 21

§ 7. Of these coats beneath, and cloaks above, we understand that expression in the description of a good<sup>y</sup> wife, *She is not afraid of the snow for her household, for all her household are clothed with Scarlet*, or rather (seeing no good hufwifery to array servants in so rich suits) as the Hebrew word importeth *משכים* with double garments, that is, with coats and cloaks to make them winter proof, and perchance with duplicats, or two of both kinds, though successively worn at severall times. So much of both their garments, not forgetting the counsell Christ gave the Jews concerning them (but when and how far to be followed, let others dispute) <sup>2</sup> *If any will sue thee at Law, and take away thy coat, let him take thy cloak also*.

2 Mat. 5. 40.

Put off both  
at night.  
a Cant. 5. 3.

§ 8. At night they used to strip themselves of both when going to bed: <sup>a</sup> *I have put off my coat how shall I put it on?* Except in some case of extremity, requiring their readines every instant: Nor the men of the guard which followed me, none of them put off their<sup>b</sup> clothes, saving that every one put them off for washing.

b Nehem. 4. 23

Cloaks poor  
mens cover-  
lers.

§ 9. The poorer sort were fain in the night, to make use of their cloak, or upper garment, for their blanket, or coverlet. And therefore God by speciall order provided, that though men might pawn their upper clothes (as not absolute necessary for their wearing) all the day time, yet at night such a Pledg was not longer to be detained, but should be restored to him, <sup>c</sup> *At the Suns going down, for that is his covering only, it is the raiment for his skin, wherein shall he sleep?* Say not, he was as much subject to catch cold in the day as at night for want thereof; for then being warned with his work, and in constant motion during his day-labour, no danger of taking cold, though the same might surprize him lying still at night, when, how sharp the season happened sometimes, the high Priests servants will testifie, needing in the spring time <sup>a</sup> *a fire of coales to be made for them*.

c Exod. 22. 26

d Hb. ver. 27.

e John 18. 18.

## SECT. III.

Vestments how varied, according to the age of the wearers.

Infants swad-  
ling clothes.

§ 1. **H**owever, all Jewish garments admitted of variations, according to the ages professions, conditions, occasions, and sexes of the wearers. First for the ages, briefly to habit a Jew, from the Cradle to the Coffin, we begin with the infant, who with Job, coming<sup>a</sup> naked out of his mothers womb, finds some clouts provided by the care of his Parents, or providence of his friends, to cover him. Amongst these most remarkable are his<sup>b</sup> swadling clothes, wherewith the Jewish mothers<sup>c</sup> swathed their

a Job 1. 21.

b Lam. 2. 22. &  
Ezek. 16. 4.  
c Luke 2. 7.

## Chap. 6. ORNAMENTS OF THE JEWS.

their Children. No doubt doing it with more discretion than many English Mothers and Nurfes, who (as Spigelius<sup>d</sup> observeth) generally hurt their Babes by binding them too hard about their breast, thereby causing Consumptions, of which disease, he affirmeth, moe die in England than in any other Country. And so we leave this Jewish Infant sucking, or sleeping on the lap of his Mother.

§ 2. Afterward in due time he is coated, with little Samuel, for whom his Mother made a little<sup>e</sup> coat year by year. Nor know I which more to commend, Hanna's Hufwifery in annual providing, or Samuel's thrift in making his coat to serve him a whole year. We conceive Childrens cloaths differed from mens, not in fashion, but in degrees, which encreased with the stature of the Wearer. Leave we this Child in his calling, namely, playing with his Mates in the Market<sup>f</sup> place, loth to spoil his sport (it being as pleasant to see children play, as men to work:) Provided, they be seasonably set to School; for, <sup>g</sup> *Train up a child in the way he should go, and when he is old he will not depart from it*.

§ 3. From a Child he starts up a Touth, and becomes a Stripling, then beginning to delight in brave cloaths. If his Fathers Darling, then perchance he is clothed with a Coat Rain-bow like, striped and streaked as Josephs Garment with divers<sup>h</sup> colours, the sight whereof bred worse colours in the face of his Brethren (pale, envy, red wrath, blew malice, black hatred) finding him so far out-strip them in their Fathers affection. Leave we this Stripling hunting, shooting, and offering at man-like exercises.

§ 4. Few moe years shoot him up to be marriageable, and his Parents provide a Wife for him, as Abraham for Isaac, (Abraham, who followed Gods<sup>i</sup> Angel sent before him, whilst too many covetous Fathers are only guided by other Angels in their choice) and soon after he is prepared for marriage. On his wedding day, how glorious doth he appear coming out of his Chamber as the<sup>k</sup> rising Sun, when as a<sup>l</sup> Bridegroom he decketh himself with Ornaments? We wait on him to his Bride-chamber, with him joy, and depart.

§ 5. Within a year after his marriage (for till that time he was privileged by the Law,<sup>m</sup> not to go out to war, but to be free at home, and to cheer up his Wife) he goes forth to fight, Soldiery not being so distinct a Profession amongst the Jews, but that every able man upon just summons, was bound to bear arms. Behold vve him novv in compleat armour, according to his quality, made either of Steel, Bras, or Gold, (I mean for Shields and Targets; for, otherwise all the Art of Man cannot make an edged tool of Gold or Silver) Defensive; as Habergeon, Brigandine, Coats of male, (vvhich vve vvisht better put on than Ababs vvas, that no chinks may be left betwixt the<sup>n</sup> joints thereof Offensive, & those either to use cominus, at hand-push, or stroke, as sword, dagger, spear; or eminus, at distance, as bow, sling, dart, and other artificial engines, (vvhich King<sup>o</sup> Uzziab vvas the ingenious Inventor) or of a mixed nature, as a Javelin, vvhich vvas a spear-dart, some-

d In his An-  
atom. lib. 1. c. 9.  
Anglia regio  
peruetum  
hanc Iuliani  
rationem ut  
plurimum fe-  
quitur que sit  
ut maxima  
pars hominum  
tate et distil-  
lationibus ibi  
exsiccatur.  
Afterwards  
yearly coated.  
e 1 Sam. 2. 19

f Mat. 11. 16.

g Prov. 22. 6.

Then grown  
a Stripling.

h Gen. 37. 3.

Becomes a  
gay Bride-  
groom.

i Gen. 24. 7.

k Psal. 19. 5.  
l Isa. 61. 10.

After a year is  
a Soldier.  
m Deut. 20. 5.

n 1 King. 14. 27  
o 1 King. 10. 10

p 1 King. 22. 34

q 2 Chr. 26. 15

r. 1 Sam. 18. 11

f Num. 25. 5.

The Soldiers  
belior girdle

t. 1 Sam. 18. 4.

uz Sam. 18. 11

w 1 King. 2. 3.

x 2 Sam. 10. 12

Turns Mour-  
ner at ill suc-  
cess.  
y Job. 1. 15.

z Isa. 15. 2.

a 1 King. 20. 38  
b 1 Sam. 4. 12.  
c Isa. 15. 2.  
d Micah. 3. 7.e Jer. 41. 5.  
f 1 Sam. 15. 30.  
g 1 King. 21. 27Quickly be-  
comes an El-  
der.

sometimes cast out of their hands, as *Saul* at *David*; sometimes kept in, and thrust through their enemies, in which manner *Phineas* did execution on *Zimri* and *Cozbi*. It is enough barely to name these Weapons, as having no peculiar *Judaism* in them, but common with other Countries. For, though God enjoyed the *Jews* some ceremonious observances in their wearing-apparel, distinguishing them from other Nations; yet in the fashion of their Arms, he suffered them to conform with the Heathen, as might be most for their own safety and advantage.

§ 6. But amongst all Martial accoutrements, we must not forget the *Soldiers Girdle*, the inseparable Companion of military men. Thus when *Jonathan* stript himself, he gave *David* his Garments, *even to his Sword, and to his Bow, and to his Girdle*: understand his Gift *exclusively*, these three things not comprehended therein, as being *unsoldier-like* to part with them. *Joab* promised to give him that could kill *Abalom* *ten shekles of silver, and a Girdle*, as a proper military Donative. And perchance, such a *Girdle, Baltens militaris*, bestowed by a General in a field after the fight, amounted to the honour of our modern *Knighthood*, not to say *Banneretship*. Conquerors used to besmear their Girdle with the blood of those they overcame (a *Bend*, or *Fess gules*, we know is an honourable Bearing) in avowance and justification of what they had done. And therefore *David* taxeth *Joab*, that having killed *Abner* and *Amasa*, not valiantly in the field, but treacherously by fraud, *he shed the blood of war in peace, and put the blood of war upon his Girdle, that was about his loins, and in his shoes that were upon his feet*. Not that it casually spirted upon them, but that of set purpose he put it there, mis-applying an hostile ceremony of lawful conquest, to his act of perfidious and cowardly murder. Leave we now our Soldier thus completely armed in all respects, going forth to fight, wishing him to be *valiant for his People, and for the Cities of his God, and [for success] the Lord do what seemeth good in his eyes*.

§ 7. But if instead of Victory, he meeteth with overthrow and destruction, so that, with *Job's* Messenger, he himself hardly escapes to bring the doleful tidings of their defeat; behold him in the following sorrowful equipage of a *Mourner*. With baldness on his head, (not natural, but) occasioned by the shaving thereof, to make room for a *lad Peruke of a shes*, or *earth* thereupon; *beard shaved*, or else his upper lip covered, *cloaths rent*, yea, *flesh it self cut*, (not wounded by the enemies Sword, but) as a penance imposed upon himself; *feet bare*, and whole body next the skin *cloathed in sackcloth*, wherein he used to lie, and according to the occasion, more or less was his humiliation. May he meet with seasonable comfort, and good counsel, whilst we proceed.

§ 8. Some few years after, 'tis strange to see, how insensibly age hath surpris'd them, so that he beginneth now to become an *Elder*. If you finde him not at home in his house, you shall certainly meet him amongst those of his own rank in the *Gate of the City* (where a Con-

sistory

sistory Court was daily kept, and he a Judge therein) wrap'd with *Sammel* warm in his *Mantle*, and having in his hand a staff;

1. Not of any infectious Infirmary, being an heavy curse: *Let there not fail from the house of Joab, one that leanech on a staff.*
2. Much less of Idolatry, an hainous sin: *My People ask counsel at their stocks, and their staff declareth unto them.*
3. But a staff of Antiquity, accounted a great blessing: *Every man with a staff in his hand for very age.*

To which we wish him another staff for his better support, even dutiful Children, and so leave him.

§ 9. At next return we find him bedded, reduced to aged *David's* condition, *though they cover him with cloaths he getteth no more heat*. We wish him instead of a young *Abisbag* good Kitchin-Physick, carefull attendance, and serious meditation on his latter end.

## SECT. IV.

Their Habits how differenced from their several Professions and Conditions.

§ 1. Probable it is, that all Vocations of People (besides the Priests and Levites) as Husbandmen, Tradesmen, Citizens, Merchants, Doctors, Judges, &c. were distinguished by their several Apparel, though we can only insist upon some few we find in Scripture. First, *Fishermen* had their Coats made with the best advantage, not to hinder the Wearers swimming therein. Thus *Peter*, hearing that the Lord stood on the land, *girt his Fishers Coat about him, (for he was naked) and did cast himself into the Sea*. Oh that men would but use the wealth of this World, as Saint *Peter* his Coat, only for civility, as a covering in their passage through the Waves of this life, without danger of being drowned in the Deep, with the weight thereof!

§ 2. *Shepherds* succeed, sufficiently known by their bag<sup>b</sup> and staff, or *book*; except any will add thereunto the *dog of their flock*, as so necessary an attendant, they seemed naked without him. Their cloaths were made large and loose, easie to be put on without any ado, so that they might run and ray themselves. Hereupon it is prophesied of *Nebuchadnezzar*, that he *should array himself with the land of Egypt, as a shepherd putteth on his garment*; that is, quietly, quickly, in an instant, the conquest thereof should cost him no trouble, as meeting with no considerable opposition.

§ 3. But my Pen is soon weary of the worthless Wardrobe of such poor and painfull People, longing to come to Court, the Centre of Bravery, where those *Men of cloaths*, to whom gallantry is essential, have their continual residence. Such (saith our Saviour) *as wear soft cloathing are in Kings houses*. Infomuch that there was a lavv in the Court of *Persia*,

M m m that,

h 1 Sam. 28. 14.

i 2 Sam. 3. 29.

k Hosea 4. 12.

l Zech. 8. 4.

Bodred, without heat.  
m 1 Kin. 1. 1.Fishermens  
coats.

a John 21. 7.

Shepherds  
garments.  
b 1 Sam. 17. 4  
c Psal. 23. 4.  
d Job 30. 1.

e Jer. 43. 12.

Courte the E-  
lement of Ga-  
lants.

f Mat. 11. 8.

106	OF THE CLOATHS AND	Book. 4.
g Esther 4. 2.	that <i>None</i> might enter into the Kings Gate cloathed with <sup>a</sup> sackcloth, as a disparagement to the place. Though the Porters which shut out sackcloth, could not stop out sorrow from entering into the Palace of the mightiest Monarch.	
Courtiers cloathed in white linnen. h Gen. 41. 42. i Rev. 15. 6.	§ 4. Courtiers were appareled often in <i>fine</i> <sup>b</sup> linnen, which the chiefest of them need not blush to wear, finding <i>Angels</i> themselves (Waiters on an higher King) cloathed in pure and white linnen. Now although <i>Judea</i> had store of home-growing flax, yet she fetched far finer from Egypt, whence in <i>Solomons</i> time the Kings Merchants received linnen yarn at a price. Kings Merchants, being a Guild, or company of men with a Badge Royal upon them, probably privileged with a preemption of all Wares, and sole Trade in some Commodities, so that <i>Solomon</i> (like the great Duke of Tuscany) counted Traffick no abatement to his Majesty. They brought it in linnen-yarn, not linnen-cloth, <i>Solomon</i> so setting up Napery and the Manufacture of Weaving, to the much enriching of the Land, and employing of the poor People thereof. Thus, after his time the finest linnen cloth, formerly a purely foreign, became partly a native Commodity of <i>Judea</i> ; as linnen, <i>Egyptian</i> ; as cloth, <i>Jewish</i> ; spun abroad by the Wheels of Strangers, woven at home on the Looms of his own Subjects. I say not, that <i>Solomon</i> took the first hint of this good Husbandry from the mouth of his Mother <i>Bathsheba</i> , charactering a good Wife, <sup>m</sup> <i>She maketh fine linnen, and selleth it</i> : though a Family being a little Kingdom (as a Kingdom a great Family) what is found beneficial for the one, may by proportion be extended advantageous for the other.	
m Prov. 31. 14	§ 5. Pals we by fine Cloth to come the sooner to Silk, the apparel also of our Courtier. By Silk we understand not <i>Sericum</i> , coming from the East Indies, where it groweth on Trees: nor <i>Byssus</i> , a soft silk grass; but <i>Bombycina</i> , made of Silk-worms, (whereof largely <sup>n</sup> before) and of it plenty in <i>Palestine</i> . Indeed we find, that <sup>o</sup> <i>Heliogabalus</i> first wore such silk cloaths in <i>Rome</i> ; and that in <i>Justinians</i> time (some five hundred years after Christ) Silk-worms by some <sup>p</sup> Monks were first brought into Europe; as also that <sup>q</sup> <i>Cardinal Woolse</i> was the first Clergy-man that wore Silk in <i>England</i> : but when Silk began first to be worn by the Jews, we cannot exactly define. Only we find amongst the many favours God bestowed on their Country, this especially recounted, <sup>r</sup> <i>I covered thee with Silk</i> . And thus we leave our Courtier so gaily appareled, that his cloaths (according to the Apostles complaint) are not only his <i>Usher</i> to make room; but also his <i>Herault</i> , to appoint a principal place for him to sit down, when coming into any Assembly; whilst others, of less gallantry, (but perchance more goodness) must either stand, or sit at his footstool.	
r Ezek. 16. 10.	§ 6. Come we from the Stars to the Sun; from the Courtiers to the King himself. Such were conspicuous, and distinguished from their Subjects, by their Crown, Scepter, Throne, and Royal Robes, which <i>Jehoshaphat</i>	
s James 2. 3.	wore	
Robes Royal of Kings.		

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wore in war to his cost, had not Gods goodness ordered, that he was more <i>scar'd</i> than <i>hurt</i> thereby. White garments were worn even by the Kings themselves. Hereupon when our Saviour as a <i>Mock-king</i> was made a derision both to <i>Gentile</i> and <i>Jew</i> , as the Souldiers arraigned him in <sup>u</sup> Purple, Robes of Magistracy amongst the <i>Romans</i> ; so <i>Herod</i> , a <i>Jew</i> (conforming his scoffs to the custome of his own Country) <sup>w</sup> <i>παυσαμένην δὲ τὴν ἰσθίονα λαμπρὰν</i> , clothed him with a white garment. Sometimes, Kings did, out of special grace, communicate their robes to be worn by their Favourites, as is <sup>x</sup> eminent in the case of <i>Mordecai</i> . Many and rich (no doubt) were the habiliments of the <i>Jewish</i> Kings, but when all was done, <i>Solomon</i> , in all his glory, was not arrayed as a <sup>y</sup> <i>Lily in the field</i> , more fine to the touch, fair to the eye, and, which is the main, the <i>Lilies</i> beauty is his own, and in him; <i>Solomons</i> bravery but borrowed, and upon him.	t 1 Kin. 22. 30. u John 19. 2. w Luke 23. 11 x Esther 6. 8. y Mat. 5. 29.
§ 7. We had almost forgotten the Pharisee, who will be offended (as loving the <sup>z</sup> uppermost rooms at feasts, and chief seats in the Synagogues) if not having an high and honourable mention in our discourse. These, generally, delighted in <sup>a</sup> <i>Phylacteries</i> (and fringes of the broadest size) being schedules, or scrolls of parchment, tyed to their foreheads, or left hands (by popular error accounted nearest their heart) wherein the <i>Decalogue</i> , and some add, four other sections of the Law were written, so carrying a Library of Gods word on their cloaths, scarce a letter in their hearts. They wore coarse cloathing, pretending much mortification and <sup>b</sup> <i>ταπείνωσις</i> , when they exercised, that is, when these Mountebanks theatrically acted their humiliation) <sup>c</sup> <i>ἀνδράσιν περιεσπῶντες ἑαυτοὺς</i> , they had thorns for their bed to lay upon, and some of them wore a Mortar on their heads, so ponderous, that they could look neither upward, nor on either side, but only downward, and forthright. But, because the Pharisees affected such cloaths merely to be seen of men; out of set purpose, to cross their vain-glorious humour, we will look no longer on their strange apparel, lest we increase their pride, by our studious gazing on their phantastical habits.	z Mat. 23. 6. a Mat. 23. 5. b Epiphanius adversus Haereses li. 1. p. 80.
SECT. V.	
A Jewish man ornamented cap-a-pe.	
§ 1. Although it be probable, that the ancient Jews generally went <sup>d</sup> bare-headed (making use with <i>Elijah</i> of their Mantles, or upper garments, in tempestuous weather, wrapping their heads, as he his face therein) yet we finde them in after ages wearing Hats on their heads, with which the <sup>e</sup> three children were cast into the fiery furnace. Not, that they were like those we wear now adays, (a meer modern invention since round flat caps were disused) but, as termed Hats by Analogy, though not of the same form, for the same service, the coverture of the head.	d Hats on their heads. e 1 King. 19. 13 f Dan. 3. 21.
M m m 2	§ 2. But,

Antioch his  
hats of a different  
fashion.

c 2 Mac. 4. 12.

d Ibid. ver. 13.

e Ezek. 23. 13.

f Jer. 14. 4.

g Ezek. 24. 23.

Ear-rings  
doubtful whe-  
ther worn by  
Jewish men.  
h Exod. 32. 2.

i Judg. 8. 24.

k Gen. 35. 4.

Only chains  
about their  
necks.  
Lam. 1. 10.

§ 2. But, some will say, if *Hats* were formerly fashionable among the *Jews*, how came that *Order of Antioch* (many years after) to be beheld as an *Innovation*, of so dangerous consequence in it self, and so distastful to the *Jews*, when he enjoined them to wear an *Hat*? It is answered; such *Hats* were offensive to the *Jews*, not so much for themselves, but because,

1. A foreign Power imposed them.
2. An odious instrument (*Jason the Pseudo-Priest*) pressed the wearing of them.
3. They came in company with other heathenish<sup>d</sup> customs, for whose sake they fared the worse in the *Jews* acceptance.
4. Such *Hats* (in Greek *κίβητος*) were (as I may say) of *another block* from those, which the *Jews*, most tenacious of their native habits, formerly had used.

But, how the ancient *Hats* of the *Jews* were made, is impossible to define, though probably they were of the same matter with the upper garment. Sure I am, the *Babylonians* were more *top-gallant* than the *Jews*, and quite put them down with bravery in that part, as, *exceeding in dier attire upon their heads*. All that we will add of Jewish head-attire, is this, that *mourners* amongst them used (in expression of their shame, and sorrow to be bound about elose, *The plowmen were ashamed, they covered their head*. Wherefore, when the Prophet foretold, *And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep, but ye shall pine away for your iniquities, and mourn one towards another; he pronounceth their sorrow so transcendent, as incapable to be ordered by the usual method of mourning, and only to be managed with amazement.*

§ 3. *Ear-rings* were generally worn by Jewish women, as also by their male-Children whilst as yet young, and under their Mothers command; *Break off the golden ear-rings which are in the ears of your wives, your Sons, and your daughters*. Where, by *Sons*, we understand little boys therefore hemmed in the text with *women* on both sides) having their sex as yet scarcely discriminated by their habits. But, whether men amongst them wore *ear-rings*, is doubtful, and the negative most probable; seeing the Scripture, speaking of the eastern Army conquered by *Gideon*, *For they had golden ear-rings, because they were Ishmaelites*; intimates thereby, that such were no masculine ornaments usual amongst the people of the *Jews*. Except any make [for] there to relate, not to the *ear-rings* themselves, but to the extraordinary multitude, and massiness thereof. Wherefore, if any be earnest on the contrary, I oppose not; being contented the *Jews* should have *rings* in their ears, so be it they had had *Idols* in those *rings*, a<sup>k</sup> *superstition* of their Ancestors, when first coming out of *Padan-Aram*.

§ 4. Nothing save *chains* was worn about their necks no linen in lieu of our modern *bands*, which otherwise would have intercepted, and hindered

hindered the beautiful prospect of the *Spouse* her neck, when compared to a *Tower of Ivory*. As for *bracelets* about their wrists, *rings* on their fingers, (for gloves we finde none) *signets* in those *rings*, herein the *Jews* nothing differed from hther nations.

§ 5. Their legs were generally bare: wherefore, when we finde the *Three Children* cast into the fiery furnace, *in their coats, their hosen and their Hats*; by [*hosen*] we understand not *stockings* but *breeches*; which (as the *Jewish Priests* must wear *of linen* for modesty) other persons might for their own conveniency, or warmth; as probably these *Children* did, as then living in *Babylon*, being somewhat a more northren climate, and colder Country than *Judea*.

§ 6. On their feet, when at home, and in summer time, they used to wear *Sandales*; which had soles, but no upper-leathers, save the ligaments wherewith they were fastened over the *instep* and *cross* of the foot. Hence came the frequent washing of their feet in the eastern parts; not only to cool them, but chiefly to clear them from the gravel, and cleanse them from the dirt, which those calements of their *Sandales* had let in. In the winter time, and when they travelled abroad, they wore *shoes* (which they used to put off from coming on *holy ground*.) And it seems that in fair weather, whilst the Master, for more ease, might walk in his *Sandales*, the servant to carry his *shoes* after him (as our *Servants* their Masters *hoods* on the same occasion) in case that rain, or foul weather should happen in their journey. Hence that humble expression, *Whose shoes I am not worthy to bear*, that is, unworthy to perform the meanest servile office unto him. Their shoes were tied with a small, and slender latchet, yet big and strong enough to fasten two eminent Proverbs on posterity.

1. From a thread to a *shoe-latchet*, that is, *nothing at all*.
2. the *latchet* of whose *shoes* I am not, *worthy to stoop down and unloose*, that is (as aforesaid) unworthy to have the meanest employment about him.

Nothing else occurs of the *Jewish shoes*, save that they were often made of *Badgers skins*, which (otherwise seeming fitter for gloves than shoes) serving for the upper-leathers, which skins (no doubt) were of finer grain and dressing in those parts (perchance worn with their fur) than in our land where the leather thereof is of no considerable value. It is suspicious, that afterwards some extraordinary cost was luxuriously bestowed on their shoes, when the poor was sold for a *pair of them*. Or else their *Exchange* ran at a *strange rate*, when a piece of a *dead beasts skin* was accounted a valuable compensation for the flesh, whole body, and life of a man.

m Gen. 24. 22.  
n Luk. 15. 22.  
o Jer. 22. 24.

Their legs  
bare.  
\* Dan. 3. 21.

† Exod. 28. 42.

Sandales and  
shoes.  
p Mark. 6. 9. &  
Act. 13. 8.

q Exod. 3. 5.

r Mat. 3. 11.

s Gen. 14. 23.

t Mark 1. 7.

u Ezek. 16. 10.

w Amos 2. 6.  
x Amos 6. 6.



## SECT. VI.

*The habits of Girls, Virgins, Brides, Wives, and Widows amongst the Jews.*

Sexes distinguished by their cloaths.

a Deut. 22. 5.

Girls soon starting Virgins.

b Zech. 8. 5.

Maidens kept secret; their attire.

c Judg. 21. 21.

d Judg. 11. 34.

e 2 Sam. 13. 2.

f Ibid. ver. 18.

\* Psal. 7.

Jew marry young.

g 1 Cor. 7. 36.

The bravery of Brides.

h Revel. 21. 21.

i Jer. 2. 32.

§ 1. SO much of the Jewish male-apparel, come we now to their Feminine-attire; sexes amongst them being solemnly distinguished by their cloaths, according to Gods express command therein, *"The women shall not wear that which pertaineth to the man, neither shall the man put on a womans garment for all that do so are abomination unto the Lord thy God: as in all ages, Epitaph Apparel hath been the Band to much balenef. Only herein we are sorry we cannot satisfie ourselves, much less the Reader; so little appears of their apparel in Scripture, though we will diligently take whatsoever it tenders unto us.*

§ 2. We begin with the Girls; when, first we finde *the City full of boys and girls playing in the streets thereof.* Let none condemn them for Rigs, because thus hooting with boys, seeing the simplicity of their age was a Patent to privilege any innocent pastime, and few moe years will make them blush themselves into better manners.

§ 4. For, being grown virgins of pretty stature, they were closely kept under *covert-patent.* Whereupon a virgin in Hebrew hath her name from *חַיִּית* to *hide or, keep secret,* maidens not being permitted to gad abroad alone but only in companies on great solemnities, then exercising themselves with their own sex, in dancing, singing, and playing on *Timbrels,* accounted maiden melody. Hereupon it was, that *Amnon* lusting after his sister *Thamar,* thought it *hard for him to do any thing to her.* Not, that he made it any difficulty, or scruple in conscience to commit folly with her; but all the hardness was in compassing her company, that was kept so close; and therefore, he was fain, with a fetch, to betray her into his Chamber. We finde nothing particularly of the attire of ordinary virgins in Scripture, but only that the *Virgin-royal,* or Kings Daughters, were apparelled with *garments of divers colours upon them:* of these several kinds and makings whereof, we shall treat by and by.

§ 4. Now, before the Virgin we speak of, prove *virgine & spast the prime of her youth,* her Parents have provided an husband for her. Indeed generally the Jews married very young, as studiously advancing speedy propagation of posterity, especially before Christs time, accounting virginity (after ripe years) a petty purgatory, and barrenness after marriage a little hell, so ambitious all were of Children.

§ 5. On her wedding-day, how gallantly doth she come forth as a *Bride adorned for her husband?* She needs not any Art of memory to minde her to put on her ornaments, for, *can a Bride forget her attire?* Hers, to use if not own: it being a fashion amongst the Jews (even at this very day observed by them) that, at a marriage, a *Bride* (though never

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never so mean a Person, or silly Servant) is decked and dressed in all gay-ity lent unto her by her Neighbours, so that, that day she appears a moving mine of Gold, and precious Stones. Nor matters it, though the *Brides* bravery be borrowed on her wedding-day, if so be that the comfort and contentment in her match, remain her own all her life after. And no wonder, if *Bride* and *Bridegroom* were both very gallant, when all their invited Guests are highly concerned to be comly; otherwise, if wanting a wedding garment, they are accounted to affront all the company, and the welcome occasion of their meeting together.

§ 6. Next day we behold our *Bride* a formal wife, and amongst all her clothes we take especial notice of the *Vaile* on her head, in token of the subjection she gave to, and protection she took from her husband. *Vaile* in Hebrew called *רָדִיד* *radid*, derived from *radad*, to bear rule and authority, shewing now she had power on her head, being under the command of an Husband. Her *Vail* was partable from the rest of her cloaths; witness the complaint of the *Sponse*, that, *The Watchmen* (shame on them for their pains) and the *Keepers of the walls,* took away her *Vail* from her. This *Vail* (as all the other Garments of the wife) were provided her all her life time, on her Husbands charge, God taking peculiar order, that in case her Husband should take another wife, yet (amongst other provisions) his first wives *raiment should not be diminished*, though formerly she had been but a servant unto him. But wofull the condition of those *seven women*, who (as the Prophet foretells) in a dearth of men, desiring nothing with an Husband but an Husband, would be contented, yea willing, and desirous to wear their own apparel, (that is to cloath themselves at their own charges) so be it they might have but one man for their Husband, to perform conjugall duties unto them.

§ 7. Now, as the ordinary Jewish Wives wore clothes proportionable to their Husbands estates: so the honourable Women amongst them, Queens especially, wore *brodered Garments*, which were of two sorts,

1. Wrought with *needle work*, brought from *Babylon*, of which kind (for the Art, though not the sex thereof) I conceive was that *Babylonish Garment* which tempted the hands of *Achan* to sacrilege.
2. Woven exactly in the imitation of the former, and this properly called *Plurimis liciis texta*, composed of various coloured threads, like *branched work*; first found out at *Alexandria* in *Egypt*, whereof the *Poet*,

*Hec tibi Memphis tellus dat munera: victa est*

*Pestine Niliaco, jam Babylonis acus.*

Affirming that in his age the *Egyptian Shuttle* had got the victory of the *Babylonish Needle.* Understand him, for the quickness, speciousness, cheapness, and novelty of the work; not the state, riches and curiosity thereof, seeing the wrought Garments from *Babylon* were like costly

*Manuscripts,*

k Mat. 22. 12.

Wives wore vails.

l Gen. 24. 65.

m Chr. 11. 10.

n Cant. 5. 7.

o Exod. 21. 10.

p Isa. 4. 1.

Ladies wore brodered clothes of two sorts.

q Psal. 45. 14.

r Josh. 7. 21.

s Martiall.

*Manuscripts*, the woven stuffs from Egypt like *Printed Books*, done with less charge, and greater expedition.

§ 8. But besides embroidered cloaths, we find the Queen of *Judea* once arraigned in *Gold of Ophir* (as if her garment were cut out of the same piece with her Scepter and Crown) and made of massic Plate. If so, such bravery was rather to be pitied, than envied, (as all outward greatness is a *Penance* rather than an *Ornament*) except the hands of her *Train-bearers* did lighten the burden thereof. However, it rather appeareth (as afterward it followeth) of *wrought Gold*; either only studded or bossed therewith, or consisting of golden threads wrought therinto. Thus such gallantry was fashionable amongst the *Jews*, long before any thereof was used in the Western parts, or *Rome* it self. Where *Tarquinius Priscus* is by *Pliny* affirmed the first who triumphed *aurea tunica*, In a golden Coat. And many hundred years after, the same Author reports for a matter of great rarity, that he with his own eyes beheld *Agrippina* the wife of *Claudius* wearing *Paludamentum auro textili* (or *Cblamydem auratam*, as *Tacitus* phraseth it) a Mantle of cloath of Gold, as the first which began that fashion in *Rome*, though customary with the *Jewish Queens* a thousand years before.

§ 9. But, if our foresaid wife, though a Queen, chanceth to bury her Husband, and so become a Widow, presently on she puts her *Widows-garments*, and *anoints not her self with Oyl*, but wears mourning apparell (or else it would be accounted a great breach of modesty in her) some competent time, though the exact limitation thereof be not specified in Scripture. These *Widows-garments*, of what mean and homely matter soever they were made, had this peculiar privilege, that they might not be taken to *Pawn*, or *Pledge*; God the Father of the Fatherless, and the Judge of the *Widows*, being so carefull, that no injury should be offered unto them.

## SECT. VII.

*Of the riot and luxury of the Jewish women before the Captivity.*

§ 1. **S**o much for the attire of sober and civill Maidens; the Garments of grave and modest Matrons. Another generation succeeds, whose Husbands might be the *Sons of Abraham* by their extraction, but these their Wives were none of the *Daughters of Sarah* by their conditions. Indeed a little before the Captivity of *Babylon* (luxury is the forerunner of misery) the *Jewish Women* were arrived at

And Queens  
beaten or  
wrought gold  
Psal. 45.9.

u 1bid. ver. 13.

The sad garments  
of Widows.  
w Gen. 38. 14.  
s 2 Sam. 14. 2.

y Deut. 24. 17.  
z Psal. 68. 5.

Riot the forerunner  
of ruine.

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at the greatest height of pride; like those of whom *Moses* foretold, *The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground, for delicateness and tenderneess. Oh pride!* the earth, which is *Gods footstool*, is not good enough to be hers. Though the same one day will be bold to tread on her face, who thought her foot too good to tread on it.

§ 2. The Prophet *Isaiah* taketh especial notice of a world of trinkets, which in his days concurred to dress them:

- |                                      |                               |
|--------------------------------------|-------------------------------|
| 1. <i>Tinkling ornaments.</i>        | 11. <i>Ear-rings.</i>         |
| 2. <i>Cawles.</i>                    | 12. <i>Rings.</i>             |
| 3. <i>Round tires like the moon.</i> | 13. <i>Nose-jewels.</i>       |
| 4. <i>Chaines.</i>                   | 14. <i>Changeable suites.</i> |
| 5. <i>Bracelets.</i>                 | 15. <i>Mantles.</i>           |
| 6. <i>Mufflers.</i>                  | 16. <i>Wimples.</i>           |
| 7. <i>Bonnets.</i>                   | 17. <i>Crisping pins.</i>     |
| 8. <i>Ornaments above the leg.</i>   | 18. <i>Glasses.</i>           |
| 9. <i>Head-bands.</i>                | 19. <i>Fine-linen.</i>        |
| 10. <i>Tablers.</i>                  | 20. <i>Hoods.</i>             |
|                                      | 21. <i>Vailes.</i>            |

But now, as once the *Eunuch* said concerning a more mysterious passage in this Prophet *How can I understand without an interpreter?* So here without the same help, who can attain to the meaning thereof?

§ 3. In the first place we may conceive many of these ornaments were only temporary, as used by the *Fashionists* of that age, which afterwards disused, both name and thing came to be abolished. Which frequently comes to pass in all kind of apparel, whose very names by degrees grow old, wax thread-bare, turn to rents, to rags, to nothing. For instance, it would pose a good *Antiquary*, to describe the exact fashion of *Herlots*, *Paltocks*, *Gits*, *Haketons*, *Tabards*, *Court-pies*, *Chevesailes*, and *Gipsers*: barbarous names, which may seem to carry a Spell or Conjuraton in the mention of them. Yet all these were kinds of garments, commonly used in *England* some four hundred years ago. Yea, pride playing in all ages upon conceited opinions of decency, hath infinitely varied the fashion of all apparel, customs of our Ancestors appearing as antick to us, as our fashions (perchance) will seem incredible to posterity. Who would believe, that ever our *English*, some four hundred years since, wore shoes snouted and picked more than a finger long, crooking upwards (called *Crackowes*) resembling the Devils claws, which were fastened to the knees with chains of gold, and silver? Or, that about the reign of King *Henry* the fifth, men grew so excessive in that kind, that it was fain to be ordered by Proclamation, that none should wear their shoes broader at the toes than six inches?

§ 4. Secondly, of these ornaments, some were necessary, as *fine-linen*; others modest, as *Vails*; moe (though costly) comely, as *ear-rings*, and *bracelets*; (which *Rebekah* her self, and the best of women did wear)

N n n most

a Deut. 28. 25.

b Mat. 5. 35.

Abundant, or a  
world of wo-  
mens trinkets.  
c Isa. 3. 18, &c.

d AEt. 8. 31.

Many of these  
ornaments  
temporary for  
that age.

e Camd. Re-  
maine pag. 196

Mentioned in  
the History cal-  
led *Eulogium*.

g Camd. Re-  
maine pag. 197.  
Pride the  
greatest of-  
fence in these  
ornaments.  
h Gen. 24. 30.

most of them (some few excepted) though magnificent, lawfull, if not exceeding the wearers estate. Some therefore will demand why the Prophet reproved them, and why God was offended therewith? But, we must know, the things were not so faulty in their own nature, as for the superfluous variety, fantastick fashion, and over costly matter thereof. But, which is the main, the minds of the wearers did the mischief, whose fingers (as I may say) infected the *Rings*; and moutnes marred their *Muffers*, being used with pride, and abused to wantonness. The text saith, *The daughters of Sion were haughty and walked with stretched out necks* (and *to boast* is by *Criticks* deduced from *וַיִּשְׁתַּחֲוּ* the neck; pride being most visible in the erected posture thereof) and wanton eyes, walking and mincing as they go, and making a tinkling with their feet, carrying (it seems) bells at their heels, whose musick did jar with modesty, and gave the watchword to wantons, at what *Signe* mercenary embraces were to be sold unto them.

§ 5. Thirdly, of such as were meer superfluities, none appear more ridiculous and strange than the *nose-jewels* in Hebrew *אָזְנוֹת הַחֵט* leaving us at a loss how they were fastned. Surely, the *Jewish* women were not ringed *swine-like*, nor had they, like the Salvages in *America*, their noses bored through to hang jewels therein. For, although some may plead, *Pride never feels pain*; as also, that the absurdest fashions, when made common, seem comely; yet such holes in their noses (more nostrils than ever nature made) must of necessity hinder both their speech, and plainer pronunciation: except, (as some conceive) they were fastned with gold, or silver-hoops about their noses. For mine own part, I suppose these *nose-jewels* the same with *frontlets*, frequent among the *Jews*, or else some pendants fastned thereunto.

- 1 First, because *frontlets* (otherwise ordinary Ornaments) are omitted in this Catalogue.
- 2 Secondly, because *frontlets* were worn *betwixt their eyes* (between which and the nose no great distance) hanging down on a peak from their foreheads.

However, 'tis probable, these *nose-jewels* were *frontlets* of a larger size, more prominent than ordinary, as pride in process of time improvet it self to a greater proportion. And most certain it is, God was highly displeased with this their luxury; witness his heavy *commination*, *And it shall come to pass, that in stead of sweet smell, there shall be stink; and in stead of a girdle, a rent; and in stead of well-set hair, baldness; and in stead of a stomacher, a girding on sackcloth; and burning, in stead of beauty.* Which last curse is omitted by the *Septuagint*.

§ 6. Now, whereas *baldness* is threatened to the *Jewish* women, it prompts unto me a passage in *Hippocrates*, who, (as *Seneca* cites him) affirms; that women in his time were neither *bald*, nor subject to the *Gout*: and yet *Seneca* confesseth, that the weaker sex in his days, were

114. 2. 16.  
\* Wide Stripes  
nam.

Nose-jewels,  
how fastned.

1 Exod. 13. 16.  
& Deut. 9. 8.

114. 3. 24.

Women, why  
subject to  
baldness.  
n Feminis nec  
capillus desu-  
ere dicitur, nec  
laburare.  
Eph. 95.  
\* Wideme

subject to both these infirmities; *Non quia mutata foeminarum natura, sed vita: nam cum virorum licentiam aquaverint, corporum quoque virilium vitia aquaverunt.* Though a supernaturall cause must be allowed, immediately to inflict the same on the *Jewish* women, about the time of the Prophets prediction.

§ 7. Whereas it is said, *instead of beauty burning*, I question whether it relateth to the *Babylonians* sacking of the City, when *they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the Palaces thereof with fire, and destroyed the goodly vessels thereof.* Rather I believe it referred to some personall, and corporall malady, which afterwards God inflicted on the bodies of these lascivious women: As *Fever*, or the disease *Erysipelas*, *A swelling full of heat, and redness with pain about it*, (called by us *Saint Anthonies fire*) or some other pestilent inflammation. Except any will understand *burning* in the *Apostles* sense, for inward lust; that these women, when ugly and deformed, should still ardently affect their lovers, by whom they were entertained with neglect, and contempt.

§ 8. The mention of turning a *sweet smell into a stink*, minds me of a common tradition, that an offensive savour attends the bodies of modern *Jews*, who (notwithstanding their frequent washing) may be sented in their company, from those which are *Christians*. Indeed the flout of a *fleering Pagan* Poet herein, works nothing on my belief.

*Quod jejunia Sabbatariorum,  
Malles, quam quod oles, oler, Bassa.*

More am I moved with the testimony of many credible Merchants in our age, adding hereunto, that the *Jewish* Mothers use to buy the blood of *Christians*, from *Barber-surgeons*, (who preserve it on purpose) therein to bath the bodies of their new born babes, so to mitigate the rank smell of their children. However, we leave this as *doubtfull*, having formerly found their report false, who (literally interpreting that commination, *And ever bow down their backs*) affirm all *Jews* to be crooked, or *bunch-backed*; experience presenting many of that nation (for their stature) as proper persons, and as streight as any other people.

§ 9. I shall deceive their expectations, who conceive I will soile my Book with presenting the exact habits of common *Harlots* therein. Only in generally we learn from Scripture, that with *Tamar* the daughter-in-law of *Judah*, they used to sit *covered and wrapt in a veil, in an open place, by the way.* Impudent modesty! shameless shamefacedness! What a contradiction was there betwixt her *gesture*, and *posture*? Why *face covered*, if intending to be dishonest? Why in the *high way*, if disposed to be otherwise? Hereby she professed a private-publickness (the *twilight* is the *Harlots* season) As free to commit sin: so careful not to be openly

known

What meant  
by burning  
p 2 Chr. 32. 19

1 Cor. 7. 9.

Jews generally  
ill sented.

1 Maritall. li.  
4. 2 fig. 4.

It is learned-  
ly confuted by  
D. Brown in  
Vulgar Errors  
(Fol. 59. 24 &  
Rom. 11. 10.)

Harlots their  
bashfull impu-  
dency.

u Gen. 38. 14.

w Ibid. ver. 15.

x Prov. 7. 9.

known her self, and (by consequence) not to reveal him who committed it with her.

§ 10. Add hereunto that *painting* was practised by *Harlots*, adulterated complexions well agreeing with adulterous conditons. Especially, they used <sup>2</sup> to paint their eyes, understand their eye-brows and eye-lids with *Stribium*, to make them look black, conceited by them an extraordinary comeliness. Hereupon was *Solomons* caution, *Neither let her take thee with her eye-lids*, as one of her principall nets to catch wantons therewith. When aged, they used in vain to make themselves fair by <sup>b</sup> *renting their faces with painting*, though more cause to rent them with their nails out of penitent indignation. Thus painting, used to reconcile, in time widens the breaches in their faces; and their flesh, tainted at last with the poison thereof, like rotten vessels, spring the moe leaks, the more they are repaired.

§ 11. As for the other Garments of Whores, it is probable, that the publick, and mercenary, were distinguished from honest women, by some habit peculiar to themselves; *Solomon* observing, that one came forth *with the attire of an Harlot*. Sure I am, the same custom long since was observed in *England*, finding that *Adam Francis Mercer*, and Lord Major of London Anno 1352. procured an *Act* of Parliament, that no known Whore should wear any hood, or attire on her head, except *raied, or striped cloth of divers colours*. But, enough, if not too much, of so bad a subject; *Who so pleaseth God, shall escape from her, but the sinner shall be taken by her*.

### SECT. VIII.

#### Of Jewish Grave-cloaths, and burying Ornaments.

§ 1. **A**fter some few years, all the Persons formerly described, *high and low, rich and poor one with another*, meet at the house of death, whither we will afford them our attendance, to behold their funerall wardrobe. Indeed by *Jobs* confession, *Naked shall I return thither again*, all are resolved naked into the Womb-generall of their Mother Earth; and <sup>b</sup> *When he dieth he shall carry nothing away with him*, (that is actively, which he himself can put on, or is sensible of) though passively the dead may be <sup>c</sup> *carried out* with such cloathing upon them, as decency, and modesty requires.

§ 2. First therefore, his eyes being closed by one nearest, or dearest unto him, <sup>a</sup> *Joseph shall put his hands upon thine eyes*; the body was <sup>d</sup> *washed*, and then prepared for embalming. This embalming was twofold; either

The dead how ordered among the Jews.

a Job. 1.28.

b Psal. 49.17.

c Luke 7.12.

Eyes closed, washed and embalmed.  
d Gen. 46.4.  
e Act. 9.37.

### Chap. 6. ORNAMENTS OF THE JEWS.

by incorporation, substituting spices in the rooms of their brains and bowels taken out, so to preserve their corpses from corruption; and Egyptian custome, and so probably *Jacob* and *Joseph* were embalmed, or else only by *apposition*, or putting of sweet odours to the dead body, (called by the Jews <sup>a</sup> *Embalment*) after which fort our Saviour was embalmed. Of whom as a bone was not broken: so no part of his body was taken away, to hinder the entrenchels of his resurrection.

§ 3. The next work was, <sup>b</sup> *anasthesis*, *ἐγανυζωμεν*, that is, to contrive the body, and wind it into a modest method. For, though the pale cheeks of the dead will take no other dye, yet the corps may *blush* by proxy in the surviving kindred, if not put into a decent posture. Afterwards they were wrapped up in a *Sindon*, <sup>c</sup> *bound hand and foot with grave-cloaths* (generally called <sup>d</sup> *aneta*, and more particularly *aneta*) having <sup>e</sup> *aneta*, a napkin about their heads, single by it self, and not fastned to the rest of the grave-cloaths, as appears by that napkin about our Saviours head, not lying with the cloaths after his resurrection, but *wrapped together in a place by it self*. This done, the body was put into a <sup>f</sup> *Coffin*; laid, and carried out on <sup>g</sup> *aneta* a <sup>h</sup> *biere*, and then either,

1. Buried, the most <sup>i</sup> *ancient* and generall custom of the Hebrews; or,
2. Burnt with fragrant spices, to qualifie all noisome smells; or,
3. Both, as the bodies of <sup>j</sup> *Saul* and his sons, whose flesh was burnt, and bones buried.

As for *Asa* his buriall, it was peculiar for the solemnity thereof, they <sup>k</sup> *laid him in a bed which was filled with sweet odours, and divers kinds of spices prepared by the Apothecaries art*; and they made a very great burning for him. And the reason, that more state was used at his buriall, than others, was because he was a pious King, and so well deserved it; as also (which was the main) because he had a godly Son and Successor *Jehoshaphat*, not grudging what cost he bestowed on his Fathers Funerall. A feast called the bread of men, and elsewhere a <sup>l</sup> *cup of consolation*, was made at these burials, probably at the cost of the friends of the party deceased, to comfort them at their grief, with moderate refection.

§ 4. We presume, the children and friends, of this person deceased, be-moaned him <sup>m</sup> *veris & spirantibus lachrymis*, with true and lively sorrow; otherwise it was common amongst the Jews, as amongst our modern Irish, to send for Mourning women, so <sup>n</sup> *cunning in wailing*, that they could make their eyes run down with tears, and their eye-lids gush out with waters, so to furnish forth the Funerall. Such mock-tears were in all ages:

*Credidimus lachrymis an & he simulare docentur? Thy tears were trusted; do they falsehood know? Ha quoque habent artes, quaque jubentur eum. Teo they have tricks, as will they come and go.*

But, as Parents, when their children cry for nothing, use to bear them, that they may cry for something: so God threatened that the miseries of *Jerusalem* should <sup>o</sup> *afterwards turn their fained, and strained wailings, into sound and sincere sorrow*; when those tears (formerly but the adopted children)

f Gen. 50.2.  
g Act. 8.2.

h John 19.40.

i Winded in linen  
g Act. 5.6.  
h Act. 8.2.

j John 11.44.

k John 20.7.

l Ibid.

m Gen. 50.25

n Luke 7.14.

o Gen. 23.19.

p Jer. 34.5.

q Sam. 31.

r 12.13.

s 2 Chr. 16.14

t Ezek. 24.17.

u Jer. 16.17.

v Mercenary weepers.

w Jer. 9.17, 18

x Ovid. Epist.

y Jer. 9.19.

Sepulchres  
Metaphorical  
cloaths.

ya Chr. 32. 33

a Mat. 23. 27.

b Mat. 23. 29.

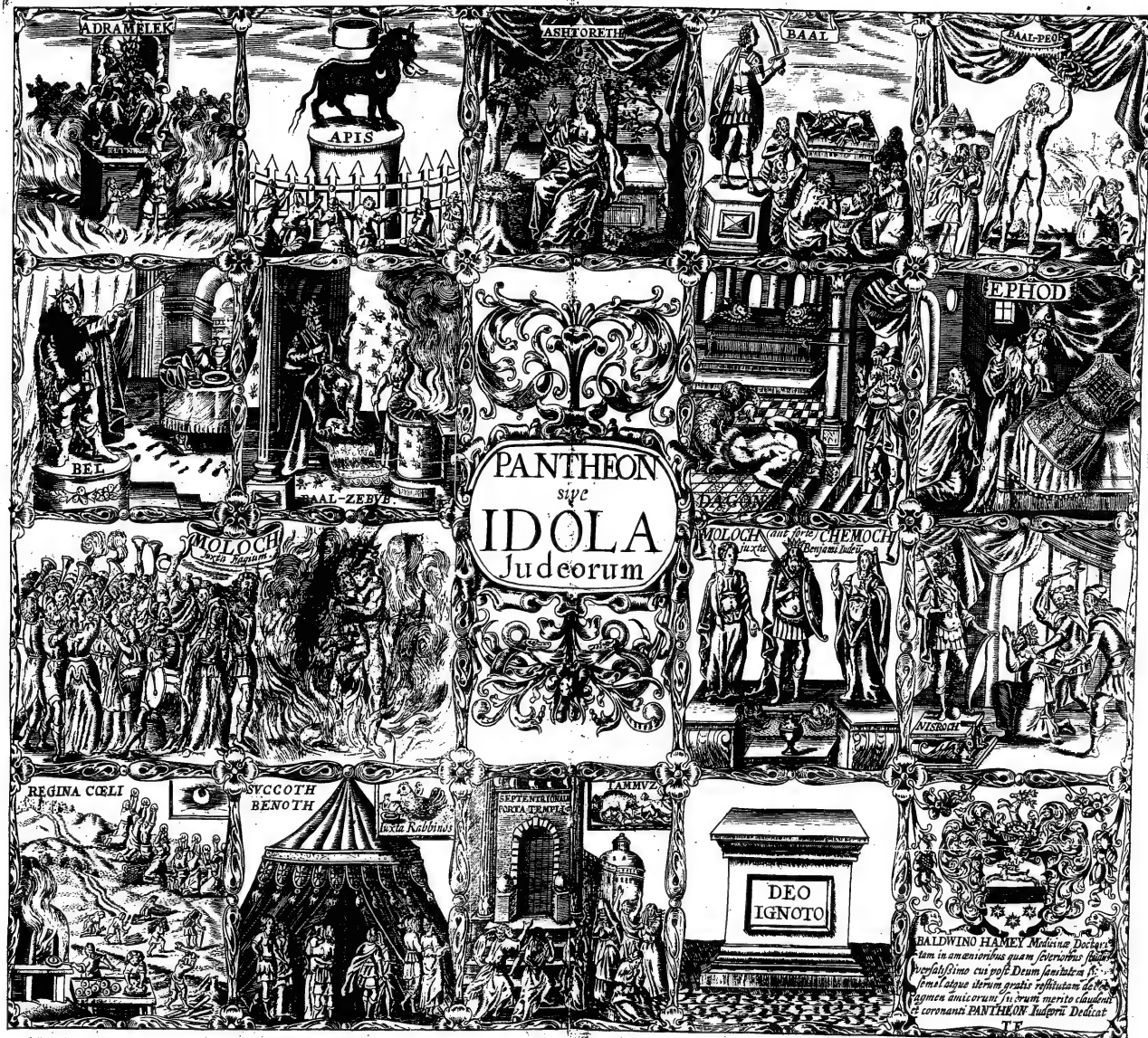
dren) should become the natural issue of their heavy hearts.

§ 5. Nothing more remains of the Jewish burying-cloaths; except any will add, as part of their Metaphorical Garments, the Graves wherein they were interred. These were proportioned to the deserts of the party deceased, and love which the living bare unto him. In which respect *Hezekiah* was buried in the *chieftest* (or *highest*) of the *Sepulchres of the Sons of David*; but whether highest in *posure* as nearest to *David*, or in *structure*, as built most eminent above ground, let others dispute. They used to *white over* their Sepulchres to *appear beautifull without*, to which the hypocritical Pharisees are resembled by our *Saviour*. Yea, the friends of the dead used to raise, repair, and re-build such Sepulchres many years after the party was deceased (probably renewing the Epitaphs upon them :) witness the contradiction in the *Jews* actions, with one hand out of pretended curtesie, building and garnishing the Tombs of the Dead, whilst at the same time with the other hand, out of real cruelty, they killed the living Prophets amongst them.

Here the Map of Jewish Gods is to be inserted.



THE



ADRAELEK

ASHTORETH

BAAL

BAAL-PEOR

APIS

BEL

BAAL-ZEBUB

EPHOD

MOLOCH

MOLOCH

CHEMOCH

REGINA COELI

SVCCOTH BENOTH

SEPTENTRIONIS

AMMUT

DEO IGNOTO

BALDWINO HAMEY Medici Decretum  
tum in amantissimum quam sceleratissimum  
prophatissimo cui post Deum sanctitatem  
semel atque iterum gratis restitutum de  
regimen amicorum in eorum merito claudens  
coronans PANTHEON Imperii Dedicat





THE  
IDOLS OF THE  
J E W S.

CHAP. VII.

§ 1. **I**T is hard, exactly to define, when Idolatry first began. It is generally thought about the days of *Enos*, *Adams* grandchild; grounded upon *Gen.* 4. 26. though little certainty can be collected from those words, so variously translated. We may safely conceive it began very early, in the infancy of mankind: it being true of the great *World*, what is said of Man the *Microcosme*, <sup>a</sup> *The wicked are estranged from the womb, they go astray speaking lies, as soon as they be born.*

§ 2. If we enquire into the causes of the variety of Idols, and far spreading of superstition, these principally present themselves. First, the multiformity of error in its own nature. If Truth be once casually lost, but especially if wilfully left, numberless are the by-paths of falsehood. Nothing under an Infinite, can expleat, and satiate the immortal mind of man. Who having once forsaken God, infinite in Power, thought to fill it self with Idols, infinite in Number; leaving still a blank, and reserving their souls for <sup>b</sup> *unknown Gods*, when they should be added thereunto.

§ 3. Secondly, the mistaking the Attribute of divine Providence, Men did conceive the whole world, and all therein, too large a compass for one God to actuate and inform. And therefore as *Pliny* <sup>c</sup> observeth, that the old *Eagles determinant spatia*, assign several and certain circuits to their young ones to fly and feed in, without interfering each on others dominions; so the Heathen confined topical Gods to particular places. Their Gods (say <sup>d</sup> the *Syrians* of the *Israelites*) are *Gods of the hills*; (perchance collecting the same from the *Jews* usual sacrificing in high places) *we will fight against them in the plain*, and surely we shall be stronger than they.

Idolatry very ancient.

<sup>a</sup> Isa. 58. 3.

First reason of many Gods, multiformity of Error.

<sup>b</sup> Acts 17. 23.

Second misunderstanding of Gods Providence. <sup>c</sup> Nat. Hist.

<sup>d</sup> 1 King. 20. 23.

e I do not say  
his name was  
Coyd Shew-  
ware of whom  
in story Sar-  
vey pag. 780.

Mat. 10. 1.

Third, impro-  
ving Heroical  
into Divine  
worship.

g Judg. 11. 40.

h Deut. 34. 6.

Fourth, assign-  
ing several  
sexes to their  
Gods.  
i 1 King. 11. 5.  
& 33.

Last, suggesti-  
on of Satan.

k 1 Cor. 10. 20.

Four steps of  
Idolatry.

l Job 31. 26.

m Rom. 1. 23.

they. This minde me of the speech of a Person in England, attendant on the Embassador Anno 1626. who perceiving wealthy people in London in the time of the Plague tumultuously posting to their Country houses; *What (said he) have the Englishmen two Gods, the one for the City, and the other for the Country?* A mistake in the heathen, which gave the occasion of multiplying of Deities: some shadow of whose superstition still remains in Popish Saint-worship. For whereas Christ gave his Disciples power to *heal all manner of sicknesses, and all manner of diseases* (not consigning the *Ague* to Peter, *Palsie* to Andrew, &c.) they appoint the several maladies to the cure of several Saints, *Tooth-ach* to *Apollonia*, *Sore eyes* to *Saint Blazze*, &c.

§ 4. Thirdly, the improving of Heroical into Divine worship: Anciently every Nation had men of renown, famous in their generations, meriting much of their Country. Whose memories after their death was honoured with monuments, statues, Anniversaries of mourning, some footsteps whereof are seen in the daughters of Israel yearly lamenting the daughter of *Jephthah*. In process of time, popular indiscretion heightened this civil, into divine honour, translating such famous Heroes from the front of the mightiest men, into the rear of the meanest Gods: as appears by the propensity of the people of Israel to adore *Moses* when dead, had not God<sup>h</sup> prevented it.

§ 5. Fourthly, the assigning severall sexes to their Gods, as *Ashtaroth* the Goddess of the *Zidonians*. Hereupon the fancy of the Poets were the *Spoke-men* to make love betwixt them, the *Priests* to marry, or rather the *Panders* to couple; and upon the present impregnation of the female Deities, the same luxurious fancies were the *Midwives* to deliver them, the *nurses* to suckle their children. These, when brought up to maturity, were also disposed in matches, thus filling the world with families of full grown, and nurseries of infant Deities.

§ 6. Lastly, the suggestion of Satan, who was the Master of the ceremonies in all these superstitions: who as he is a general gainer by all sins of men, so he did drive a secret trade, and particularly received unknown profit by Idolatry; seeing, as the *Apostle* observeth, what they sacrificed, they sacrificed to Devils.

§ 7. In the progress of Idolatry we may observe, first, they began to worship glorious creatures, *The Sun*, with all the host of heaven, mentioned by holy *Job*, an ancient Writer. But all the stars in heaven were too few for them to adore. Hence they proceed to worship useful creatures, *Sheep*, *oxen*, &c. stepping thence to the adoration of things hurtful, *Dragons*, *Serpents*, *Crocodiles*; probably in fear, for a *Ne nocent*, that they should do them no harm. Lastly, they gave divine honour to all creatures in general, *Changing the glory of the incorruptible God, into an Image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things*: their children not making more babies, than their parents did Idols. But of all, the Egyptian superstition, rather than it would fit out, plaid at the smallest games

game; worshipping besides *Oxen* and *Sheep*, *Onions* and *Leeks* in their gardens: So that one may justly admire that their superstition did not starve them. For this being granted, that they would not eat what they did adore, (which is laid to the charge of the Papists, how truly I have now no leisure to examine) it is hard to conceive where they found food to satisfy their hunger, besides the objects of their Idolatry.

§ 8. If now in the next place we descend to enquire, what should make men so much to dote on the visible representations of their Deities, contrary to the nature of a spirit; we shall finde it proceed from their infidelity; not able to apprehend God under the notion of an incorporeal Being. And therefore to contract the species of their devotion, they fixed it in a material object, lest otherwise with them their God should be out of sight, out of minde. Saint *Lewes* of France loved much to hear Sermons, whilst our King *Henry* the third his contemporary, was more for being at Mass, saying he had rather see his God then hear another speak eloquently of him. This humour of seeing a Deity (though venting it self otherways) possessed the hearts of people in all ages, who being unable to raise up their minds to conceive God every where, loved to look on him bodily represented in some material Image.

§ 9. Infidelity thus premised as the main cause, two other occasions no ways given by God, but ignorantly taken by men, much advanced such visible representations: First, Gods frequent appearing to the Patriarchs in a bodily shape. Which being but then assumed, voluntary, occasional, and for the present purpose, was mis-interpreted by men for natural, necessary, constant, and an essential part of his Being: and thence they concluded him a corporeal substance.

§ 10. Secondly, Image-making was much advantaged by some expressions in Scripture, that God used after the manner of men, allaying the purity of his nature, with humane Phrases, so to work himself the better down to our capacities. Should God speak of himself as he is, his expressions would be as incomprehensible as his Essence. Hereupon, men, in stead of thinking higher of Gods Goodness, thought lower of his Greatness, and not able to conceive his Providence by his Eye, clear demonstration of his Power by his Arm, clearer by his Hand, clearest by his Finger, attention by his Ears, gracious presence by his Face, &c. fell first in their brains to fancy, and then with their hands to form him a bodily Image, or Idol. Idols, which though (as the *Psalmist* observeth) they have mouths and speak not, yet are termed by the Prophet, teachers of lies, mis-informing men with most false apprehensions.

§ 11. But their impieties stopped not here, but proceeded from a corporal, to a vicious assimilation, and soon after inferred their Gods conformity to man, as well in lewdness, as in limbs, badness, as bodily proportion. This they falsely collected from the impunity of many profane persons, interpreting Gods silence, consent; as approving, because

Infidelity the  
main cause of  
worshipping  
God in a visi-  
ble shape.

Two occasi-  
ons thereof.

Second occasi-  
on of making  
Images.

n Psal. 105. 5.

o Habak. 2. 18.

A second assi-  
milation in  
badness.

p Phil. 50. 11.

because not presently punishing their wicked practices. *These things hast thou done, and I kept silence, and thou thoughtest that I was altogether such a one as thyself.* Thus because many *Theeves* have thrived by their felonious courses, *Drunkards* in their distempers have strangely escaped dangers, and *Harlots* have grown wealthy by their mercenary embraces; the heathens have fancied *Mercury* the God and Patron of theft, *Bacchus* of drunkenness, *Venus* and (as some will have it) *Flora* of whoredom, conceiving such Gods guilty themselves of the same sins, and friends, favourers, yea protectors thereof in others.

Difference betwixt the learned and simple heathens idolatry.

§ 12. But to return to their worshiping of Idols. True it is, the most knowing and rational amongst the heathens, adored not the very material Image, but in, under, through, and beyond the same worshipped the true God of heaven and earth. And in all ages some were found who flouted at such superstitions: amongst these the Poet brings in an Idol thus speaking.

*Olim truncus, et amicum, invile lignum,  
Cum fides, tunc tui scameum sacerdotis, Desmus;  
Atque esse Deum.*

Time out of mind, a fig-tree stuck I grew,  
And myself black, before the workman knew.  
Benches, or Gods to make me, (small the site),  
Resolv'd at last of me to make his Gods.

Seemable whereunto is the story of a Country-man in *Spain*, who coming to the Image enshrined, the extraction and first making whereof he could well remember, and not finding from the same that respectful usage which he expected, (haply because he had not fed the Priests to their contentment, who accordingly do sell such frowns and smiles) *You need not* (quoth he) *be so proud, for I have known you from a Plum-tree.* But although the wiser sort both of *Pagans* and *Papists* worshipped God under the Image, so only faulty in symbolical Idolatry, and breach of the second commandment, serving the true Deity in a fall and forbidden manner, yet the ignorant people amongst them both, were directly guilty of dull downright Idolatry, breaking both first and second Commandment, adoring a false God with a false service. And as *Jacob*, though bound by his own vow to go on to *Bethel*, yet either out of faintness or forgetfulness, set up his staffe short thereof at the City of *Shchem*, where he bought a dwelling; so the devotion of ignorant people, though projecting perchance a longer journey to themselves to worship God in the Image, tired in their travel, and taking up a nearer lodging, terminated their worship in that visible object presented unto them. Thus Gods Spirit, though allowing liberty to the Potter of the same clay to make one vessel to honour and another to dishonour, sharply reproveth the *Carpenter*, who wakes a fire for his warming, and a God for his worshiping of the self same wood.

q Gen. 28. 22.

r Gen. 33. 19.

f Isa. 44. 16, 16

How heathen Idols were first brought in amongst the Jews.

§ 13. But grant Idols originally frequent amongst the *Heathens*, a Colony of them began to be planted among the *Israelites*, much by their mixture with the men, more by their matches with the women of those Nations of *Canaan*; notwithstanding Gods flat prohibition to the

the contrary: *His daughter shalt thou not take unto thy son, for they will turn away thy son from following me, that they may serve other Gods.* Some will say, it was more probable the Jewish husband should turn his heathen wife to true Religion. For, suppose her no fool (such unconvertible in a *Mortar*) but one of a tolerable capacity, bearing unfeigned affection to her husband (obliged thereunto in gratitude for his marrying her, he might destroy) he having the double advantage of Authority and Verity on his side, it seems more likely that he should make impression on her belief, than receive infection from her. But here we must know, that the husband by breaking Gods command in his unlawful match, forfeited the vigour and vertue of his arguments, intreaties, persuasions, and threatenings to work upon her. And as his sword justly wanted the edge of power, so his shield deservedly lost all strength of protection, being left liable and exposed to his wives solicitation, without any fence against her infection. Yea, grant at first his constancy in the truth as hard as stone, yet in continuance of time it might be hollowed with that, which *Solomon* calleth a continual dropping; and restless importunity advantaged with besom-opportunity, may achieve a seeming impossibility.

§ 14. So much for the occasion of Polytheism, the original of heathen Idols, and naturalizing such strange Gods amongst the *Israelites*. Come we now to the particular description of their Idols. Conceive we this no breach of Gods command, *Make no mention of the name of other Gods, neither let them be heard out of thy mouth, understanding it, by way of praying to them, praising of them, pleading for them, swearing by them, but otherwise it is lawful to mention them occasionally by way of discourse; yea commendable to name them as detesting their impiety, deploring mens ignorance, desiring mens information, the right knowledge of many Scripture-passages, depending on some insight into such superstitions.* Where, before we begin, be it observed, that though very many the Idols mentioned in Scripture, yet our mistake may make them more than they were; if erroneously conceiving *Quot nomina, tot numina*, that every several Idols name we meet with, was a different and distinct Deity by them adored. O no! As our one and only God is known to us by several names, *Jah, Jehowah, El, Elohim, Adonai*, &c. so in apish imitation thereof, some one heathen God took a principal pride, to have several names imposed upon him, and pleased himself much in multitude of titles.

§ 15. In setting forth these heathen Gods, it matters not what method we use, and perchance none at all is most natural for our subject. *Molten Images are confusion*, saith the Prophet; and therefore, a rude heap fitter than an orderly pile for their description. However, not for their honour but our ease, we will rank such Idols as we finde in Scripture worshiped by *Jews*, or Judaizing people, Alphabetically; as followeth.

t Dent. 7. 3, 4.

u Prov. 27. 22.

w Pro. 19. 13.

How it is lawful to describe heathen Idols.

x Exod. 23. 13.

Alphabetical method in ranking them.

y Isa. 41. 29.

## Adramelech.

§ 16. That is, a *Magnificent King*. Surely, seeing such men as made, named also these Idols, they had been highly to blame, if not fitting them with illustrious titles. This was not adored by the *Jews*, but such *Samaritans* as from *Sepherwaim*, came to people the Country, whence the ten Tribes were carried captive. His Image may probably be conceived, a Crowned King sitting on a Throne, and the manner of his worship is expressed in *Holy writ*, that they burnt their Children in fire unto him. Not that they burnt them to ashes, as they did to *Moloch*, (whose service was *Hell*, whilst this of *Adramelech* was *Purgatory*) but by way of illustration, expiation, consecration, and *Mock-baptism* by fire, their *Chemerim*, or *Priests* led the unwilling Children, and passed them through the fire on both sides, where their painful scorching was rewarded, with the peoples acclamation, and their Parents opinion of merit therein.

## Anamalech.

§ 17. As some<sup>a</sup> deduce it from the *Arabian* word by *Ani*, *Rich*, in effect a rich King, or (if you will) *Prince Mammon*. If so, he hath many adorers this day, by *covetousness* which is *Idolatry*. Others deriving it from an *Hebrew* root *an* answering *God*, which shows him more civil, friendly, and familiar than others of his rank, taking more state upon them in their sullen silence. No doubt, the Devils answers here were no plainer, than his riddling Oracles elsewhere, which like changeable *Taffata* (wherein the *woof* and *warp* are of different colours) seems of several hues, as the looker on takes his station: so his doubling answers appeared such to every ones apprehension, as they stood affected in their desires. *Anamalech* had the same superstitious worship<sup>c</sup> with the former, and was worshiped by the *Sepherwaite Samaritans*.

## Apis, or Serapis.

§ 18. Was a true living black Bull, with a white list, or streak along the back, a white mark in fashion of an half Moon on his right shoulder; only two hairs growing on his tail (why just so many, and no more, *the Devil knows*) with a fair square blaze in his forehead, and a great bunch called *Cantharus* under his tongue. What art their Priests did use to keep up the breed, and preserve succession of cattel with such *privy marks*, I list not to enquire. It was adored by the *Egyptians*, (though not mentioned by name in Scripture) and hence it was, that they fed by themselves, counting it an<sup>a</sup> abomination to eat with the *Hebrews*. For, oh! how would their hunger have been turned into fury, if tasting of an *Israelitish* dish, they should chance to meet therein with parcel of that God whom they worshiped? This also was the cause, why *Moses* requested three days journey into the wilderness to sacrifice, refusing to do it in the land of *Egypt*, alledging fear to be stoned, *if before their eyes they should offer the abomination<sup>c</sup> of the Egyptians*, namely, if he should offer a Bull or Cow, how mad would the other have

22 King. 17. 31

a Ger. Voss. de Orig. Idolat. lib. 2. cap. 5. b Col. 3. 5.

c2 King. 17. 31

d Gen. 43. 32.

e Exod. 8. 26.

have been, at such an indignity, and affront to their Deity.

§ 19. Besides this natural and living Bull, kept in one place, they also worshipped *serapis* a golden, or gilded Ox, the Image or portraiture of the former. Some conceive this *Apis* to have been the symbol, and emblem of *Joseph* the Patriarch, so called from *an Ab*, a Father, seeing he is said to be made by God *a Father to Pharaoh*, that is, preserver of him and his Country. And therefore the *Egyptians* in after ages, gratified his memory with statues of an Ox, a creature so useful in plowing, sowing, bringing home, and treading out of corn, to perpetuate that gift of grain he had conferred upon them. They strengthen their conjecture, because *Serapis* (which<sup>a</sup> one will have to be nothing else but *Apis* with addition of *an Sar*, that is, a Prince, whence perchance our English *Sir*) was pictured with<sup>b</sup> a bushel over his head, and *Joseph* (we know) was *corn-meater General in Egypt*. Though others on good ground conceive, *Ox-worship* in *Egypt* of far greater antiquity.

§ 20. However, hence<sup>c</sup> *Aaron*, and hence afterwards *Jeroboam* (who flying from *Solomon*, lived some years with *Shishak* King of<sup>d</sup> *Egypt*) had the pattern of their *Calves*, which they made for the children of *Israel* to worship. If any object, the *Egyptians* Idols were *Bulls*, or *Oxen*, the *Israelites* but *Calves*; the difference is not considerable. For, (besides the objector never look into the mouths of the letter to know their age) *gradus non variat speciem*, a less character is not another letter. Yea *Herodotus* calls *Apis* himself *μῆρξ* a *Calf*; and *Vitulus* is of as large acception among the *Latines*. Such an old calf the *Poet* describes,

—Ege hanc vitulum (ne forte recenses,  
Sic venit ad mulierem, binos alit ubere janas)  
Depono—

{ My Calf I lay, (lest you mistake, babe tides  
She comes to th' yale, and suckles twins besides.)

But to put all out of doubt, what in *Exodus* is termed a *Calf*, the *Psalmist* calleth an *Ox*. Some will have *Aaron* to have branded on his Calf the privy tokens of *Apis*, because it is said, *after he had made it a molten calf*, that he<sup>e</sup> fashioned it with a graving tool, that is, say some, imprinted it with the foresaid characters in the face, back, and shoulder thereof; but this we leave as uncertain.

## Asbima.

§ 21. All that we know of him, is, that he was the God of the men of *Hamath*, which were brought into *Samarita*. The *Rabbins* say, he was presented as an *He-goat*. Like enough, Satan much delighted in that shape, where his staring, frizled, shaggy hair was fit to affright folk. Indeed, both Devils and Goats are said to go out in a stink, and so fare they well.

## Asstoreth, in the Septuagint Astarte.

§ 22. Her *Hebrew* name signifieth *flocks*, either because worshiped in the form of a *Sheep*, as the *Jews* will have it, or because (as *Scaliger*) whole flocks were sacrificed to her. What if because supposed protector and preserver of flocks in those eastern Countries, as in the west.

f Gen. 45. 8.

g G. Voss. de Idol. lib. 1. c. 29.  
h Ruffinus Hist. Eccles. lib. 2. c. 23. de Suidam in 2. de divinis.

i Exod. 32. 4.

k 1 Kin. 11. 40.

l Virgil. Æn. 3.

\* Psal. 106. 20.

m Exod. 32. 4.

n 2 King. 17. 30.

Pan curat oves, oviumque magistros,

Pan be doth keep, both Shepherd and Sheep.

*Astaroth*, faith the Scripture, was the Goddess of the *Sidonians*°. Tully faith the same, *Venus Syria Tyroque concepta que Asiarte vocatur*. But, though the *Sidonians* did originally invent, they did not totally ingross her to themselves, the *Philistines* having a share in service, who hung up *Sauls* Armor in the *House of Astaroth*, as acknowledging their victory achieved by her assistance. In the vacancy of the Judges, the worshiping of *Astaroth* was first brought into *Israel*; which afterwards, by the advice of *Samuel*, was solemnly banished out of the land, until *Solomon* in his old age, befooled by his wives, introduced it again. Her Image was the statue of women, having on her own head the Head of a Bull, where the horns erected resembled the Crescent Moon, and his curled hair (falling down on her forehead) betokened (forsooth) the fiery beams thereof. This Goddess was very tender of her self, and careful not to catch cold; for, besides the Grove over her Image, she had also Curtains over her Grove, which the women weaved for that purpose, till *Josiah* took order to destroy them.

## Baal.

§ 23. That is, a Lord, being the name general for most Idols. Hereat haply the Apostle\* reflected, when acknowledging (according to common language) there be Gods many, and Lords many. But, we take this whereof we treat to be Chief of the Baals, the most ancient, and eminent of his name. A great Lord, no doubt, who could qualifie four hundred and fifty Prophets for his Chaplains. He was served with bowing of the knee, and his Priests in a religious frenzy, used to cut themselves with knives and lancers, till the blood gushed out upon them. Oh! how do some go down hill with difficulty, and take pains to the place of eternal Pain? In the interim betwixt the Judges, *Baalism* was first brought into *Israel*, which in the days of *Samuel* was publicly abandoned by the people. Afterwards the worship of *Baal* ebbed and flowed variously, as followeth:

## In Israel.

1. *Dezebel* daughter to *Eth-baal* King of the *Zidonians*, wife to *Abah*, brought in *Baal* (as part of her portion) into *Samaria*.
2. *Eliab* gave his worship a memorial wound, when killing four hundred and fifty of his Prophets at mount *Carmel*.
3. *Jezebel* before *Abahs* death, recruited the number of *Baal*s Prophets, to about 840 hundred, and set up his service again.
4. *Jezebar* her son (best of all the bad Kings) put away the Image of *Baal*, which *Abah* had made.
5. *Jehu* so totally and finally routed *Baal*, and his Priests, that they never after rallied up their forces in *Israel*.

Then was fully accomplished what God by his<sup>m</sup> Prophet had foretold,

## In Judah.

1. *Ataljab* *Jezebel*s daughter, publicly planned the service of *Baal* in *Jerusalem*, and bestowed on him all the dedicate things of the House of the Lord.
2. *Jeboiadab* rooted it out, when he slew *Mattan* *Baal*s Priests, before the Altar.
3. *Abaz* set up bank-rupt *Baal*, with a new flock, and made molten Images for his service.
4. *Hozekiah* is presumed to have destroyed *Baal*, amongst the rest of the Images which he brake in pieces.
5. *Manasseh* reared up 4 Altars for *Baal*, and made a grove for him in imitation of *Abah*.
6. *Josiah* made an utter abolition of *Baal* out of the land.

I

I will take away the names of *Baalim* out of her mouth, and they shall no more be remembered by their name.

§ 24. Some will ask, that seeing *Baal* is made a Man by *Eliab*, He is a God pursuing his enemies (which is no womans work) how comes Saint Paul to make him female *Rom. 11. 4.* *ἡ δὲ θεὸς ἡ βασιλεὺς ὡς ἡ βασις*, where the feminine article speaks him, or her rather, of the weaker sex? It is answered, *ἡ δὲ θεὸς* the Image, or something equivalent, is understood. If this satisfe not, even, Let *Baal* plead for himself, and make his own vindication for the monstrosity of an *Hermaphrodite*.

## Baal-Berith, and Baal-meon.

§ 25. I take these to be the same with *Baal*, only distinguished by the place wherein they were worshiped. Thus the Lady of *Lauretta Hall*, and *Walsingham*, are not several persons, but the same adored in sundry Shrines. *Baal-Berith* (perchance because first worshiped in *Berithus* a City in *Phoenicia*) had a Temple in, or near *Shechem*, whence *Abimelech* took seventy pieces of silver to raise his Army. *Baal-meon* was placed in the Tribe of *Reuben*.

## Baal-peor.

§ 26. Taking his name from *פָּעַר* to lay open, *Dens* a pertionis, an Idol which shewed all that *Adam* covered with fig-leaves. The Fathers make him to be the beastly God *Priapus*. No wonder then if grave *Cato* went off from the stage, at the Plays presented to the honour of the God *Bacchus*, accounting such scurrility inconsistent with his severity, seeing none could contentedly behold the Image of *Baal-peor* (the Idol of *Moab* and *Midian*) but first must sacrifice all his modesty unto it. And we may be well assured, where the Idol was naked, the Idolaters were not covered, so that both sexes assumed much licentiousness in their feasts, and merry meetings, as appears by the impudency of *Cozbi* and *Zimri*.

§ 27. One thing I much admire at, in the worship of *Baal-peor*, that such as adored him (as the Psalmist observeth) did eat the sacrifices of the dead. Me thinks, each morsel they put into their mouths, should mar their mirth, and the very mention of the Dead, make them all amovt. Their warm and wanton embraces of living bodies, ill agreed with their offerings *Diis manibus*, to gashly Ghosts. This inclines me to that learned mans opinion, that by sacrifices to the dead are intended no Inferie, or obsequies to the departed, but only meer offerings to the Idol, a lifeless, dull, dead, and inanimate thing; in opposition whereunto, God so often in Scripture is styled the living Lord.

## Bel.

§ 28. The same (say some) with *Baal*, only he was a *Phœnician*, this a *Babylonish* Deity. This *Bel* was the grand confounder of so many barns, flocks, and vineyards, spending daily twelve measures of fine flower, forty sheep, and six great pots of wine. Surely he deserved to forfeit his large fare, by the Apostles rule, He that will not work, let him not eat.

in King. 18. 27

o Judg 9. 4.

p Hieron. lib. 2 in Hef. ca. 9. qylib. 1. contra Justinianum Iddoru de Origin. lib. 8. c. 11.

q Numb. 25. 6.

r Psal. 106. 28.

s Vissu de Idolat.

t Above thirty times. See the Concordance.

u Isa. 46. 12.

w Hist. Bel. u. 3

x 2 Thef. 3. 10

eat, finding no activity in this Idol, proportionable to his voracious appetite. Indeed his Priests, and their family are said to make riddance of all those victuals; and although the whole story may be challenged to be *Apo-crypha*, yet so much thereof as relateth to *Bels* devouring belly (so believed by a vulgar error) seems framed in some analogy to Canonical truth; witness the threatening of God in the Prophet. *And I will punish Bel in Babylon, & I will bring forth out of his mouth, that which he hath swallowed up.*

*Baal-Zebub.*

§ 29. That is, the Lord of flies; but, whether so called, from bringing or banishing of flies; from causing, or chasing them away, is not decided. Indeed the *Jews* account it one of their constant miracles in their Temple, that whereas naturally (as where the *carcass* is, thither will the Eagles resort; so) flies swarm where sacrifices are slain, yet not any of such troublesome insects infested their Altar, whilst plenty thereof about the sacrifices of *Baal-Zebub*. Of this Idol formerly in *Dan*, here I only enter my dissent from their opinion, who conceive *Baal-Zebub* a nick-name given in derision to the God of *Ekron*. Surely sick men speak seriously, and *Abaziah* his fall had not so far crazed his intellects (calling him *Baal-Zebub* in his Commission to his messengers) as to send a mock by their mouth to that God from whom he begged a boon, and hoped to have a favorable answer. At which time those messengers were remanded by *Elijah*, and soon after the two Captains with their fifties sent to attach him burnt with fire from heaven, whilst the third saved himself with a submissive language; a *Petition* working more than a *Mandamus* on the Spirit of the Prophet. *Bel-Zebub*, or God of flies, passeth in the Testament for the Prince of Devils. Indeed as flies have their felicity in inflaming of raw sores: so the Devil delights in heightning each pimple into a scab; scab into a boil; boil, into an ulcer; ulcer, into a fistula; endeavouring to improve our smallest sins by his temptations into unpardonableness, if Gods mercy prevent not his malice.

*Chemosh.*

§ 30. Notoriously known to be the abomination of *Moab*; yet so that this Idol was held in Coparcenary betwixt them, and the *Ammonites*; witness *Jephthah* his question to the King of *Ammon*, demanding restitution of the land of *Gilead* from the *Israelites*, *Wilt not thou possess that which Chemosh thy God giveth thee to possess?* Thus as *Moab* and *Ammon* once parted the incestuous extraction from the same Grandfather: so now they met again at the Idolatrous adoration of the same God. We finde nothing in Scripture of the fashion, or worship of *Chemosh*, only we read in *Benjamin* an ancient learned Jew, that at *Gabal* in a Temple was found the Idol of the children of *Ammon* (certainly either *Chemosh*, or *Moloch*) being an Image of stone gilded over, sitting on a throne, betwixt two female Images, also sitting, having an Altar before him whereon incense was offered, as we in our draught have designed it accordingly.

*Dagon.*

*Dagon.*

§ 31. Neither good flesh nor fish, but a mixture of both, bearing fish in his name, and flesh in his head, and hands. Indeed the heathens observe the *Syrians* generally to have adored fish: *Pisces Syri venerantur*, saith *Tully*. Yet dare I not impute Gods not appointing any fish to be sacrificed unto him, to his detestation thereof on the forehead account; but rather, either because being *ferre nature* they could not be constantly gotten for the continual sacrifice; or because it was hard to bring fish alive to *Jerusalem* many miles by land, it being essential to the sacrifice to be presented quick at the Altar when offered thereupon. But of *Dagon* formerly in *Dan*.

*The Ephod.*

§ 32. This by the primitive institution thereof, is sufficiently known for a Priests vestment. Indeed, once we finde *David*, when dancing before the *Ark*, wearing an *Ephod*, but in what capacity let others dispute: surely not with any sacrilegious invading of the Priest-like office. Perchance, (as formerly our *English Kings* at their Coronation wore a *Dalmatica* with sleeves, a Sacerdotal garment: so) *David*, as *custos utriusque tabule*, and being by his place to provide that the Priests should perform their office, habited himself (especially on that occasion) in some general conformity to their function. But leaving this to others, as God by *Aarons* chief *Ephod* informed such as inquired of him, so *Satan* (Gods Ape in his Temples, Priests, Prophets, Altars, Sacrifices, Oracles, and Ephods) counterfeited in his mock-Ephods, to resolve such as asked counsel thereat. Thus the *Danites* before their expedition against *Laiish*, consulted the *Ephod* which *Micah* had in his house, concerning their success. *Gideon* also made an *Ephod* of the spoils of the *Midianites*, which we charitably believe might be (when first made) a *Virgin*, (as innocently intended by him, only for a civil memorial) but in fine proved an *Harlot*, when all *Israel* went a whoring after it. So that such an *Ephod* may pass under the notion of a Jewish Idol.

*Milcom*

§ 33. That is, their King. If any object, that the points therein answer not exactly to that sense; know their Gods were too great to be ranked under Grammar Rules: (*Jupiter* we know irregularly declined both in Latine and Greek) and some grammatical Anomaly is conceived to conduce the more to their magnificence. It was the God of the *Ammonites*, and was the same with *Moloch*, as may appear, because what *Amos* calleth מלכ, Saint *Luke* rendereth *Moloch*, according to the judicious observation of the most learned Father, concerning Apostles, and Apostolical men, citing places out of the old Testament, *Illos non verba consideras, sed sensum, nec eadem sermonum calcare vestigia, dummodo a sententiis non recedant.*

*Moloch.*

§ 34. A monstrous Idol. Nothing came amiss to him, having Stow-

P p p

1st Sam. 4.

k De Natura Deorum. 3.

\* Sect 32.

Exo. 28. 6. &c

ms Sam. 6. 14.

n1 Sam. 13. 9.

o Jud. 18. 5. 14.

p Judg. 8. 27.

q1 King. 11. 33

&c 2 Kin. 23. 13

r Amos 5. 26.

AG. 7. 43.

s Hieron. 11. 2. in Amos.



age enough to receive whatever was offered unto him. It was an hollow Image of brass, having seven repositories therein; one for *Meal*, a second for *Turtles*, a third for a *Sheep*, a fourth for a *Ram*, the fifth for a *Calf*, (like to which was the head thereof,) the sixth for an *Oxe*, the seventh for a *Child*, which it first embraced in its arms, and then (*Hags* hugs kill with kindness) seared to death, having fire made under the concavity thereof. This murder of children was acted near *Jerusalem*, in a place remarkable for its double name,

1. *The wall of the sons of Hinnom.*

2. *\*Tophet.*

So called from the skreeking of children ( *נח נח* *Nahem* is musick being used to intercept the childrens crying from their Parents hearing it.

But, had not such Parents ears as well in their hearts, as on their heads, to sympathize with the suffering of their own flesh and blood? And seeing these Tragedies were acted in their presence, why had not such Parents, (as musick to keep the sound from their ears, so) masks to hide the same from their sight? But, what shall we say? They may be ranked amongst those of whom the Apostle speaks, *Whom the God of this world hath blinded*. Superstition depriving men both of *Grace* and *Nature* together.

*Nergal.*

§ 35. He was adored by the *Cuthites*, by whom we understand such who (before their transplanting into *Samaria*) dwelled at or nigh *Cuth*, a river in *Persia*. His name may be deduced from *נר* *Ner*, light or fire, and *גל* *gal*, rolled or wreathed: the raies of the one, and flakes of the other appearing waved or curled to the beholder. Hence we conceive this *Nergal* of the *Cuthites* to be a constant fire which they adored as the symbole of the Sun, notoriously known to be the grand Deity of the *Persians*. As indeed fire is the terrestrial *Sun*, whence the *Stars* of our torches and tapers borrow their light. Yea, such the purity, clarity, and activity thereof, that though it be not to be called a God, God is pleased to call himself a *confuming* fire.

*Nisroch.*

§ 36. A God of the *Assyrians*, in whose Temple *Sennacherib* was worshiping, when slain therein by *Adramelech*, and *Sharezer* his sons. This was he who so lately boasted, *Where is the King of Hamath, of Arphad, of Sepharvaim, of Henah and Iwah?* Let now one more be added to that Catalogue, *And where is Sennacherib the proud King of assyria?* Many were gainers by his death; God got the honour of the action, *Isaiah* the performance of his prophecy, *Hezekiah* riddance from his worst enemy, *Ezra* his son and successor got the Kingdom of *Assyria*, and his two sons who slew him, got exile into the land of *Armenia*, too fair a reward for so foul a Patricide. Now though we finde not this *Nisroch*

by

u Paulus Egiptus in Chaldea amparaphrasin Lucitici.

w Chr. 28. 3. x King 23. 10. y See Supra, in the Description of Jerusalem pag. 349. 568. 6.

22 Cor. 4. 4.

2 Kin. 17. 30.

\* Properly a Candle in Hebrew.

b Heb. 12. 29.

c King 19. 37.

d Ibid. ver. 13.

Ibid. ver. 37.

by name to be worshipped by the *Jews*, yet because the *Prophets* complaint is general, that they doted on the *Assyrians* their neighbours, we may conclude them guilty of spiritual whoredom with *Nisroch* as a principal Idol of that Country.

*Nibbaz.*

§ 37. This and *Tarkab* were the Idols of the *Avites*, of whom nothing save their names extant in Scripture, (though the *Rabbies* fancy the one like a *Dog*, the other an *Ass*) and it is a good hearing that we hear no more of them. Some heathen accounted those men happiest that were never born, and those next that died the soonest: so we esteem those Idols least bad that never appeared, and next them such as are most obscure, the manner of whose mischievous worship have left the least impression to posterity.

*Queen of Heaven.*

§ 28. God himself most justly is styled *The King of Heaven* by *Nebuchadnezzar*; but by *Queen of Heaven* in the *Prophet*, (superstitiously worshipped by the *Jews*) we understand the *Moon* made to rule the night. Let her be deposed from her Regency, if willingly accepting of this usurped title, and their unlawful offerings: but seeing mans importunity forced them upon her against consent, the *Moon* is as free from idolatry, as the *Virgin Mary* from superstition, on whom *Regina Cali* is obtruded by the *Roman Missals*. The Cake, offered unto her must needs be most compleat, seeing each one in the family had a finger in the making thereof. *The Children gather the wood, and the Fathers kindle the fire, and the women knead the dough to make cakes for the Queen of Heaven.* Their servants being conceived too mean to be used in so high an employment.

*Remphan, or Rephan.*

§ 39. Only mentioned by Saint *Steven* in his purgation of himself, and that with such difference from the Text in the old Testament, that learned men have much a do to reconcile it.

AMOS 5. 26.

ACTS 7. 43.

But ye have born the Tabernacle of your Moloch, and Chiun, your Images, the Stars of your God which ye made to yourselves.

Yea, ye took up the Tabernacle of Moloch, and the Star of your God Remphan, figures which ye made, to worship them.

The main difficulty is this: how comes *Chiun* in the Hebrew to be rendered *Remphan* in the Greek? not the same letter (save the last) being found in the one as in the other. The best solution we meet with is as followeth:

1. By *Chiun* (as *Aben-ezra* will have it) the Planet *Saturn* is meant. *Plantus* in his *Penulus* calls the same *Ciun*, as a learned Critick hath observed, and the Egyptian *Anubis* called *Cyon* in Greek, *Plutarch* conceives to be the same with *Saturn*.

2. *Rephan* in the *Coptic* language, a tongue extant at this day (partly consisting

1 Sam. Petir. Hist. l. 2. c. 2. in Plutarch. in lide.

P p p 2

in Kircher.  
Prod. pag.  
147. c. 5.

consisting of Greek, and partly of old Egyptian) is used for Saturn, as an Author well skilled in that tongue hath informed us.

3. The *Septuagint* we know was written in the land of Egypt, at the instance of *Ptolemæus Philadelphus*, where the Translators using *Kephân* the noted name for Saturn instead of *Chinn*, altered the word and retained the sense, a liberty lawfully assumed by the most faithful Interpreters.

4. Probably Saint *Stephen* spake to the *Jews* in their own language, but Saint *Luke* writing in Greek, alledgeth his words according to the *Septuagint* translation.

This I conceive to be most satisfactory amongst multiplicity of answers by several Authors applied to the place.

*Rimmon.*

o 2 Kin. 5. 18.  
p Nî. Strab.

§ 40. An Idol of Syria whose principal Temple was in *Damascus*. The name signifieth a *Pomegranate*, as one will have it; who thereupon concludes it to be *Venus*, because *Apples* were dedicated unto her, and her image commonly made with such fruit, as a frolick in her hand. More probable it is, that this God got his name from *רומ* *Rum*, that is, *high*, or exalted, used so frequently in Scripture of the true God, and of them abused to their Idol.

*Succoth-Benoth.*

q 2 Kin 17. 30.

§ 41. This was made by the men of *Babylon*. The *Rabbins* (according to their assumed liberty, to fancy any thing without reason rendered thereof) conceive this Idol, *A Hen and her Chickens*. We stick to the original notation of the word, *The tents of the daughters*, conceiving thereby meant some Temple-like Tents, by them made and erected in the honour of *Myliitta* or *Venus Urania*, known for an eminent Deity in *Babylon*: unto which Tents their daughters were sent, there to do their devotions. How honest they went in we know not, it is suspicious they came out none of the chastest, the bargain of their uncleanness being driven, though not performed in that place. That *Binos*, *Venos*, *Venus*, is deduced from *Benoth in Succoth-Benoth*, is learnedly observed for probable by Mr. *Selden* in his excellent book *de Diis Syris*. From whom I have, with the children of the Prophets, not only borrowed an *Ax*, but most of the tools and timber, wherewith the structure of this our *Jewish Pantheon* is erected.

*Teraphim.*

§ 42. A word plural in the sound and termination (like *Penates* in the Latine) yet single in the sense thereof. Three sorts of *Teraphims* appear in Scripture, in the original;

vi 1 Sam. 19. 13

1. Common, only an ordinary carved image, such as *Mischol* is said to have laid in her bed, making a *mock-David*, or counterfeiting her sick husband therewith.

2. Religious, in which sense the Prophet threatneth, that *Israel* should

x Hofs. 3. 4.

should remain many days without King, Prince, Sacrifice, Image, Ephod and Teraphim, that is, a Prophet to instruct them in future occurrences.

3. Superstitions; such as *Micah* made, which foretold the *Danites* of their future good success.

y Judg. 17. 5.  
z 18. 17.

This we conceive some Image acted and informed by the Devil, according to his serpentine knowledge shrewdly guessing at all contingences.

*Thamuz.*

§ 43. That is, *Adonis*, as Saint *Hierome* conceives, whom most Latines do follow. *Adonis* is known by all for a Phœnician Deity, so called from *ἄδων*, *Adone*, *A Lord* in Hebrew. And the Popes are almost hoarse with singing the sad Elegies, how *Venus* bemoaned *Adonis* killed by a Boar. In my thologie this is true, when wanton women bemoan their beautiful youth, slaughtered with old age, leaving the print and mark of his teeth and tusks in the wrinkles furrowed in their faces. But seeing *Adonis* is generally conceived to be the *Sun*, *Venus* her mourning at his death, rather represents the general grief of Northern men, when the *Sun* in *June* (called *Thamuz* by the Jews and their neighbours) takes his leave of them in the tropick of *Cancer*, and retreateth South-ward, making shorter days by degrees. This Phœnician superstition infected the Jews; Then he brought me to the door of the gate of the Lords house, which was towards the north, and behold there sat women weeping for *Tammuz*: And why the gate towards the North? Because the body of the *Sun* never appearing in that quarter of the heaven, it was the fittest place to bemoan the absence thereof. Had not those womens tears been better expended on the death of *Josiah*, according to that ordinance in *Israel*? But we may be well assured, such eyes as wept for *Tammuz*, were dry for *Josiah*.

z Ezek. 8. 14

z 2 Chr. 35. 25

*Conclusion.*

§ 44. Many other obscure Deities were adored by the Jews, which we purposely omit. For never was *Rebecca* more weary of conversing with the daughters of *Heb*, than we of describing these heathen Gods. Enough therefore of nothing, for so all Idols are termed by the Apostle. The rather because that as the Psalmist observeth, In the night all the beasts of the forest creep forth, the Sun riseth, they gather themselves together, and lay themselves down in their dens: so when the Sun of the Gospel displayed his light, all these herds of heathen Gods hasted to their homes, their lurking in eternal obscurity. Then was the Prophets prediction accomplished, that all Idols should be cast to the Moles and to the Bats. Excellent company, it is pity to part them: let the blind converse with the blind, it being true of these that they have eyes and see not.

b Gen. 27. 46.

c 1 Cor. 8. 4.

d Psal. 104. 20.

e Isa. 2. 20.

§ 45. Yet to give the Jews their due, in the days of our Saviour they were so free from Idolatry, that the very name thereof, or the word *Idol*, is not to be found in the four Evangelists. For having smarted seven

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ty years in *Babylon*, and sensible that their Idolatry principally caused their captivity, after their return that sin was detested by them, and shunning open profaneness, they reeled into spiritual pride, hypocrisie, superstitious observing the *Sabbath*, equalling Traditions with Scripture &c. Sins chiefly reprov'd in the Sermons of our Saviour.

§ 46. As for *Christians*, their principles preserve them from formal worshipping of Idols, though too often guilty of what may be termed, *tralatitious Idolatry*, when any thing (good and lawful in its own nature) is loved, or honoured above, or even w<sup>th</sup> God himself. Thus money may and must be loved and used, as the *Centurion* did his 'servant, *Do this, and be doth it*, fetch me meat from the shambles, and money fetcheth it, bring me clothes from the shop, and money bringeth them: But when the man shall turn master, and money command him *Commit such a sin for my sake*, and he obeyeth, such base *Covetousness* is by the Apostle termed *Idolatry*.

§ 47. Indeed Idolatry is a subtil sin; and seeing by nature we retain in our hearts the principles of all old Errors, it is to be feared that this sin finding its usual way obstructed, will watch its own advantage, to vent it self by some other conveyances: Yea, as Pride may grow out of humility; so Idolatry may sprout out of the detestation thereof; when men (like *Jehu* rooting out *Baal*, and erecting his own opinion of merit therein) shall detest, damn, and destroy all Images, and worship their own imaginations.

*Finis Libri quarti.*

TO



To the Right Honourable

JOHN

LORD BURGHLEY

Son to the Right Honourable

JOHN

EARL OF EXETER.

MY LORD,

It is confidently reported of the Stork; (plenty of which build in the Low-Countries, being Inmates in most chimneys) that she usually throweth down one of her young ones out of the nest, as a Rent to the Land-lord of the house, for permitting there her quiet and unmolested habitation.

Now as our Saviour sends us to such Masters, [ Behold the fowls of the <sup>a</sup> aire, &c. ] of them all to learn the general lesson of a contented dependence on divine providence, (and particularly Innocence from the <sup>b</sup> Doves ) so may this practise

<sup>a</sup> Mat. 6. 25.

<sup>b</sup> Mat. 10. 16.

of the Stork instruct us to be grateful to such as have bestowed courtesies upon us.

Now the first light which I saw in this world was in a Benefice<sup>c</sup> conferred on my Father by your most honourable great Grand father, and therefore I stand obliged in all thankfulness to your family. Yea this my right hand which grasped the first free air in a Manor to which your Lordship is Heir apparent, hath since often been catching at a Pen, to write something in expression of my thankfulness, and now at last dedicates this Book to your Infant honour. Thus as my Obligation bears date from my Birth, my thankfulness makes speed to tender it self to your Cradle.

I know it will be objected, that your Lordship is infraannuated to be the Patron of a Book in the strict acception thereof: For a Patron properly is appealed to as Judge of the Merits of a Treatise. Yea Authors anciently craved their Patrons consent (as dutiful children their Parents leave) whether that be thought it fit their work should be matched to the Publick view, or rather remain in the single estate of privacy. This censure some will cavil at me that your tender Age is unable to pass, and therefore incapable of being a Patron.

In answer hereunto, first I am assured, none of those who please to call themselves Roman Catholicks, will lay this to my charge. If they do, I return them with the story confessed by their Champion, of a Child not fully five years old consecrated Archbishop of<sup>d</sup> Rhemes, by Pope John the tenth, since which time some Children of small age; (but great birth) have been made Cardinals, though long since their Church of Rome had been off the hooks, had it had no stronger Hinges.

But generally I plead in my own defence, that Custom bath

<sup>c</sup> Oldwinele  
(old Shop Sax-  
on) Saint Pe-  
ters in Wor-  
hamptonshire.

<sup>d</sup> Barnew An.  
Ec. ann. 925.

Custom bath much mitigated the rigor of the word Patron, which is not currant in common discourse, at so high a rate whereat first it was coined, inasmuch that a Negative voice is denied to many Patrons now adays, and they generally used not for Censurers, but Countenancers of Books dedicated unto them, in which notion I humbly request your Lordships Patronage of our present endeavour.

Our London Gardiners do not sow or set all their seeds (though of the same kind) at the same time, but so that they may ripen successively, to last the longer in Season. Such is my design, planting a Nursery of Patrons, all Noble, but of different years, a Babe, a Child, two Youths of severall date, and a Man (having as a Scale of miles in my Maps, a Scale of Ages in my Honourable Patrons) hoping so allways to have one or more in full power to protect my endeavours.

Thus in process of time your Lordship (as yet but a Patron in reversion) will be possessed with Power effectually to discharge that place. As for the present, let not your tender age be slighted by any, seeing such an one (<sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> 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<sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> 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<sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> 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# OBJECTIONS ANSWERED

Concerning this

## DESCRIPTION.

*The fifth Book.*

### CHAP. I.

*The intention of the Author in this Treatise.*

**P**LATO being sick, said to the Physician being about to prescribe Physick unto him, Cure me not *ὡς βοσκὴν*, as a Country-ox-driver, but *ὡς φιλόσοφον*, as one well versed in Philosophy; and demanded of him the reason of his receipts, how the medicine was proper for his malady, *why this, why thus, why now, why thus much, why no more* was prescribed unto him? In like manner it seemeth unreasonable for Map-makers, here to plant a wood, there to mount a bill, here to sink a valley, there to run a river in their draughts; and then magisterially obtrude all these on the belief of an ingenuous Reader, without giving a particular account how the same are conformable to Nature and true Geography: especially seeing it is vehemently suspected, that many Maps are full of affected extravagancies. And must their fancies draw up the forms for other mens judgments to subscribe?

But on the other side, it seems not only an ungentle harshness, but an unconscionable injustice, strictly to exact a reason for every *Puntillo* in a Map. Gally-slaves would be in a more free condition than Geographers, if thus dealt with. As the Poets feign *Atlas* was wearied by bearing the weight of Heaven, *Mercator* would be more tired by bearing the burden of his own *Atlas*, if questioned for the crookedness or straightness of every line in so vast a Volume. A lawful latitude herein hath

Q q q 2 been

been ever allowed. For instance, it is generally agreed that *Meander*, a River in *Phrygia*, runs wonderfully winding; but it breaks not the head of Truth in a Map, if a curl of that River be made more or less, or be put out of its proper place. Let the Stewards of Lords Courts, or rather Bailiffs of Gentlemens Manors know each nook of a wood, corner of a field, reach of a River within so small a compass; such as describe a Country in general, if truly presenting the most material things therein without visible disproportion, do what their diligence can exactly perform, and what the Readers discretion can rationally expect.

Desiring therefore to acquit my self in the best manner to all ingenious capacities, I have here exposed my self to the strongest objections which without favour or flattery, I could make against the former description. And lest scattering of them before in the respective Tribes should have interrupted the entireness of our discourse, (what thread can run smooth if full of so many knots?) we have reserved them all for a small Treatise by themselves in the conclusion of the work. Solemnly promising that if any shall ensavour me so far as to convince me of any error therein, I shall in the second Edition (God lending me life to set it out) return him both my thanks and amendment, or else let him conclude my face of the same metal with the Plates of these Maps.

Whatsoever can be objected against the General description of *Judea* returns in the particular Tribes, an therefore to avoid repetition we shall there more properly meet with it. This premised, without further delay (by God's blessing) we fall on the matter in hand. And can we begin higher than at *Adam* it self?

## CHAP. II.

### Objections concerning Reuben answered.

*Philologus.*

*Alethens.*

*Philol.* I First take exceptions at your placing the City *Adam* so near unto *Jordan*. For where it is said, *That the waters which came down from above, stood and rose up upon an heap, very far from the City Adam, which is besides Zartan*, you make *Adam* not above three miles from that stoppage of waters, which is not very far.

*Aleth.* Very far, is a relative term, and accordingly admits of much alteration. Three miles is little in respect of so many leagues, but very far in respect of so many furlongs. attend I pray you the main scope of the holy Spirit, which was to notify the place where these upper waters failed in view of the *Israelites*. Which must be acknowledged within the discovery of their sight; otherwise the land-mark more obscure, than the staying of the waters that were dated from it. Where therefore the distance

<sup>a</sup> Joh. 3. 16.

distance is measured in a plain Country by the eye, three miles may well pass for very far.

*Philol.* Why make you so great a flexure in *Jordan* just at his influx into the *Dead-sea*, contrary to the nature and custome of great Rivers? Indeed small brooks like little children go wadling on one side, their streams are winding and crooked, because they must run where they may run, and finde soft ground to receive them. But great Rivers which do not finde but make their way, flow generally in a straight channel, and so it seems should *Jordan*, sliding through a flat, low, and level Country, and not meeting with any effectual opposition.

*Aleth.* I have sufficient warrant for this my description. *Pliny* saith of *Jordan*, *Inventus Asphaltiten lacum dirum petit; unwillingly he goes into that slimy Lake, terrible by nature.* You perchance will say, *Jordan* needs not to follow the motion of *Plinies* pen, as if because he makes a flourish with his phrase, the River must fetch a compass with his channel. But consider, I pray, how in the mixture of all liquors of contrary kinds, the best liquor (which may be said to lose by the bargain) incorporates always with a reluctancy, and the same Antipathy causeth here this crookedness of *Jordan*. This is precisely taken notice of by learned *Salmasius*, and is agreeable to the observations of modern Travellers.

*Philol.* You place three several stations of *Balak* and *Balaam* with seven Altars a piece upon them in this Tribe of *Reuben*, whereas more probably all those passages were transacted south of *Arnon* in the Kingdom of *Moab*. It is utterly unlikely that King *Balak* would adventure his Person out of his own dominions, into a strangers (not to say an enemies) Country.

*Aleth.* In so short a journey the pains was little. the danger none at all. For (although on *Balak's* side there might be private heart-burnings) there was no open hostility betwixt *Israel* and *Moab*. Yea, we know that then the *Israelites* had familiarity, much with the men, too much with the women of that Country. I confess the places as described in Scripture stand (as I may say) equivocally betwixt *Israel* and *Moab*. But herein I have followed the example of *Adrichomius*, and other good Authors, not to say, that if *Balak* had taken his view in the Kingdom of *Moab* of the People encamping then at *Abelshittim*, he could not at that distance have taken a discovery of them.

*Philol.* Mr. More in his Maps bringeth down the waters of *Nimrim* (with a stream in breadth corival, if not bigger than *Arnon* it self) running through the very midst of this Tribe into the *Dead-sea*, whereof no appearance at all in your description. It was a very envious part of the *Philistines* to stop up the wells of *Isaac*, (so needful a commodity in that Country) but how great a fault in you to deprive *Reuben* of this River, except it was not your envy that stopped, but ignorance that omitted it?

*Aleth.* I

b In *Plinius*  
correct. in *Calli*  
*Pulvis solinus*  
Polybist. p. 577

c Num. 25. 1.

d In *Theat. Ter.*  
*fac. in Reuben*

e Gen. 25. 18.



*Aleth.* I am sensible full well of such waters, but cannot be convinced that they took their course through this Tribe into the *Dead-sea*, but rather conceive they ran only through the Tribe of *Gad*, and emptied themselves in *Aroer*, whereof in due time we shall give our best account.

*Philol.* I wonder you make *Nophab* so near to *Medeba* contrary to others descriptions, which set it thence twenty miles at least.

*Aleth.* I wonder they place it so far from *Medeba*, contrary to the words of the <sup>e</sup> Scripture, and we have laid them vast unto *NOPHAH* which reacheth unto *MEDEBA*: where the verb, though supplied by the Translators, is implied in the Text.

*Philol.* Why make your three fish-ponds in *Hesbbon*, to which the eyes of the <sup>h</sup> Sponse are compared, which is in effect to make her a monster if the resemblance be applied?

*Aleth.* I set a certain for an uncertain number: in the original it is plural, and therefore indefinite. In all these comparisons, the strength of the similitude lies in the nature, not the number of the things. They deserve not the name of a flock of sheep which are under an hundred, to which the teeth of the Sponse are compared, and nature commonly allows not above thirty two.

*Philol.* The City of *Misor* belonging to the *Levites*, and recorded by *Adrichomius* in this Tribe, is omitted by your oversight.

*Aleth.* Commendable is his charity to the *Levites*. For whereas *Moses* allotted them but four Cities in *Reuben*, namely <sup>k</sup> *Kedemoth*, *Jahazab*, *Mephaab*, and *Beza*: his bounty bestoweth a fifth, this *Misor*, upon them. But the poor Priests might well be full lean, had they nothing to feed them, but this imaginary City, groundless in the Hebrew, and only founded on the erroneous Vulgar. Yea generally the descriptions of *Adrichomius* are guilty herein, that (more made *ad splendorem*, than *ad veritatem*) to render them specious to the beholder (because a lean bald Map, is not so amiable as one filled full) he poulders them thick with places, rather scraped than gathered, thereby offending the judgments of the learned to please the eyes of the ignorant. But it is my business to excuse my self, not accuse him, and consciousness to my own many faults, commands me to be tender of the errors of others.

### CHAP. III.

#### Objections concerning Gad answered.

*Philol.* **W**hy make you the City of *Jazer* so in-land into this Tribe, which *Adrichomius* placeth on the River of *Arnon*.

*Aleth.* I can demonstrate, it could not stand on that River, and by consequence must be more within the Tribe of *Gad*. For, *Arnon* is notoriously known to be the eastern bound of *Canaan*. Now attend what

*Moses*

*Moses* saith, *And the Suburbs of the Cities, which ye shall give unto the Levites, shall reach from the wall of the City, and outwards a thousand Cubits round about: And ye shall measure from without the City on the East-side, two thousand Cubits, and on the South-side two thousand Cubits, and on the West-side two thousand Cubits, and on the North-side two thousand Cubits, and the City shall be in the midst, this shall be to them the Suburbs of their Cities.* *Jazer* therefore being a City of the <sup>b</sup> *Levites*, could not stand upon *Arnon*, because they could not measure three thousand Cubits Eastward, for then they should take so much out of an enemies Country, which belonged not to *Israel*. Where we may also observe, that no Sea-town was allotted the *Levites*, because for the reason aforesaid, it would have proved loss unto them, hindering the circular dimensions of their possessions.

*Philol.* You are much mistaken in the placing of the City of *Aroer*. The <sup>e</sup> Scripture saith, that it is before *Rabba*, or as *Tremelius* rendreth it, *ante conspectum Rabba*, within the view, or sight of *Rabba*. Whereas your Map presents it six and twenty miles off from that place. *Lyncus* his eyes need a prospective-glass to discover *Rabba* from *Aroer*, at the distance in your Description.

*Aleth.* Judicious Sir <sup>d</sup> *Walter Raleigh* answers in my behalf; that *Rabba*, near to which *Aroer* was seated, was not (as you erroneously conceive) *Rabba* of *Ammon*, to which it was neither near, nor in sight (as he worthily observes) but *Rabba* a chief City of *Moab*. Which *Rabba* bordered on *Aroer*, as in our Map of *Moab* doth appear; though, here straitened for room, no mention is made thereof.

*Philol.* You ill observe Scripture-instructions, in fixing the first Tent of *Joab*, when sent to number the people. For the <sup>e</sup> text saith that he pitched in *Aroer* (that is, in the Country not City of *Aroer*, wherein I concur with you) on the right side of the City that lieth in the midst of the River of *Gad*, and toward *Jazer*. Be your own Judge, whether or no, the Tent be set on the right side of the City.

*Aleth.* The chief directory in placing this Tent is the word *right hand*, and that relative term is varied, according as the face is settled. If *Joabs* face in his Journey respected the north, then the East is the right hand of the City, and then the posture of the Tent is rightly placed. However the best is, a Tent is but a Tent no solid or substantiall structure, it will be no great work, or weight, on better grounds, to take it down and remove it.

*Philol.* In *Jacobs Travels* you place *Succoth* fifteen miles from *Peniel*, yet was it the very next station, to which he removed. Now I appeal to *Nurses* and *Drovers*. (the most competent Judges in this controversy) whether it be not too long a journey, for little Children, and Ewes big with young; except you conceive, miles are as easily gone on the ground, as measured in a Map with a Compass.

*Aleth.* Though in *Jacobs Gestis*, *Succoth* succeeds the next place to *Peniel*,

f See M. Aroer Map.

g Num. 21. 30.

h Cant. 7. 4.

i Cant. 3. 2.

k Josh. 21. 36.

b Josh. 17. 39.

c Josh. 13. 25.

d History of the World 1. part 2. book 10. chap. Sect. 5.

e 2 Sam. 24. 5.

f Gen. 33. 17.

*Peniel*, yet it follows not, that *Jacob* with his train went so far in one day. Probably, he might bait, yea lodge severall days betwixt them; the Scripture not mentioning every stage of his staying, but only marking signal places, whereat some memorable accidents did happen, or wherein for some considerable time he made his abode.

*Philol.* Sir *Walter Raleigh* (whose judgement you deservedly honour) makes the River of *Jabbok* the Northern bound on the matter of the Tribe of *Gad*, therein following the example of *Adrichomius*. Whereas you extend this Tribe many miles beyond that River, even to the Sea of *Cinneroth*, or *Galilee*; a great tract of ground, which you injuriously take from *Manasseh*, and bestow on this Tribe.

*Aleth.* I exactly follow Scripture directions, in dividing this Land betwixt them. \* The text saith expressly, that the border of the inheritance of the *Gadites* reached even to the edge of the Sea of *Cinneroth*, and therefore the land betwixt *Jabbok*, and the edge of the Sea, undoubtedly belongs to this Tribe, which justly may have an action of trespass against the fore-said Author, for depriving it of so considerable a part of its true possession. And yet (under favour) I conceive, Mr *More* in his Maps doth much overdo, stretching the Inheritance of this Tribe to the utmost, and most Northern part of the Sea of *Galilee*.

*Philol.* I admire much at your inconstancy. In your Map of *Palestine*, some seven years since prefixed to your *Holy War*, you set *Jabesh-Gilead* North of the River *Jabbok* in the Tribe of *Manasseh*, which now you have translated many miles Southward into this Tribe. It seems you need no other to confute you but your self.

*Aleth.* I have seen mine \* error, and you see my retraction thereof. One day teacheth another. To live, and not to learn, is to loiter, and not to live. Confession of our former mistakes, are the honourable Trophies of our conquest over our own Ignorance. The main reason, why *Jabesh-Gilead* could not be so far North, is this, because *Saul* marched from *Bezek* in the Tribe of *Ephraim*, with an Army of foot, in an afternoon and a night, over *Jordan*, unto this City, and came thither in the <sup>h</sup> morning-watch. Now though we allow, that zeal to their brethren in danger, spurred on the Souldiers, and did horse those foot in point of speed, yet they almost needed wings, in so short a time to go so long a journey (fifty miles at least besides the crossing of two great Rivers, *Jordan* and *Iabbok*) and to come thither so early. Wherefore with Master *More* we have placed *Jabesh-Gilead* South of *Iabbok*, some thirty miles from *Bezek*, having the concurrence of other Authors for the position thereof.

*Philol.* You have found a nest of Cities in the <sup>i</sup> *Apocrypha*, and place them all in this Tribe. Whereas two of them, namely, *Bozra* and *Bezer*, are by learned <sup>k</sup> *Tremelius* found to be, the one in *Edom*, the other in *Reuben*, many miles from the Tribe of *Gad*.

*Aleth.*

*Aleth.* I deny not, but two Cities of the foresaid names are presented in thole Countries, but could not be the same with these Cities which *Maccabens* relieved. It is expressly recorded (once <sup>l</sup> and again for the more certainty thereof) that these places were in the land of *Gilead*. And that any part of *Edom*, or *Reuben*, was ever reputed to belong to the land of *Gilead*, is as I conceive an opinion unprecedented in any good Author, and unavouchable by any strong arguments.

#### CHAP. IV.

##### Objections concerning Manasseh beyond Jordan answered.

*Philol.* **Y**OU have made the Country of *Manasseh* beyond *Jordan*, too large in the dimensions thereof. For, it being the portion but of half a Tribe, is, according to your scale of miles, little less in proportion, than the Country which other entire Tribes did possess.

*Aleth.* I confess the truth of what you alledge, which is no whit strange in it self. What more common than to call a Twin, *half a man*? Yet I doubt not, but you have seen such half-men, as proper persons, as any single-born. And the moiety of this Tribe, possessed as much ground, as most other whole Tribes in *Israel*. This may appear by the number of Cities, no fewer than <sup>a</sup> three-score contained therein. Yet under favour, I conceive, that the land East of *Jordan* was not altogether so civilized, but more wilde, and warlike than the Country West thereof. Especially this of *Manasseh*, subject to hostile incursions from the North and East; and therefore their portion was cut out in the largest size, that what they wanted in the quietness, they might have in the quantity of their possessions.

*Philol.* You make *Chorazin* within two miles of *Capernaum*, whereas Mr *More* in his Maps placeth it on the West side of the sea of *Galilee*, hard by *Bethsaida*; in my minde with more probability of truth. For, our Saviour saith, <sup>b</sup> *Wo be to thee Chorazin, wo be unto thee Bethsaida*, coupling them together in his commination; who probably would have joined *Capernaum* and *Chorazin* together, for the vicinity both of their profaneness, and place, had they been seated so near together, as they are presented in your description.

*Aleth.* Your argument concludes nothing at all. Have you not often seen malefactors manacled together, whole places of birth and breeding were farthest asunder? So might it be with *Chorazin* and *Bethsaida*; whilst *Capernaum* is singled out, and set solely by it self, in our Saviours threatening, as a signal offender, most eminent for its ingratitude. As for our placing of *Chorazin*, we have therein observed the instructions of Saint <sup>c</sup> *Hierome*, and other good Authors.

R r r

*Philol.*

1 i Mac. 5. 25.  
27.

a Josh. 13. 9.

b Mat. 11. 21.

c Hieron. in locis  
Hebr. lit. c. de  
Brochar dicitur  
here 3 & 5.

g Josh. 13. 27.

\* I request this  
mine answer  
maybe apply-  
ed to these  
many differen-  
ce. betwixt  
my former  
map, and this  
present de-  
scription.

h 1 Sam. 11. 11

i 1 Mac. 5. 26.

k Vid. Trem. in  
locum praed.



rounding the City of *Cesarea Philippi*?

*Aleth.* They are set there to signifie the Towns of *Cesarea Philippi* mentioned by the<sup>1</sup> Evangelist, whereabouts Saint Peter gave that eminent testimony of the Deity of our Saviour.

*Philol.* At *Dan* in this Tribe (alias *Levhem*, and *Cesarea Philippi*) you erect one of *Jeroboam* his Calves; whereas <sup>1</sup> *Brochard*, who exactly surveyed *Palestine*, in his *Journall* gives us to understand, that half a league from *Bethel*, where one of the Calves were set up, stood a Mountain called *Dan* opposite thereunto, where the other Calf was erected.

*Aleth.* His authority cannot countervail Saint *Hieroms*, *Benjamin* in *Itinerario*, and others, yea Truth it self, which are on our side, and against his opinion. For, *Jeroboam* was too good an husband to lavish both his Calves in one place, which he rather would scatter in distant Cities, the better to spread Idolatry in his Kingdom. Besides, consider the end pretended at their erection, namely to spare the Peoples pains, *It is too much for you to go up to Jerusalem*, that these Calves should be (as it were) *Chappels of ease*, to save his subjects a tedious journey. Now, if both his Calves were penn'd up in a stall near *Bethel* (as *Brochard* would have it) little ease thereby was given to the Northern Tribes, and their journey not considerably shortened. Therefore the other Calf was set up at *Dan* in *Naphthali*, as we have described it.

*Philol.* All that you have said doth not satisfie me, that this *Dan* was the place where the Calf was worshiped. For, soon after *Jeroboams* death, in the reign of *Baasha*, this *Dan* you speak of was smitten by *Benhadad* King of *Syria*. This, probably, would have extinguished *Calf-worship*, if set up in that place, which notwithstanding continued many hundred years after in the Kingdom of *Israel*.

*Aleth.* You might argue on the same grounds, that the other Calf was not erected in *Bethel*, seeing even in the life of *Jeroboam*, *Abijah* King of *Judah* took from him<sup>1</sup> *Bethel* with the Towns thereof. Observable herein is divine Justice, punishing both those Idolatrous places by the Sword of their enemies, so soon after the Calves were set up in them. But we may be confident, the Kings of *Israel* recovered both *Dan* and *Bethel* again, and restored them to their former impious uses.

*Philol.* In the Worthies of *Naphthali* you account on *Hiram Solomons* Architect in building the Temple, as a *Naphthalite* by the mothers side: And yet in the Description of *Dan* you make him a *Danite* by his female extraction. Now, what saith *Nicodemus*? *Can a man enter the second time into his mothers Womb*? Yea, can he be born (as you would have it) twice though not of the same, or severall women?

*Aleth.* This your objection is not brought against my Description, but against the very letter of the Scripture that affirmeth the same.

1 KING.

1 KING. 7. 14.

He was a widows son of the Tribe of *Naphthali*, and his Father was a man of *Tyre*.

2 CHRON. 2. 14.

The son of a woman of the daughters of *Dan*, and his Father was a man of *Tyre*.

Now although I am not ingaged to meddle with the solution of this difficulty; yet, under favour, I conceive the same properly to depend on an observation in Chorography. May you be pleased to remember, that *Dan* had a parcell of his portion acquired by conquest, near the Fountains of *Jordan*, where *Levhem*, *Laisb*, or *Dan* was placed, which small territory lay above an hundred miles from the main body of that Tribe, surrounded about with the Tribe of *Naphthali*, as appeareth in our Description thereof. Now I suppose *Hiram* (whose paternall extraction from *Tyre* is confessed on all hands) was descended a *Danite* by his mother, and called a *Naphthalite* also by his mothers side, because of her habitation (though in *Dans* small Country aforesaid) lying in the Land allotted to *Naphthali*.

*Philol.* You term it<sup>a</sup> a most erroneous opinion in such, who conceive the *Galileans* more drossie Jews than the rest, herein contradicting your self, having formerly<sup>a</sup> affirmed, that they were courser, and less refined Jews.

*Aleth.* Give me leave to distinguish, between Jews course in Religion, and courser in Extraction. The former we confess, that the *Galileans* were less pure in Gods service, as probably descended from the remnant of the ten Tribes: Yet were they most truly the lost sheep of *Israel*, not debased by mixture of *Gentilism* in their blood, like the *Samaritans*, whom Christ declined, whilst he constantly conversed with these *Galileans*.

*Philol.* You say, that the City *Naasson* depends meely upon the credit of the vulgar Translation *Tobit* 1. Whereas looking on the Hebrew Map, graven at *Amsterdam* by *Abraham Goos*, but designed, and made by another *Abraham* a great Rabbini, skilled in the Land, and Language of his own Nation, this *Naasson* appears there in Hebrew characters, the Author (no doubt) having good assurance for the same. Whose Map (I can tell you) is much valued by many *Antiquaries*, as appears by their difficult procuring, dear purchasing, and careful preserving thereof. And you may find it solemnly set up, at the upper end of *Sion Colledge Lebrary*.

*Aleth.* It ill becomes me to detract from the pains of any, being also my self, a man under authority of the pens and tongues of others, and Candidate for the Readers good will in this my Description. Yet give me leave, plainly to profess, that the Map by you alledged, answereth not the great price, and generall praise thereof, being nothing else but *Adrichomius* his Map translated into Hebrew. What once Sir *John Old Castle*, Lord *Cobham*, spoke jeastingly, that the Priests made Christ to be boots, and spurs, and all in the Sacrament, may I seriously say that *Adrichomius*, with his faults, and failings, dross, dirt, and altogether, without any correction, is cast into this *Abrahams* overvalued Description, so that the

Map

k Mark. 8. 27.

1 In descrip.  
Ter. sanct.  
pag. 237.

m 1 Kin. 12. 28.

n 1 Kin. 15. 20.

ot Kin. 10. 29.

ps Chr. 13. 15.

q Description  
of Naph.  
Sect. 1.  
r Descrip.  
of Dan, Sect. 9.  
(Joh. 3. 4.)

1 See our Map  
of Dan, and de-  
scription.  
Sect. 9.

u In descrip.  
Naph. Sect. 5.

w Book. 1.  
cap. 11. Sect. 7.

Map you alledge is not gold; but mean metall gilded over; containing surreptitious names out of the *Vulgar Latine* therein Hebraized, and presenting many spurious places utterly disclaimed in the *Originall*.

## CHAP. VI.

## Objections against Asher answered.

**Philol.** I Admire you have altogether omitted the River *Eluthernus* in this Tribe (much mentioned in *Maccabees*, and which *Adriehominus* makes to fall into the *Mediterranean* in the mid-way betwixt *Zidon* and *Tyre*. Yea, <sup>b</sup>M. *George Sandys* in his travells, going from *Sarepta* to *Tyre*, crossed a little valley divided by the River *Eluthernus*, called *Casmire* at this day by the Inhabitants thereabouts.

**Aleth.** By what name, or title soever, the water, he there went over, is known at this day, sure I am, it cannot be the ancient *Eluthernus*, which by *Ptolemy*, *Strabo*, and generall consent of all Authors, falls above sixty miles more northward, into the *Mediterranean*. And therefore the error of *Adriehominus* and others herein, is briefly taxed by judicious Sir <sup>c</sup>Walter Raleigh.

**Philol.** You make *Asber* to border on *Zidon*, contrary to the Description of <sup>d</sup>Wolfgangus *Wiseburgius*, and learned <sup>e</sup>Tostatus, who set *Zebulun* in the same place, as the most North-west of all the Tribes, and alledge <sup>f</sup>Jacobs words to avouch the same, prophesying, that *Zebuluns Borders shall be unto Zidon*.

**Aleth.** Gods Word, the coast of the Country, and all good Authors justifie our Description, those two only excepted, which you alledge, being both deceived, by taking *Zidon* restrictively in *Jacobs* prophecy, for the City so called, whereas the whole Country thereby is intended (as *Sarepta* is called a City <sup>g</sup>of *Zidon*) and the name of *Zidonians* adequate to *Phœnicians*, in which sense *Zebulun* confined on the Country, though *Asber* only on the City of *Zidon*.

**Philol.** You peremptorily place the defeat of *Benhadad*, and fall of *Apheks* wall on his flying Army, in this Tribe, not remembering the while, that there is another <sup>h</sup>*Aphek* in *Issachar*, (nearer to *Samaria*) which puts in with more probability to be the theatre, whereon that tragical accident was acted.

**Aleth.** I confess *Aphek* a place in *Issachar*, but find it not character'd to be a City, such an one as our <sup>i</sup>*Aphek* in *Asber* is described, and whose walls are therefore more probable to do the foresaid execution. However, be it known unto you, whensoever two places are with equal likelihood corivals for actions therein atchieved, we adjudge it to that place, that falls first under our description. Thus, the start of half an hour,

a Mac. 11. 7.  
b 12. 30.

b Lib. 3. p. 313.

c Hist. lib. 2.  
p. 1. 1. p. 289.

d See Masius  
on the 19. of  
Joshua.  
e In his Com-  
ment on  
Gen. 49.  
f Gen. 49. 13.  
g Josh. 19. 28.

h Luke 4. 25.

i mentioned  
a Sam. 29. 1.

k Josh. 19. 30.

hour, bestows on the elder twin, the whole inheritance. To avoid confusion, and prevent repetition, first come, first serv'd; the place first occurring, carries away all history in our describing thereof.

## CHAP. VII.

## Objections, against Zebulun, answered.

**Philol.** You, very confidently, make *Jordan* continue his unmixed stream, clean through the *Galilean-sea* (a course somewhat irregular in nature) without alledging any Authority for the proof of so improbable a passage.

**Aleth.** Excellent Authors avouch the same. <sup>a</sup>Tacitus, amongst others, tells us of this River, *Unum, atque alterum lacum integer perfluit, tertio retinetur; One, and another lake (viz. the waters of Merom, and Galilean-sea) it runneth through entire, but is stopped in the third; namely, in Asphaltite-lake, or Dead-sea*. More full is the Testimony of *Philostorgius*, and deserveth our serious perusal thereof. Who speaking of this River, <sup>b</sup>οὗ τῆς Τιβεριδος διέξουσι λίμνης, καὶ οὗ τῆς ἑσπερίας λίμνης ἡ θάλασσα ἡ ἡρῶν. Which (saith he) passeth through the lake of *Tiberias*, cutting it in the middle, and flowing clean through it in its one proper channel. Which cutting of the lake, implies the entire continuance of *Jordans* water; otherwise, that knife doth not cut the loaf, but is cut by the loaf, which is broken in the dividing thereof.

**Philol.** I wonder you pass over *Shimron-Meron* in such silence, which appears a place of great note, yea, a Royal City in the days of *Joshua* as the *Coronet* thereupon doth inform us.

**Aleth.** I confess it signed with a *Coronet*, and with something more, a flag of uncertainty, having nothing sure of the location thereof, the chiefest cause that I willingly declined the mention of it. However, we will scue our selves into as much certainty of this place, as may be extracted out of Scripture: and observe, the four first wreaths of my scue are undoubtedly, the fifth and last more than probably true, as followeth.

1. *Shimron-Meron* was one of the <sup>b</sup>Royal Cities, whose King *Joshua* destroyed.
2. The same City is elsewhere called plainly <sup>c</sup>*Shimron*, without any addition.
3. It lay on the northern part of the land, because the King thereof associated in the northern, and second <sup>d</sup>combination of the *Canaanites* against *Joshua*.
4. A City named *Shimron*, was allotted to the Tribe of <sup>e</sup>*Zebulun*.
5. Most probably this is the same *Shimron*, whose King was destroyed by *Joshua*.

This is all, which my best industry could collect out of Scripture, or good Authors, concerning the situation of this place.

*Philol.*

a Hist. lib. 5.  
pag. 618.

b Josh. 12. 20.

c Josh. 11. 1.

d See book. 1  
cap. 8. Sec. 3.

e Josh. 19. 15.

*Philol.* What mean you by that third smooty circle, which (as the Meteor Halo about the Sun) surroundeth the Levites City of *Jockneam*?

*Alth.* It signifieth nothing, being a meer aberration of the Graver, which (now but obscure) will in process of Printing, wholly disappear. And I could hartily wish, no other faults in our Maps, would be of longer continuance.

*Philol.* You make the *Galilean-sea* all along the East boundary of this Tribe. Whereas I am altogether of the minde of *Masius*, that no part of *Zebulun* touched on that sea; with him principally grounding my opinion on the Scriptures silence, which mentioneth not any conterminating of this Tribe thereupon. Which might soon have been spoken, yea surely would not have been omitted, had *Zebulun* been so situated.

*Alth.* That *Zebulun* bordered on this sea, may clearly be demonstrated; first from *Jacobs* prophecy, that he should dwell *בין ים וים* 'At the haven of the Seas. Seas in the plural, pointing at his position betwixt the *Mediterranean*, and *Galilean* seas, the West and East bounds of his possession. Now left any should seek to wave these words by an *Enallage in Number* (a figure, we confess, frequent in Hebrew) *Zebulun's* bounding on the *Galilean-sea*, is unfallibly collected out of the *Gospel*, where Christ is said to dwell in *Capernaum*, which is upon the sea coast, in the borders of *Zebulun*, and *Naphtali*.

*Philol.* Christ his feeding of five thousand, with five loaves and two fishes is misplaced in your Map, as which ought to be set on the East side of the Sea of Galilee.

*Alth.* Learned men are much perplexed about the position of this miracle. A miracle, so remarkable in it self, that of all the passages betwixt Christ's conception, and the introduction to his passion, this only, and the descent of the Dove at his baptism are recorded in all four Evangelists. Yet some difficulty appears in the particular place thereof<sup>b</sup> Luke termeth it the *Desart of Bethsaida*; but Saint John<sup>c</sup> who wrote the last, (therefore supplying the omissions, and explaining the doubts in other Gospels) assigneth the particular place to be near *Tiberias*, both being Cities on the West side of the sea, so that North of *Tiberias*, betwixt it\* and *Bethsaida*, (in a *Desart* named from the latter, because leading to it) this miracle is properly placed.

*Philol.* But immediately at the ending thereof, the Disciples are said to sail *אל תרדו אל תרדו אל תרדו*, 'unto the other side unto *Bethsaida*, or as Saint John says, 'towards' *Capernaum* (both these being Cities not far asunder.) Wherefore, if they crossed over the Sea to go to *Bethsaida*, they were not already on the same side thereof when the miracle was wrought, and by consequence were then on the other [i.e. eastern] side of the Sea.

*Alth.* By *אל תרדו*, is meant the opposite shore, on the same side of the Sea, but so that it was over a reach, or bay which they crossed therein, sailing (not athwart the breadth of the Sea from West to East, but) almost foreright the

the length of the lake, from a place near *Tiberias* to the land of *Genesareth*, on the North end of the lake, betwixt *Bethsaida*, and *Capernaum*. Thus, such who on the *Severn Sea* sail from *Bristol* to *Barstable*, may be said in some sense to cross the water, as well as those that sail from *Barstable* to *Cardiff*. And thus, in placing this miracle we have not only followed the judgment of *Calvin*, but also the eyes of *Biddulph* a modern Traveller, who beheld the place.

## CHAP. VIII.

## Objections against Issachar answered.

*Philol.* What vast Mountains have you made those of *Gilboa* to be? the highest of them four miles perpendicular: Surely the battel betwixt *Saul* and the *Philistines* could scarce be fought on such ascents. Yea, *David* might well have spared his wish, 'Let there be no dew, neither let there be rain upon you, whose tops, (as you have exalted them) may be presumed higher than the clouds themselves.

*Alth.* I confess them to be of the largest size, store of room and want of other matter to fill it, gave the occasion to their greater growth. Which fault is amended in the following Map of *Manasseh*, where behold them reduced to a more moderate proportion, less than many of the Mountains in *Wales*.

*Philol.* How comes a parcel of mount *Ephraim* to straggle into the Map of *Issachar*? It being proper for those mountains to be confined to their own Tribe of *Ephraim*, whence they fetcht their denomination.

*Alth.* I may say the Tribe of *Ephraim* had the Preemption, but not the Monopoly of them. I mean his turn was first served, and he had the best and most of those Mountains in his possession, whence they deservedly took their name. Yet so, that some part of mount *Ephraim* ranged Southward into the Tribe of *Benjamin*, (as mount<sup>b</sup> *Zemaraim*) and some branched Northward into *Issachar*, as *Shamir* in mount<sup>c</sup> *Ephraim*; certainly in this Tribe, because *Tola* a man of *Issachar* was buried therein.

*Philol.* It followeth not, because he was extracted from this Tribe, that therefore the place of his burial was in the same, finding many mens interments in Scripture, casual, out of the Tribes of their nativity. Thus *Saul* and *Jonathan* being *Benjamites*, were notwithstanding buried in the Tribe of *Gad*, at *Fabesh Gilead*: as also *Isboseth* and *Abner* their Countrymen got graves at *Hebron* in the Tribe of *Judah*: so inferm is your inference, that *Shamar* in mount *Ephraim* was in *Issachar*, because *Tola* an *Issacharite* was intombed therein.

*Alth.* You instance only in persons, some forcibly, others treacherously slain, which occasioned their hasty tumultuary, and extravagant interment.

S f f

m Mar. 14. 34.

n In his Harmony on the Text. See out Zebulun Sect 26.

a 2 Sam. 1. 23.

b Compare Joth. 18. 22. with 2 Chron. 13. 4.  
c Jud. 10. 1.  
d Jud. 10. 2.

e 1 Sam. 31. 12

f 2 Sam. 4. 12.

f Gen 49. 13.

g Mat. 4. 13.

h Luke. 9. 10.

i John 6. 23

\* The Reader is invited with his eye to remove the picture of the peoples feeding, a little north of Tiberias.  
k Mark. 6. 46.  
l Joh. 6. 17.



interment. Remember also that *Saul* and *Jonathan*, (though immediately at *Jabesh Gilead*) were finally intombed in the sepulchres of their Father, in the land of *Benjamin*, as we may presume that *Tola* his corps a peaceable Judge (no violent detention, or disturbance appearing to the contrary) did rest in the possessions of that Tribe; the *Jews* generally being as ceremonious to be buried in their own land, as to be married in their own lineage.

## CHAP. IX.

*Objections against Manasseh on this side Jordan answered.*

*Philol.* And why so much of the Map of *Issachar* presented again in *Manasseh*? What need this waste and repetition of the same again?

*Altb.* The Squaring of the Map necessarily commanded the repetition thereof; nor is it lost labour, because two scattered pieces in *Issachar* belonged to *Manasseh*.

*Philol.* But O what a medley motley pieced Map have you made of this half Tribe of *Manasseh*! Surely *Josephs* coat consisted not of more colours than *Manasseh* (*Josephus sons*) portion is made up of shreds and parcels as you have presented it, warring the intireness of this half Tribe with your manifold divisions.

*Altb.* And yet no more than what are warranted by Gods word. Let none part what he had put together, nor put together what he hath parted. I delight not out of wantonness, to make snips of *Manasseh's* portion, but the Text puts the *Shears* into my hand, commanding me to cut it so: because *Manasseh* had three Countries in *Issachar* and *Asher*: That is, surrounded with them, which necessitates the cantoning of this half Tribe into such dis-jointed parcels.

*Philol.* You make a piece of *Asher*, parted from the main body thereof, to confine on *Manasseh*, whilst *Bonfrerius* findes a fitter expedient by cutting off the West of *Zebulun* and *Issachar* from the *Mediterranean*, and continuing *Asher* along the sea side to *Manasseh*, so preserving *Asher* intire thereby.

*Altb.* His Expedient raiseth more difficulties than it allaieth; as directly opposite to *Scripture*, *Reason*, and the general consent of *Writers*, as formerly hath been largely proved in our *Objections against Zebulun*. Better it is therefore, to admit a parcel of *Asher* separated from the main of the Tribe (Instances in English Countries being frequent in this case) then by *Bonfrerius* his shift, to allow Truth parted from *Jacobs* prophecy, which inevitably followes, if *Zebulun* be made *Land-locked*, and cut off from bounding on the sea.

*Philol.*

*Philol.* Indeed you put *Manasseh's* separate Countries within *Issachar*, but not within *Asher*, not invironed therewith, but only joining thereto, whereas the text saith equally, "And *Manasseh* had in *Issachar* & *Asher*, &c."

*Altb.* The main body of *Issachar* confining on *Manasseh* afforded us conveniency to insert such Countries therein. But *Asher* his part being in it self but a small dis-jointed portion, is not so capable of surrounding a Country within it, seeing such a parcel within a parcel would appear so diminutive a subdivision as almost inconsiderable. Besides, the preposition rendered In the Text, may sometimes be satisfied with signifying *ad*, or *juxta*, nigh, or by, that is, a bare proximity, apposition, and contiguoufness of a thing. In which sense *Manasseh* had land bordering on this dis-jointed piece of *Asher*.

*Philol.* In \* *Ephraim* you say that *Jezreel* was more than twenty miles from *Samaria*, which measured by the scale in your Map are not above twelve miles asunder.

*Altb.* Let not the *Typographical* mistake of the Printer be accounted the *Topographical* error of the Author; That twenty should be *twelve*, and in the *Errata* is mended accordingly.

*Philol.* You might almost as well inscribe this Map the Tribe of *Levi*, as the Half Tribe of *Manasseh*. It was the complaint in time of Popery, that the Church did eat up the Commonwealth; every third foot in the Kingdom being Church-land, before the dissolution of *Abbies*. You endeavour to reduce *Palestine* to the same proportion. It was a pious wish of *Moses* "Would God, that all the Lords people were Prophets: But a covetous desire in you to convert so much of the land into the *Levites* portion, by extending the circular suburbs of their Cities to six miles Diameter; whereas Authors contract them, within less than half that compass, yet observing the true dimension of the Cubit therein.

*Altb.* For number such Cities are no more than the Scripture assigneth, though here haply falling thicker than in other Maps. As for the three thousand Cubits of their extent on all sides, we have in the manner of the measuring thereof followed the direction of judicious \* *M<sup>r</sup>. Ainsworth*, (as he the learned *Rabbi Maimony*) preferring it amongst various expositions, as most natural to the Text. Now let none wonder that we make a thousand Cubits adequate to a thousand paces, or an English mile. For, although lesser Cubits were used by the *Jews*, about their vessels, and buildings; yet their *Geometrical Cubit* (generally employed for their better expedition, because largest, in their surveying of land) contained six common Cubits; and *Rabbi Kimbi* expressly saith that a thousand *Emoth*, or Cubits make a mile. Besides, consider I pray, these three thousand Cubits were to be measured from the Wall of the City, the flexures and bendings whereof, produced the parallel bendings in the bounds of the *Levites* suburbs. But because we cannot be instructed in what form the line of their Walls ranged about, we begin our mea-

sure

\* *Josh. 17. 11.*

\* *Parag. 32.*

e *Num. 11. 29.*

f *Id. on Num. 35. 45.*

g *M. Goshwin his Notes on Aaron lib. 6. pag. 288. m In Ezekiel lib. 48. a. cited by Aris Monstrum de Men- suris sacris.*

g *Sam. 31. 14*

a *Gen. 37. 3.*

b *Josh. 17. 11.*

g *Gen. 49. 23.*

lure from the midst of the City, and therefore are bound to make their lands amends with the largeness of the Cubits, because beginning our mensuration to their disadvantage, from the centre of the City, in stead of the [unknown] circumference thereof.

*Philol.* I am not satisfied in the situation of *Antipatris*, that it was seated in this half Tribe of *Manasseh*.

*Aleth.* It is seated according to *Adrichomius*, and the judgment of most other \* Authors. But if I might interpose mine own opinion, I conceive it many miles nearer unto *Jerusalem* in the Tribe of *Ephraim*, rather nigh than on the sea, in the road betwixt *Jerusalem*, and *Cesarea*, some thirty miles from the former; whether I shall remove the same, when my opinion herein shall be countenanced with the approbation of others. My reason that *Antipatris* could not be so far Northward, (full sixty miles as they make it from *Jerusalem*) is, because the <sup>i</sup> footmen sent to attend *Saint Paul* marched thither from *Jerusalem* in one night. Now, although their suspicion of the *Jews* pursuing them to rescue *Saint Paul*, might quicken their pace, yet \* foot-souldiers could not be foot-poste, it being impossible for spearmen to go so far, in so short a time, betwixt the third hour [nine a clock at night] and the next morning.

## CHAP. X.

## Objections against Ephraim answered.

*Philol.* **Y**OU make a strange desultory Description of the bounds of this Tribe, vaulting over from length to breadth in such a fashion as is hard to be understood, and worse to be applied to the letter of the \* Text.

*Aleth.* Wise *Agur* confessed he knew not the way of an Eagle in the air, whose flight therein is not to be traced, leaving no visible peroration behind it, partly through the swiftness of his motion, partly through the subtileness of the air presently closing up the passage. So short and concise is the Holy Spirit in bounding the Children of *Joseph*, and so long since hath time taken all impression of many liminary obscure places there mentioned, that exactness herein, by the confession of the \* best Authors, is not to be attained. But herein we have followed the direction of the learned *Bonferrius*, save that we have not contracted the East of *Ephraim* towards *Jordan* into so narrow a point, but bounded it broader, to make it a degree the better with the descriptions of other Authors.

*Philol.* You make *Sechem* in this Tribe, full seventy miles from *Hebron* in the Tribe of *Judab*. Me thinks they should be much nearer seeing *Jacob* sent *Joseph* from \* *Hebron* to *Sechem* to give a visite to his brethren. Now how could his tender love adventure his darling child alone so tedious and dangerous a journey? Surely the distance was far less than you make it.

*Aleth.*

\* Mercator, G. v. l. Tyrim & generally in most Maps.

<sup>i</sup> A. d. 23:31, 32

ibid. v. 23:32

\* Josh. 17.

† Prov. 30:19.

\* Masius in Josh. 17.

a Gen. 37:14.

*Aleth.* The proportion of the Country, and consent of all Authors will not admit the aforesaid Cities to come nearer together. *Joseph* was then a tall stripling, seventeen<sup>b</sup> years of age, and the general simplicity of people in that infancy of the world, (before Thieves came into fashion) was a sufficient convoy to secure any single Traveller, even in the longest journey. *Joseph*, we see, had done well enough for any hurt from any strangers, if he could but have escaped his own Brethren.

*Philol.* *Rama* in this Tribe, doubtlessly was a City of the *Levites*, as doth appear by *Elkanah* and *Samuel* their constant habitation there, both of them *Levites*. Why therefore is it not surrounded in your Map with a double circle, like other Cities of the same qualification.

*Aleth.* I acknowledge *Rama* for the reasons by you alledged, probably pertaining to the *Levites*, but have omitted the double incircling thereof, because I finde it not amongst the four Cities given the *Levites* in *Ephraim*, nor the forty<sup>c</sup> eight assigned to them in the whole Kingdom.

*Philol.* Was is not then usurpation in the *Levites* to inhabit a City which by God was never granted unto them?

*Aleth.* Under favour I conceive, though the *Levites* must have four, they might have more Cities in *Ephraim*, or elsewhere, if the charity of well disposed people was pleased to bestow them. Thus, beside the three Cities for Refuge West of *Jordan*, the *Israelites* were bound, if *God* did enlarge their<sup>d</sup> coasts, to add three more for the same service. By which analogy it may be collected, that the *Ephraimites* in gratitude to God, who gave them more intire possession of their portion than any other Tribe in *Joshua's* division (nothing but *Gezar*, a *Levites* City being detained from them by the *Canaanites*) might give this *Rama* as a gratuity to the *Levites*. Besides, the suburbs & lands of the *Levites* reached from the walls of the Cities three thousand Cubits round about, within which space they might erect what buildings they please, being therein (without incroaching on any other Tribe) resident on their proper inheritance. *Rama* therefore might be built within that circumference, by the proportion of miles we collect it to stand within the circuit of *Gezar*, so that though they could not get *Gezar* it self, they might gain and build *Rama* within the compals thereof for their habitation. However, we decide nothing positively, much less impose it on the belief of others. Clipp money is worth as much as it weighs, though it will not pass for what it was coined; and conjectures, though they will not go for certain truths, deserve to finde as much acceptance, as they bring probability with them.

*Philol.* Have you nothing more to observe concerning the blessings, and cursings pronounced on mount *Ebal* and *Gerizim*?

*Aleth.* I conceive on second thoughts, that the Priests with the *Ark* stood in the valley betwixt the two hills (whilest the whole body of the ordinary<sup>e</sup> *Levites* were on the Mount of *Gerizim*) whose station in the half

b Gen. 37:2.

c See Josh. 21.

d Deut. 19:8,9

e Deut. 30:2.

half way betwixt both, when they pronounced the blessings and the cursings, facilitated the conveyance of the sound on both sides, as appeareth on the serious<sup>f</sup> comparing of the Scripture.

*Philol.* *Tiphfab* is made by you a City in this Tribe. But, if it were situate herein, very short were the dominions of *Solomon* even in the very height of his greatness, who then reigned on this side of the River from <sup>g</sup> *Tiphfab* even to *Azza*, or *Gaza*, in the Tribe of *Simeon*, not fully an hundred miles, as appears by your Scale in the general Description of the land.

*Aleth.* *Tiphfab* there mentioned being the Eastern boundary of *Solomon's* Empire (from our <sup>h</sup> *Tiphfab* where cruel *Menahem* began his reign) was near a thousand miles North-east on the River *Euphrates*, probably the same with the City *Tbarsacus*, whercof *Ptolemy*, *Strabo*, and *Stephennus* take special notice.

*Philol.* Have you any *miraculus* faith, who so easily have removed the *Mountain of Phineas* (whercin *Eleazar* was buried) from the North of this Map, within the suburbs of *Bethboron* a *Levites* City, to the South thereof near *Shiloh*, where in your Map general the same is presented?

*Aleth.* On better consideration I see no necessity, that his *Mountain* should be brought within the bounds of any *Levitical* City. *Phineas* was an extraordinary person, and therefore his land might be extraordinary in the location thereof. This his portion was no part of the *Levites* patrimony in their forty eight Cities given them by God, but seems rather the *superpondium* of the peoples<sup>i</sup> bounty cast into the balance, as an honourable augmentation in reward of his<sup>k</sup> eminent desert. I conceive therefore it lay in *Moun Ephraim*, near *Shiloh*, where the *Tabernacle* was set up, bestowed upon him thereabouts, for his more convenient attending of Gods service therein.

## CHAP. XI.

## Objections against Dan answered.

*Philol.* **Y**OU positively affirm that the land of *Dan* belonged primitively to *Judab*, yet produce no Scripture for the proof thereof. We believe the same of *Simeon*, the <sup>a</sup> Text affirming that their inheritance was within the inheritance of *Judab*, but no evidence appears of such derivation of *Dans* possession originally from *Judab*.

*Aleth.* The same is infallibly collected from Scripture, because the Cities of *Eshtaal*, <sup>b</sup> *Zoreah*, <sup>c</sup> *Trimnah*, <sup>d</sup> *Ekron* were first bestowed on *Judab*, and afterwards we find the same places, (with the Country thereabouts by necessary consequence) conferred upon *Dan's* posterity for their portion.

*Philol.* Such an alteration seems utterly inconsistent with divine immutability

mutability, with whom is no variableness, nor shadow of changing. To give a thing and take a thing is unproportionable with his proceedings whole Gifts are pronounced by the Apostle to be *ἀπὸ ἀκαλίας, & without Repentance*.

*Aleth.* Inded such gifts as amount to the notion of *excommunication* are incapable of alteration, to which his other grants are subject. Besides, God never so passed away that land but he still reserved it as his own *Demesnes*. For the land (saith he) is mine; not was, but is, even after the *Israelites* had long possessed the same. Is it not lawful for him to do as he will with his own, and to change at pleasure what tenants to rent, or rather what *Bailiffs* to occupy his own ground?

*Philol.* The faces of the Men which baer the great bunch of grapes, are set the wrong way. For being to go South-east to *Kadesh-barnea*, they look full West to the *Mediterranean sea*.

*Aleth.* You put me in the minde of a man, who being sent for to pass his verdict on a Picture, (how like it was to the person whom it was to resemble) fell a finding fault with the frame thereof (not the *Limners* but the *Joiners* work) that the same was not handsomely fashioned. In stead of giving your judgment on the Map, (how truly it is drawn to represent the Tribe) you cavil at the History-properties therein, the act of the *Grauer*, not *Geographer*. Yet know Sir, when I checkt the <sup>\*</sup> *Grauer* for the same, he answered me that it was proper for *Spies*, (like *Water-men* and *Rope-makers*) for surety sake to look one way and work another.

## CHAP. XII.

## Objections against Simeon answered.

*Philol.* **W**HY both an Asterisk and flag of uncertainty over *Sheba*? For, though unassured of the exact position thereof, the Text ascertaineth us, that it was a real City in *Simeon*, <sup>a</sup> *Beer-sheba*, and *Sheba*, and *Moladah*, &c.

*Aleth.* I am not satisfied that *Sheba* was a distinct City by it self, but rather conceive it the same with *Beer-sheba*. Because,

1. They are both accounted the same<sup>b</sup> when originally denominated.
2. *Sheba* is omitted in <sup>c</sup> *Chronicles* (where other *Simeonite* Cities are sum'd up) as the same with *Beer-sheba*.
3. *Simeon* had but <sup>d</sup> thirteen Cities, which make fourteen if *Shaba* be counted a distinct City in it self.

The premises considered, *Sheba* appears the same with *Beer-sheba* (as <sup>e</sup> *Salam* with *Jerusalem*) commonly so called for brevity sake.

*Philol.* But then how do you answer the Text, which expressly maketh *Sheba* a distinct City, *Beer-sheba*, and *Sheba*, and *Moladah*, &c?

*Aleth.*

<sup>f</sup> Compare Deut. 11. and cap. 27. with Josh cap. 8.

<sup>g</sup> 1 King. 4. 24.

<sup>h</sup> 2 Kin. 15. 16

<sup>i</sup> Josh. 24. 33.

<sup>k</sup> Num. 25. 8.

<sup>a</sup> Josh. 19. 1.

<sup>b</sup> Josh. 15. 33.

<sup>c</sup> Josh. 19. 57.

<sup>d</sup> Josh. 19. 41.

<sup>e</sup> Josh. 19. 41.

<sup>f</sup> James 1. 17.

<sup>g</sup> Rom. 11. 29.

<sup>h</sup> Levit. 25. 23

<sup>i</sup> Mat. 20. 15.

<sup>\*</sup> R<sup>o</sup>. Vaubem.

<sup>a</sup> Josh. 19. 2.

<sup>b</sup> Gen. 26. 33.

<sup>c</sup> 1. Chm. 4. 28.

<sup>d</sup> Josh. 19. 6.

<sup>e</sup> Psal. 76. 2.

*Aleth.* *Proteus* appeared not in more shapes, than the *Particle* <sup>1</sup> (here rendered *and*) hath several significations, for though chiefly it is *copulative*, other whiles it is *causal*, *collective*, *adversative*, *exegetical*, *redditive*, and *disjunctive*, as <sup>1</sup> *Bonfrerius* readeth it here, *Beer-sheba*, or *Sheba*, and *Moladab*, &c.

*Philol.* You say that *Simeon* was <sup>a</sup> surrounded on all sides with *Judah*, whereas in your Map, the Northern side thereof is all along fairly flanked with the Tribe of *Dan*.

*Aleth.* You may remember (what we so lately proved) that *Dan's* portion primitively pertained to *Judah*, and was a canton cut out thereof. In which sense according to Scripture, *Simeon's* inheritance was <sup>b</sup> within the children of *Judah's*, and originally encompassed therewith.

*Philol.* Why call you this Tribe <sup>c</sup> a jagged remnant, being as whole a cloth as the rest, and (though not so great) as entire as the other Tribes? I am not sensible by this your Map of any notorious *dispersedness* of the *Simeonites* habitations.

*Aleth.* Undoubtedly *Judah* his portion made many incisions, and lancements into the Tribe of *Simeon* hindering the entireness thereof. Particularly *Askelon* and <sup>d</sup> *Gaza* first given to, once <sup>e</sup> possessed by *Judah*, (though regained by the *Philistines*) were continued and tyed by some narrow label of land to the main of *Judah*, at leastwise had a Church-path (as I may term it) a passage to the Temple, without going through any part of *Simeon*. But, wanting certain instructions, how to contrive, and carry on such indented conveyances, and not willing to confine the Reader to our conjectural fancies, we have left him to his liberty presenting *Simeon* <sup>f</sup> entire, wherein he may frame such incursions of *Judah* as comply best with his own opinion.

*Philol.* You make this Tribe to range some miles South of *Beer-sheba*, whereas that place passeth currant for the utmost border of the Country. What more common in Scripture, than <sup>g</sup> from *Dan* to *Beer-sheba* that is, from the North to the South of the land of *Canaan*?

*Aleth.* It was the utmost eminent City, but not absolutely the farthest place in *Palestine*, as neither mentioned amongst the southern boundaries of the land in general, *Numb.* 34. nor with the utmost limits of the Tribe of *Judah*, *Josb.* 15. In ordinary discourse we measure *England* East and West from *Dover* to the Mount, as the farthest Western place of note, though *Cornwal* stretches seven <sup>h</sup> miles beyond it unto the lands end. So *Beer-sheba* was the remotest remarkable City of *Canaan*, where the cloth, as I may say, ended, though the list thereof reached beyond it to the River of *Egypt*.

CHAP.

## CHAP. XIII.

## Objections against Benjamin answered.

*Philol.* Why make you *Nob* a *Levite* City in *Benjamin*, within the suburbs of *Anathoth*? Seeing *Nob* is neither named amongst the four Cities bestowed on the *Levites* in this Tribe, *Josb.* 21. 17. nor is it any of the eight and forty belonging unto them throughout the whole Country of *Canaan*?

*Aleth.* That *Nob* was in this Tribe, appears by that catalogue of Cities presented us in <sup>a</sup> *Nebemiah*, which the *Benjamites* repossessed after their return from *Babylon*. That it was a *Levites*, yea a *Priests* City, appears (too plainly) by the <sup>b</sup> *Massacre* therein on them committed. We confess it none of the eight and forty originally assigned to the *Levites*. Yet how they in after-ages were capable of *supernumerary* Cities more than in their first Charter, and how the *Most-main* of the *Levites* (as I may term it) was enlarged with new foundations, we have lately answered in the objections of *Ephraim*,<sup>c</sup> whither we refer you for further satisfaction.

*Philol.* You make the sons of *Saul* executed on an hill nigh *Gibeab* of *Saul*, which your judicious friend will have hung up before the *Tabernacle* in *Gibeon*, observing therein an exemplary piece of divine justice, that, whereas *Saul* had ruined the *Tabernacle* at *Nob*, his sons were hung up before the same in *Gibeon*.

*Aleth.* Not to be a *Plaintiff* against him, but a *Defendant* of my self, I conceive him mistaken in confounding *Gibeab* of *Saul* with *Gibeon*, distinct Cities, as may appear by their several owners, and actions therein performed.

## GIBEON.

An ancient City of the *Hivites* whose <sup>d</sup> inhabitants deceive the *Israelites*, given to the *Levites*, in the Tribe of *Benjamin*, where the *Tabernacle* was set up in the time of *Solomon*.

A City in *Benjamin* hard by *Jerusalem*, distinct from the <sup>e</sup> former, whose inhabitants were meer *Benjamites*, and by their lust abused the <sup>f</sup> *Levites* Concubine to death, for which their Tribe was almost extirpated; it was afterwards called *Gibeab* of *Saul* from his birth and frequent residence therein.

Now the Text expressly saith, that the *Gibeonites* did hang them up unto the Lord in *Gibeab* <sup>h</sup> of *Saul*; that is, in *Saul's* native place, and Court, where he had issued out his cruel Edicts for the slaughter of the *Gibeonites*.

*Philol.* But that expression they hanged them in the hill <sup>i</sup> before the Lord, imports the same performed in some religious place, probably in the prospect or view of the *Tabernacle*.

*Aleth.* Before the Lord implies no more, than what in the foregoing verse was termed <sup>j</sup> unto the Lord, that is, in a sacred manner, not out of private revenge, but in an holy zeal, tendering the parties executed an oblation to divine justice, and so is interpreted by the Expositors thereon.

T t t

Philol.

<sup>f</sup> In locum Josb.<sup>g</sup> In the defect of Judab Sect. 1.<sup>h</sup> Josb 15. 1.<sup>i</sup> In defect of Simeon Sect. 1.<sup>k</sup> Josb. 15. 47. 1 Judg. 1. 18.<sup>l</sup> Adrichomius hath done the same.<sup>m</sup> Jud. 20. 1. & 1 Sam. 3. 20. & 2 Sam. 3. 10. &c.<sup>n</sup> Consult Camden and Speeds Maps.<sup>a</sup> Neh. 11. 31.<sup>b</sup> 1 Sam. 22. 19.<sup>c</sup> Concerning Ramah.<sup>d</sup> M. Lightfoot in the Temple pag. 264.<sup>e</sup> Josb. 9. 3. &c. <sup>f</sup> Josb. 21. 17. <sup>g</sup> 1 Comput. Josb. 18. v. 25. with ver. 28. <sup>h</sup> Judg. 29. 16.<sup>i</sup> 2 Sam. 21. 6.<sup>j</sup> lib. 9. 9.<sup>k</sup> Ibid. ver. 6.

*Philol.* In your particular Map of *Benjamin*, *Jordan* runs almost directly South, the whole course of whose channel visibly bendeth Eastward in your Map general of *Palestine*.

*Aleth.* That general Map, (though first placed) was last perfected, wherein we have amended three mistakes, as escaped in our particular descriptions. One that wherein you instance, another in *Reuben*, (formerly forgotten to be confessed) making that Tribe a little longer from North to South, than it is presented in our particular description thereof. My care shall be, God willing, in the second edition, to conform those particular Maps, according to these rectifications in the general description.

## CHAP. XIV.

## Objections against Judah answered.

*Philol.* **W**ould not it affright one to see a dead man walk? And will not he in like manner be amazed to see the *Dead-sea* moving? Why have you made the surface of the waters thereof *waving*, as if like other seas it were acted with any *tyde*, which all Authors avouch, and your self confesseth\* to be a *standing sinking* lake? Think not to plead, that such *waving* is the impression of the winds thereupon, seeing *Tacitus* affirms of this sea, *Neque vento impellitur*, it is such a *drone*, it will neither go of it self, nor yet be driven of the winds.

*Aleth.* I will not score it on the account of the Graver, that is the only *lascivia*, or *ludicrum calis*, the over-activity of his hand: And in such cases flourishings of the *Scrivener* are no essential part of the *Bond*: but behold *Mercators*, and other Authors Maps, and you shall finde more motion therein, than is here by us expressed. The most melancholy body of moisture, (especially of so great extent) is necessarily subject to such *simpering* in windy weather, as inseparable from the liquidity thereof.

*Philol.* Why set you *Ziboim* most northerly of all the five Cities in the *Dead-sea*, in the place where *Sodom* is situated in all other descriptions?

*Aleth.* The placing of them is not much material, whether longwise all in a *File*, as Mr. *More* sets them, or in two *Rankes*, (two and two) as they are ordered by \* *Mercator*. Skuls in a *charnel-house* never jostle for the upper place; and as senseless is the contention betwixt these dead Cities, which shall stand first, whose foundations long since were doubly destroyed with *fire* and *water*. But the sole motive of my placing *Ziboim* most Northern of these four Cities, is because I finde\* the *valley* of *Ziboim* in the Tribe \* *Benjamin*, which probably lay near the influx of *Jordan* into the *Dead-sea*, denominated from the vicinity of *Ziboim* thereabouts.

*Philol.* The Hebrew Orthography confutes your conceit. For *Ziboim* by you

you last alledged is spelled with different letters from that City which was burnt with fire from heaven.

*Aleth.* I confess a threefold variation in the writing of this name, though all the same in effect,

1. Gen. 14. 2. and so also Dent. 29. 23. ציבוי
2. 1 Sam. 4. 13. ציבוי
3. Hosea 11. 8. ציבוי

Here to mollifie the word, the *Guttural* is either altered, or wholly omitted; neither amounting to make it a new word: How variously are the names of the same English Towns spoken and spelled; as *Lester*, *Leicester*, *Legecester*, *Legecester*, yet the same word dressed in several spellings and pronunciations?

*Philol.* Why make you *Hebron*, being a noted City of the Priests, and City of Refuge, different from all the rest, only with a single circle about it?

*Aleth.* Because the *fields* and *Villages* thereof were none of the Priests, but were given to *Caleb* the son of *Jephunneh* for his possession.

*Philol.* If so, then *Hebron* ought not to have had any circle at all about it, being a bare City of the Priests without any suburbs belonging thereunto.

*Aleth.* The Priests in *Hebron* had, and had not, suburbs pertaining therunto, according to the several acception of *suburbs*. If by them you only understand *adificia suburbana*, buildings (though without the City walls) contiguous therunto, these (no doubt) belonged to the Priests who had \* *Hebron* with her suburbs: otherwise if you extend them to *ager suburbanus*, the fields surrounding the City, these related to *Caleb* as the proper owner thereof.

*Philol.* You might well have afforded conjectural flags to most of the Cities in *Judah*, going generally by guess in your placing of them, and differing from all other Authors therein.

*Aleth.* The Learned in Anatomy have informed me, that veins are alike in their *trunks*, but not in their *branches*; so that although the great *Channels* of blood run like in all bodies, yet the smaller veins (as is most visible in their *divarication* on the back of the hand) disperse themselves diversly, in divers persons: The like confessed in all Maps of *Judah*, wherein the grand Cities, *Hebron*, *Debir*, *Bethlehem*, &c. have their certain position agreed on by most Authors, whilest their inferiour places (and no Tribe afforded more obscure Cities but once named in Scripture) are subject to much variety, according to their fancies of Authors. Wherein we hope we have observed; as much as might be, these short, and small directions we finde in Scripture.

*Philol.* But you are not constant to your self in the location of those lesser places, as appears by some diversity of their distances (both amongst themselves and from *Jerusalem*) in the particular description of *Judah*, and in the general Map of *Palestine*.

T t t a

Aleth.

a In description of Judah Sect. 5.

b Hist. li. 5. p. 6. 18.

\* So fer in our Map of old Canaan.

c 1 Sam. 13. 18.

\* Neh. 11. 34.

d So also Nehem. 11. 34.

f Josh. 21. 12.

g Ibid. v. 13.

*Aleth.* I confess the same; who having discovered some errors in the particular Map, reformed the same in the Map-general. Which may be beheld in this point, as a *new Edition* of the former, *corrected and amended.* Request I therefore the Reader in such small differences, to rely rather on the credit of the Map-general.

*Philol.* You, \* once placed *Hepher* a royal City in *Manasseh* on this side *Jordan*, which since you have removed into *Judab*, without giving any account of the alteration.

*Aleth.* Some probability perswaded us to our former opinion. Chiefly because *Hepher* is mentioned in *Joshua's* list, next to *Tapuah*, which is known to be in *Manasseh*. But since finding also a *Tapuah* in *Judab*, and a land of *Hepher* near *Sochob*, a place also in *Judab*, it hath staggered our judgment, and caused us to remove *Hepher* into *Judab* with a flag of uncertainty thereon; all Authors finding an *Ignoramus* for the exact position thereof.

*Philol.* The land of *Goshen* is sufficiently known to be in *Egypt*: And how straggleth a Country of *Goshen* into this Tribe?

*Aleth.* You know that besides this *England* wherein we live, there is an *Anglia* in *Denmark*, whence our Ancestors are said first to have come; and there is *England beyond Wals*, whither some of our nation removed. Some such occasion (to us unknown) might give the name of *Goshen* to a petty tract of ground in *Judab*: Or else it might be so called from some assimilation in the fruitfulness thereof. Wonder not at a *Goshen* in *Egypt*, and another in *Judab*; when we find two *Ziphs*, two *Zanoabs*, two *Socobs*, &c. (As two *Kirbies* market-townies in *Westmorland*) within the compass of this Tribe.

*Philol.* Conceive you that any Wildernesses wherewith *Judab* abounded, were places of any pleasant habitation?

*Aleth.* I am confident thereof. For the instance, *Engedi* though a Wilderness, was so delicious a place, that the *Spouse* is compared to a cluster of *Camphire* in the *Vineyards* of *Engedi*. Besides, it had the convenience of *Palm-trees*, therefore in Scripture called *Hazaron-Tamar*, which is *Engedi Tamar*, being in Hebrew a *Palm*. Nor can I omit the testimony of *Pliny* is the best Comment herein on Gods word, who speaking of people living on the West of the *Dead-sea*; amongst these (saith he) is the town *ENGADDA*; Second to *Jerusalem* in fruitfulness, and *WOODS OF PALM-TREES*; but now become another heap of *Asbes*.

*Philol.* I find indeed a City, and Wilderness of *Maon* in this Tribe, but were the dwellers therein, those same *Maonites* which are said, *Judg.* 10. 12. with the *Zidonians* and *Amalekites*, to have oppressed *Israel*?

*Aleth.* O no. I take these tyrant *Maonites* to have been a fierce and foreign Nation. *Saint Hieron*, de locis *Hebraicis*, conceives *Maon* to be the Country of *Moab*. The vulgar *Latine* translates it *Canaanites*; because *Maonites* signifieth inhabitants, and the *Canaanites* we know were the ancient

\* Lib. 1. p. 22. Sec. 2.

a Josh. 12. 17.

b Josh. 15. 34.

c 1 King. 4. 10.

d Josh. 15. 33.

e Gen. 46. 28.

f Josh. 10. 41.

and 15. 15.

g Josh. 15. 24.

and 55.

h Josh. 15. 34.

and 56.

i Josh. 35. 8, 9.

k 1 Sam. 24. 1.

1 Cant. 9. 14.

m 2 Chr. 20. 2.

n *Israhel* *Engadda* *opidum* *obsecundum* *ab* *Riveris* *plum* *fertilitate*, *Palmorumque* *memoria* *nunc* *alterum* *fulsum*.

cient and original dwellers in the land) whose Relicks left in the land contrary to Gods command, were constant thorns in the sides of the *Israelites*. But I conceive rather with learned *Cajetan* on this place, these *Maonites* were a distinct neighbouring nation, whose certain habitation is to us unknown.

*Philol.* *Saul*, when marching against the *Amalekites*, is said to have numbered the people (being two hundred and ten thousand, in *Telaim*: which by the coast of the Country seems South in or near *Judab*. Yet no such place appears in your Map thereof.

*Aleth.* The Hebrew word *טלמים* is variously interpreted, the Rab- bins render it appellatively in *Lambs*; affirming that *Saul* did not count them in specie, but for more safety or expedition, computed the people by their *Paschal Lambs*, proportioning such a number of men to a Lamb. Others read it, He numbered them as *Lambs*, that is, now grown meek and quiet, (whereas at the first there were some animosities of the people against him, *Shall Saul reign over us?*) contentedly submitting themselves to his command. But I take *Telaim* for a true City, and the same with *Telem*, *Josh.* 15. 24. which you may find in our description.

\* 1 Sam. 15. 4

\* 1 Sam. 10. 27

8 1 Sam. 11. 12

## CHAP. XV.

### Objections against the Land of Moriah answered.

*Philol.* I Perceive the imperfection of your description by the omitting of a memorable Valley therein, namely the Vale of *Baca*, mentioned by the Psalmist pronouncing him blessed who passing through the vale of *Baca* maketh it a Well. You in stead of passing through, pass by this vale unmentioned.

a Psal. 84. 6.

*Aleth.* I reserved my observations on this Vale for this place. Some render it appellatively, The vale of weeping: meaning thereby the militant condition of a Christian in this life, incumbered with constant afflictions. If so, this vale of *Baca* is too big to come under my description; all the mountains in the world being but part of this Valley, the extent whereof is adequate to the whole earth. But if you be pleased to take this Vale for a proper place, I embrace the opinion of learned *Ainsworth* on the Text, this Vale of *Baca*, or *Mulberry-trees*, (for so also it signifieth) was near to *Jerusalem*; out of the tops of which trees, God sounded the Alarm to *David* when he conquered the *Philistines*.

b 2 Sam. 5. 23.

## CHAP.



## CHAP. XVI.

Objections against the City of  
Jerusalem answered.

\* AR. 17. 6.

**Philol.** **W**hat is charged unjustly on Saint Paul and his companions, that they had *turned the world upside down*, may truly be laid to your charge, you have in your description of Jerusalem tumbled all things topsie turvy, in the position of the gates thereof; yea the foundations of the City, as presented by you, are out of course, and contrary to the rules of other Writers.

**Aleth.** Let God be true, and every man a liar. In this particular I profess my self a pure Leveller, desiring that all human conceits (though built on most specious bottoms) may be laid flat and prostrated, if opposing the written Word. In conformity whereunto, we are bound to assent from such Authors (otherwise honouring them for their several deserts) to accommodate the Description of the gates and Towers of Jerusalem, according to a threefold eminent Directory, which we finde in Nehemiah.

**Philol.** Give us I pray you an account of them in order.

**Aleth.** The first main Scripture direction we are to observe, is, the night survey which Nehemiah took of the walls (or rather ruins) of Jerusalem, described in this manner.

NEHEM. 2. 13, 14, 15.

*And I went out by night by the gate of the Valley, even before the Dragon Well, to the Dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then went I out to the gate of the fountain and to the Kings pool, but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back and entered by the gates of the Valley, and so returned.*

The second is the several reparations (where the same were required) done on the Gates and walls of the City by several persons, in a circular form, from the Sheep-gate, <sup>b</sup> surrounding the whole City till they returned to the same place where they began. Whose names we have carefully inscribed on those portions of buildings, upon which their cost and pains were expended.

The third, but most material, (because most declaratory of the method of the Gates) is the solemn Processions, which the People divided into two Quires, made round about the walls: each of them measuring a Semi-circle; both of them encompassing the whole circumference of Jerusalem, and last joining together in the (best meeting place) the Temple of God.

First

First Quire, Nehem. 12. 31.

*One great company went on the right hand, upon the wall towards the Dung-gate, consisting of half the Princes of Judah: and Ezra the Scribe before them. And at the fountain-gate which is over against them, they went up by the stairs of the City of David, at the going up of the wall above the house of David, even unto the water-gate east-ward.*

Second Quire, Nehem. 12. 38, 39.

*And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the Tower of the furnace even unto the broad wall. And from above the gate of Ephraim, and above the old-gate and above the fish-gate, and the Tower of Hananeel, and the Tower of Meab, even unto the sheep-gate; and they stood still in the \* prison-gate. So stood the two companies of them that gave thanks in the house of God.*

Now I request the Reader with his eye to examine, whether the walls of Jerusalem, as designed in our draught, agree not with these directions of Scripture. To purchase the favour whereof, I pass not for the frowns of any Authors. *Omne excelsum cadet*, down with whatever dare oppose our embracing of the Text. This we hope for the main, will satisfy any indifferent Reader; otherwise it being as impossible for me in this short discourse, to meet with the several exceptions of private fancies; as for a Geographer in the Map-general of a Country to set down the house of every particular person.

**Philol.** You set *Sion* South of Jerusalem, clean contrary to the description of the Psalmist, *Beautiful for situation, the joy of the whole earth is Mount Sion, on the Sides of the North the City of the great King.*

**Aleth.** The place by you alledged is difficult, much canvassed by Comments, who fasten upon it two principal interpretations.

1. Sense.

Some make this verse a description of *Sion* alone, the latter clause by *Apposition* to referring unto it, that *Sion* it self is characterized to be the City on the sides of the North.

2. Sense.

Others make this verse the full description of all Jerusalem, consisting of two principal parts, by the figure of *Asyndeton* coupled together.

1. *Sion.*

*Beautiful for situation* <sup>b</sup> *On the sides of the North joy of the whole earth is* <sup>c</sup> *The City of the great Mount Sion.*

2. *Properly Jerusalem.*

That the latter is the truer interpretation, we send the Reader to the voluminous labours of *Villalpandus*, proving the same out of Scripture, *Josephus*, and other Authors. Besides (though time and casualty hath made many alterations on Jerusalem, yet) what *Peter* in his time said of *David's* sepulchre, is even in our age true of *Mount Sion*, <sup>d</sup> *it is with us unto this day*, standing still full South of Jerusalem, Travellers do affirm, no doubt in the ancient place and posture thereof. For, although *Joseph* could remove the Egyptians from <sup>e</sup> *one end of the borders of the land, unto the other end thereof*; yet Mountains are too firmly fastned to be transplanted from their natural location.

**Philol.** You do commit what you condemn in *Adrichomius*, taxing him for fashioning the streets of Jerusalem after his own fancy; assuring the same liberty to your self in conjectural ranging them without warrant from Gods word.

**Aleth.** Reason dictates what we have done herein. For Gates being made for entrance, probably the streets from them stretched forth-right,

a Not behind them in place but somewhat later in time.

\* Porta custodia, or the Watch-gate, being (as Villalpandus excellently propeth) the East-gate of the Temple.

b Psal. 48. 2.

c Appian. Urbis part. 1. lib. 1. cap. 11. p. 40. col. 2. & lib. 2. cap. 18.

d AR. 2. 29.

e Gen. 47. 21.

f Lib. 3. p. 340 par. 3.

b Neh. 3. 1. &amp; 32.

as we have designed them. Those *Infule*, or *Quadrants* of buildings, are nothing else but the necessary product of the decussation and thwarting of such direct streets where they cross one another. It is impossible that in describing *Jerusalem* we should do what *Saul* in another case desired of the *Ziphites*, \* See therefore and take notice of all the lurking places, and come ye again with the certainty; only such generals in likelihood may be presumed, and the rest is left to every mans free conception.

*Philol.* You have forgotten the *Porta fistilis*, or *Potters-gate*, which *Villalpandus* solemnly sets up on the East of the City, building on a place alleged out of the Prophet *Jeremy*.

*Aleth.* His *Porta fistilis*, is rather *fistitia*, and so brittle a gate that it is broken with perusing the text by him cited, for the proof thereof. \* Thus saith the Lord, go and get a potters earthen bottle, and take of the ancients of the people, and of the ancients of the Priests, and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee. See here (whatever may be in the vulgar Latine) no herd of a *Potters-gate*, though we confess a *Potters* field nigh the City; but thence it cannot be collected that there was also a gate of that name, no more than it followes, because of *Smithsfield*, there must be *Smith-gate* in London.

*Philol.* You affirm that we meet with no gate at all in *Sion*, flatly contrary to the words of *David*, \* The Lord loved the gates of *Sion* more than all the dwellings of *Jacob*.

*Aleth.* I say again, that because of the precipice of the place, *Sion* had no out-gates, but had those which let into *Jerusalem* which might be meant by the Psalmist. But to speak plainly, *Gates of Sion* are not there to be taken literally, being put for the assemblies of the people at Gods publick worship; especially, whilst the Ark was in *Dauids* time fixed in *Zion*.

## CHAP. XVIII.

## Objections against the Courts of Solomons Temple answered.

*Philol.* IN your description of the Courts of *Solomons Temple*, I finde only four gates to the cardinal windes, but neither *Parbar* nor *Asuppim Gate*, though both of them eminently mentioned in the Bible.

*Aleth.* I must confess my self utterly unsatisfied in the position of these places, whether or no they were in the first two Courts, as built by *Solomons*, or added in after ages, when the new<sup>d</sup> or third Court was added to *Solomons* foundation: which latter I am most inclined to believe. For perusing the date of the first book of *Chronicles*, I find it written long after the *Jews* return from the captivity of *Babylon*, as appears by reckoning up the grand-children of *Zorobabel*, and therefore I suspend the describing of them till further information.

*Philol.*

*Philol.* At the entrance of the House of the Lord, you make horses but omit the *Chariots* of the *Sun*, both equally mentioned in Scripture, and destroyed by *Josiah*. Besides, you make them artificial statues, which (no doubt) were natural horses, sent out with Riders every morning in a superstitious frolick, to give a welcome, or visit to the dawning-day, and to salute the *Sun* in the first arising thereof.

*Aleth.* Chariots must be supplied there, though not expressed for lack of room. Sure they were no real horses, which the [idolatrous] *Kings of Israel* had given to the *Sun*. For (except thereby be meant a successive breed, or race) such horses must be extremely old at this reformation, after the eighteenth year of *Josiah*, probably set up by *Ahaz* sixty years since. Besides, it is improbable, that living horses were kept so close to the Temple, and that noisome stables should be so near Gods house, generally set at some distance from mens dwellings. However, I had rather subscribe, than ingage in a controverfie not worth the contending for.

*Philol.* You mention only one Table of *shew-bread*, whereas *David* made preparation for the Table thereof. And left so plain a place of Scripture should be avoided, by the frequent figure of *Enallage*, *Solomon* is expressly said to have made ten Tables, and placed them in the Temple, and it is added not long after, whereon the *shew-bread* was set.

*Aleth.* I am confident, there was but one principal Table for the presentation of *shew-bread*, whereon, by Gods appointment, the twelve Cakes were set in two rows, according to the number of the twelve Tribes of *Israel*. Now, if there were ten Tables provided for that purpose, the twelve Cakes could not be equally set upon them without a fraction. I conceive therefore the other nine, only as side-cupboards, or *Livery Tables* ministerial to that principal one, as whereupon the *shew-bread* itself was set before the consecration thereof, and whereon the old *shew-bread*, removed for some time, might be placed, when new was substituted in the room thereof.

*Philol.* To proceed to the Altar. I approve your answer taken from the *Celestial fire* thereupon, as satisfactory in relation to the *Tabernacle*, &c. *Solomons Temple*, that so many sacrifices were so suddenly consumed without any noisomeness. But, the difficulty still remains as touching the second Temple: where, by general confession (in default of heavenly) the Priests were fain to make use of common, and ordinary fire.

*Aleth.* Although I believe not in full latitude, what the Jewish Rabbins do affirm; That the Pillar of *snoak* which ascended from the sacrifice, curled only upwards in direct wreaths to heaven, without any scattering, or shedding it self abroad; yet for the main, we may be confident, it was no whit offensive to the Priests, or People thereabouts. This we impute to the providence of God, passing an Act of indemnity, that none should be impaired, either in health or wealth, by the performance of

U u u any

a 1 Sam. 23. 13

b Appar. 1. lib. 3. cap. 25.

c Jer. 19. 1, 2.

d Mat. 27. 7.

e Lib. 3. p. 320. par. 6. (Vial. B. 2.)

objections against Solomons Temple are wholly omitted, because the draught thereof is intirely taken out of *Arts* *Monum.* &c. chargeable on his account.

a 1 Chr. 26. 17

b 2 Chr. 20. 5.

c Chr. 4. 21.

o Pag. 385. Sect. 3. p. 117

q Widen.

r Compare the foresaid place with a King. 22. 3.

s Pag. 391. Sect. 2. t 1 Chr. 28. 16

u 2 Chr. 5. 8.

w Ibid. ver. 19.

x Levit. 24. 5, 6

y Pag. 394. Sect. 3.

2 Exod. 34. 24

any service according to his appointment. And, as the land of the Jews was secured from foreign invasion <sup>2</sup> during the appearing of all the males thrice a year at Jerusalem: so the same goodness of God ordered, that this People should sustain no damage or detriment, either in their purses, or persons, whilst busied in his worship: the main reason that no infection did arise, no smock, nor ill favor scented from the fat, offal, and excrements of so many sacrifices offered in so short a time, and small a compass.

*Philol.* You say something for the avoiding of noisomeness, but nothing in answer, that that common fire should so quickly devour so many sacrifices, though I confess the offerings in the second Temple, nothing so numerous as those in Solomons.

*Aleth.* We must totally ascribe this to the work of the Lord, who though not granting this second Temple the honour and use of Celestial fire; (allowed to the former) yet, in approbation of his own ordinance, induced common fire with more than common activity. As, often in extremities, when miracles are denied, ordinary means are blessed with extraordinary efficacy in their operation.

## CHAP. XIX.

## Objections against Zorobabels Temple rebuilt by Herod.

*Philol.* I forbear from objecting any thing against this Map of the Temple, seeing, by your confession, it is none of your own designing, but borrowing from Ludovicus Capellus. Only let me tell you, that I have seen a draught of the same Temple, as in fashion much unlike it, so in exactness far above it. I mean the same which Constantine L' Emperour hath set forth out of Middoth, or the Rabbinical book of Solomons building.

*Aleth.* I confess my self to give little credit to Rabbinical relations therein, and think the worse of the writings of all Rabbins, for their own thinking so well thereof, comparing them with, yea preferring them before Scripture it self. Such passages (which for me shall go unenglished) being found frequent therein. *In illis qui operam dant lectioni Biblicae, virtus aliqua est, aut potius nulla; at qui traditioni, virtus est, propter quam accipitur premium. Eredienti studio Talmadico ad studium Biblicum, non erit pax. Scito verba Scribarum amabiliora esse verbis Prophetarum.* Justly therefore did Christ complain of them, *Making the word of God of none effect through your traditions which ye have delivered.* And, though I am not of the mind of Villalpandus, who adviseth such as would read the Rabbins without danger, first to sense themselves with the sign of the cross, & then whilst reading their books, often to repeat our Saviours words, *I am of your father the*

Devil.

Devil; yet I conceive Epicharmus his counsel very useful herein, *Μηνους ἀπιστειν.* Remember thou not to believe, their Books (I mean in many passages therein) being the Leaven of the Scribes and Pharisees, whereof Christ forewarneth us to beware.

*Philol.* Grant them unfound in points of faith, they may be true in matters of fact. And though we must zealously reject their doctrinal positions, we may safely embrace their historical relations: especially concerning the contrivance of the second Temple extant in their age.

*Aleth.* As touching this second Temple, the works of the Rabbins now extant can give us no true intelligence thereof. The Jews once said to our Saviour, *Thou art not yet fifty years old, and hast thou seen Abraham?* taxing him for pretending to more antiquity, than his age could extend unto. Though this was but a cavil at Christ, the same may justly be charged on the Rabbins, that the oldest of them extant at this day, (all of them writing since Anno. Dom. 100. in Trajans time) are too late and modern to give us any infallible information of the second Temple, as which their eyes did never behold. Whilst Josephus (out of whose instructions Capellus his description was lately taken) was an eye-witness thereof.

*Philol.* Allow their personal experience too short to reach the Temple, their reports proceed on ancient Records, declaring, as what was done in their days, so in the old time before them.

*Aleth.* So many and prodigious are the monstrosities by them delivered, that it is hard to discern their Lampreys from their Snakes; and the very truths among them are rendered suspicious, because mixed with so many falsehoods: *Who, because they received not the truth [Christ himself] for this cause God hath sent them strong delusions that they should believe a ly.*

*Philol.* Grant the Rabbins generally guilty hereof, yet Rabbi Judah may be credited, living about Trajans time, not much above thirty years after the destruction of the Temple. One commonly styled the Prince, and the Holy, conceived by his Countrymen next to Moses in knowledge and piety. Wherefore that new description of the Temple I so lately commended, deserves belief, coming from the pen of this Rabbi Judah, as far exceeding other Rabbins, as the Patriarch Judah excelled other Tribes.

*Aleth.* Your so much admired Rabbi Judah was swoln with Pharisaical hypocricie, as high as any other. Witness his dying words, breathing out his soul with an expression to this effect, *Lord of the world, it is manifest and known unto thee, that I have laboured in thy law with my ten fingers, and have not received any gain, not with so much as the least finger.* Justly therefore may we be jealous of this water coming from such a Fountain.

*Philol.* Well, to wave the description of this Rabbin, and to give you only an occasion to enlarge your self, I desire further information both in this draught of Capellus, and also in your own written description of Zorobabel-Herods Temple. For the first, I wonder you have omitted the Bridge from Mount Olivet to the Temple, mentioned in Middoth.

U u 2

Aleth

a As translated by Buxtorf in his Deconso operis Talmudici. b In Codice juris Bar. Met. iur. fol. 33. 1. c In Codice juris Chagiga fol. 10. 1. d Jacob in libro Capthur. f. 121 e Mark. 7. 13. f Tem. 2. par. 2. pag. 576. g John 8. 44.

h John 8. 57

i See Sixtus Senensis on this subject.

k 2 Thef. 2. 11

l C. Constantine L' Emperour in Middoth. ca. 2. Sec. 11.

A bridge from  
mount *Olivet*  
to the Temple.

*Alab.* We finde such a Bridge (others call it a *Caus-way*) in *Mid-doth* built on purpose from *Mount Oliuet* to the Mountain of the house, whereon the Temple was built. But oh! how long must that Bridge be? Above a mile in the direct extent thereof. How many, but especially how high must the arches therein be, to fride over so vast a concavity? What need of so expensive a structure, seeing an ordinary plank would serve for a bridge over *Kedron*? which in sommer time was all bridge it self. How came *Iosephus* (one neither blinde to see, nor dumb to tell of beautiful buildings for the honour of his Nation) to take no notice hereof? Indeed the high Priests among the *Romans*, anciently had an inspection over the making and mending of bridges, thence called *Pontifices*: but he deserved to be *Pontifex Maximus* amongst the *Jews*, who erected this sumptuous bridge, on which my belief dare not walk with confidence, for fear of falling, and therefore I conclude it well omitted by *Capellus*.

*Philol.* I am not satisfied in the reasons you give why *Solomons Porch* was so called.

*Alth.* Concerning the name whereof, let me add this (to what formerly we have<sup>w</sup> written on this subject) that some conceive it so called, not because *Solomons* ever built it, but because in after ages erected by *Herod*, it did approximate, or come the nearest in state and magnificence to that of *Solomons* first founding. Thus *Manna* is termed<sup>2</sup> *Angels food*, not because they ever eat thereof, but had they any intention to feed thereon, better dainties could not be desired by them, or afforded to them: as this *Solomons* porch (at leastwise in the apprehension of the builders thereof, well conceived of their own workmanship) was so called, because as brave and beautiful, as if *Solomon* himself with all his wealth, and glory, had been the erec<sup>r</sup>tor thereof.

*Philol.* I conceive some carnal reason for the buyers and sellers of *Sheep and Oxen* in the Temple, (drived out by our Saviour) because men, to save the tedious driving of them up in *kindle*, brought *flocks and herds* up in their *purses* to *Jerusalem*, (money wherewith there they bought them) but what use was there of *money-changers* in the Temple?

*Alch.* Besides their changing of strangers gold into silver for less payments at their coming hither silver into gold for the lighter portage, at their departure hence; under favour I conceive, they fitted people coming hither with *Shekels*, for their religious service. True it is, the *Roman* coins were only currant in common and civil payments (as appears by Christs question and the *Jews* answer, *Whose image and superscription is this?* and they said *Cæsars*) but probably *Shekels* were used in sacred payments, the *Romans* permitting the *Jews* the free enjoyment of their Religion, in things not destructive to their civil government. Now, seeing the *Jews* were enjoined by Gods Law, to tender unto him *Shekels* of the Sanctuary, not only in valuation, but in *Specie* (especially in the case of vows paying more or less according to the age, or sex of the Person) it is likely that

that

*Solomons porc  
wIn descript  
on of Zoroba  
bels Temple.*

x Pfal. 78.25

**Money-changers their employment.**

y Levit. 27. 3

that the *money-changers* here furnished the aforeſaid *Votaries* with *Shells*, and other pieces thereof, in exchange for their *Roman* moneys. But herein ſuch *Brokers* ſo improved themſelves on the preſent neceſſities of ſome, and ignorance of others, that they much defrauded People with their contracts, therefore termed by our Saviour a *Den of Thieves*.

*Philol.* Why was the outward Court in the Temple called the *Court of women*?

*Alab.* Not, that they alone were permitted to be there ; but because they were not suffered, *unless on special occasions* to go any further. Thus \* *Iosephus* calls it τὰς γυναῖκες ἰδιωτικῶς ἀνεκταῖς οὐκ ἔστιν, the proper place for women to worship in ; but elsewhere expounds himself, ἡ εὐχέλων δὲ καὶ ἀνδρῶν γυναῖκες ἀνάγκη, ὡς καὶ ἵπλη, further than this the Temple was unaccessible to women; so that this Court was proper for, but not peculiar unto the weaker sex for their staying therein.

*Philol.* Seeing that Court was signally so called from *Women*, do you conceive as many women as men repaired to Gods publick service in *Jerusalem*.

*Alab.* O no ! All males were enjoined to appear<sup>a</sup> thrice a year (and that not empty handed) before the Lord in the *Temple* ; whilst the same was not required of women. Whose exemption proceeded partly from the infirmity of their sex, not able to endure so long a journey ; partly to protect their chastity in such a concourse of people ; and partly that they might attend their young Children, and family-affairs. For though God gave them<sup>b</sup> affurance, that during their husbands absence, no enemy should invade the land ; yet their tender<sup>\*</sup> Children were not exempted from inconveniencies which might arise if their Mothers were away from them.

*Phylol.* Me thinks the place in the *Temple*, where the Sacrifices were slain and fleed, seems too small for such a purpose, if all the Paschal Lambs (computed by *Josephus* to be thousands) were (as the *Rabbins* will have it) all killed by the Priests in the *Temple*, and that betwixt the two *Evenings*, (i. e. between three and six a clock in the afternoon) no longer time being allotted thereunto I say, if so, a far greater square than what is presented in your Map was requisite for that service.

*Alalh.* I am not bound to finde room for all their Lambs. Sufficeth it that I have exactly followed my pattern in the dimensions of the place. But to the point, may I be so bold as to whipper my opinion in your ear; I conceive that, after the *Μαθητευται* (or *Priests*) appointed to view the blemishes of Lambs)\* had at more leasure approved those Lambs legally perfect, a private person might sacrifice them in his own house; and then the less room was required in the Temple for such performances. And here I alledge the authority of *Philo*,\* affirming that (as undoubtedly at the first institution of the *Passeover* and before the erection of the *Tabernacle*) every one was *Priest* in his own family,

**cyd**

z Mar. 21, 12.

Why called  
Court of wo  
men.

\*De Bell. Jud.  
lib. 5. cap. 14.  
†Anti. li. 15. c.  
14.

a Deut. 16.16

b Exod.34.24

\* 1 Sam. I. 22.

\* For hey  
were not con-  
fined to so few  
hours in their  
crucity.

\* *Libro tertio  
de vita Moſis,*  
and again in  
his book *de  
decalogo.*

even in his days, and sufficiently qualified for the offering of such sacrifices.

*Philol.* You make stairs ascending to the Altar, flatly against Gods command; <sup>Exo d. 20. 26</sup> Neither shalt thou go up with steps unto my Altar; and the reason is rendered, that thy nakedness be not discovered thereon.

*Aleth.* To solve the matter, (and reconcile our, with the Rabbins description) I conceive, under the favour of *Capellus*, that the going up to the Altar was not divided into steps, (as he presenteth it) but that it heightened it self by insensible degrees, being (though a Rise of many Cubits) an even ascent (as I may term it) equally elevated, so that the Priests, not striding, but pacing up thereon, were not necessitated to any divarication of their feet, which might occasion the discovery of any uncomeliness.

d See Confession  
L' Empe-  
reur in Midah  
pag. 111.

*Philol.* You make the Holy immediately continued to the Holy of Holies, whereas there was a Cubit distance betwixt them, and that covered with two vails, which *interstitium* was called *ῥαμῆν*, by the Rabbins.

*Aleth.* I have read as much in their writings, and that they were unresolved whether to refer this place to the Holy, or Holy of Holies; (like the condition of dying men in *transitu*, dubious whether to be accounted in this or another world) and thence they say it was called *ῥαμῆν*, i. e.

e See M. Light-  
foot in his  
Temple.

<sup>1</sup> Perturbation or disturbance, because the Priests were much disquieted thereat with which part of the Temple to relate it. But what saith the Psalmist? *man<sup>d</sup> disquieteth himself in vain*, as here the Rabbins do, causelessly troubling themselves about that which appears not in Scripture. This we know, the Temple (besides the Porch) had two fair rooms, the Holy and Holiest; but as for the partition-Closet betwixt them, no foundation thereof in Gods word.

f Psal. 39. 7.

<sup>a</sup> *Philol.* You confidently deny that the Ark was in the second Temple, whereas, upon inspection of the Triumphant Marble of the *Vespasians* in Rome, the same appeareth pourtraicid thereupon.

*Aleth.* Their eyes are much mistaken which find the Ark on that Monument, though some thing Ark-like, (but in very deed nothing else but the Table of *shew-bread*) be presented therein: as for further satisfaction we have caused<sup>s</sup> here to be exemplified.

g See the last  
draught or  
fragmenta  
Sacra.

*Philol.* You avouch an utter abolition of all Temple-Utensils, and no surviving Reliques thereof at this day. I conceive the contrary may be made good out of History and daily experience.

h Nilal pandu.

*Aleth.* I confess the fingers of superstition to have itched to be tampering with them. But finding the same not to fadge, at last she was fain Hands-off to desist from such improbable designs. One<sup>h</sup> tells us of a cheater in France which many hundred years ago pretended to *Moses* his wonder-working Rod (though that of *Aaron*, not *Moses*, was preserved in the Tabernacle) and essayed to work miracles therein, till at last he was beaten with his own Rod, detected and punished for an Impostor. I con-

fess

fels also that *Comestor*, & out of him *Ribera* in *altari Lateranensi infra quod dicitur esse Arca*, In the Lateran Altar, say they [in Rome] *benesath* within which IT IS SAID the Ark is; but both of them speak so uncertainly, and put it on publick fame, that they reach us to deny the Truth thereof.

*Philol.* You are very brief in the destruction of the City and Temple by the Romans, whereas so memorable a subject deserved a fuller description.

*Aleth.* It is largely related by *Josephus* to whom the Reader is referred; only I will add a word of the remarkable time thereof. God graciously promised his people, *Neither shall<sup>1</sup> any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice a year*. Obedience is better than an Army to secure ones estate. As the Menial-servants of great Persons are protected in some cases from Arrests, whilst they wait on their Masters in publick employment; so Gods people were privileged from damage during their attendance on him thrice a year in his Temple; no invasion being found to befall them on that occasion clean through the Scripture. But at last, in token that they, by their wickedness, had out-lawed themselves of his protections, and he withdrawn his defending of them, the Romans besieged them in Jerusalem, coming up thither on the solemn feast of the Passover; and soon after both Temple and City was destroyed by *Vespasian* and *Titus* his son, seventy two years after our Saviours birth. Not one stone of the Temple left upon another; though three Towers of the City (*Mariamne*, *Phaselus*, and *Hippicus*) were left standing; not out of pity, but pride; their devouring sword leaving this mannerly bit on purpose, that posterity might tast how strong the place was, to the greater credit of the Conquerors.

i Exod. 23. 24.

m Joseph. Bell.  
Jud. li. 6. c. 4.

To add to the solemnity of the State, *Titus* with his Father *Vaspasian* made a solemn Triumph in Rome, wherein the golden Table and Candlestick, with other sacred Utensils of the Temple, formerly revered, now derided, made once for Gods service, now served to adorn the Trophies of Pagans. We read what befell *Belphaszar* when he quaffed in the vessels of the Temple. Some perchance might here exact that God, to punish the profanation of these instruments, should then have shewed some signal judgment on the profaners. But the case was altered, because the date of Ceremonies was then expired, the use of Types ended, Christ the Truth being come: and the Moon may set obscurely without any mans taking notice of her, when the Sun is risen.

n Joseph. de. Bel.  
Jud. li. 7. c. 21.

o Dan. 5. 5.

The last and greatest Trophée then carried in triumph was the LAW OF THE JEWS: probably that very numerical Book, the Authentick original of the Law, which by Gods command was constantly to be kept in the Temple. And this perchance was permitted by divine providence, not without a peculiar mystery therein, to shew, that the Law, which formerly bound men over to damnation, was now bound it self in captivity, outed of its former dominion, deposed from

The Law carried captive,  
Joseph. ut prius

<sup>1</sup> Deut. 19. 18.  
& 2 Chr. 24. 14

from its condemning power, (unto those in the state of grace) having now the Gospel of grace succeeding in the place thereof. Lastly, orders were issued out to the Governour of Syria to let the whole land of Judea to sale; which was done accordingly. Time was, when by the *Levitical Law*, Jewish land though sold, yet at the year of *Jubile* was to revert to the ancient \* owners; but now the King of heaven granted such a license of Alienation, that it was fully and finally passed away from its ancient possessors.

\* Levit. 25. 28.

Coins made in memorial of the Roman conquest.  
Baronius Annot. Eccles. an. 1373. ex numis. Lelii. Paganini Remont.

Conclusion of the description of Lamech. 1. 1

To perpetuate the memory of this Roman conquest, besides many other monuments, Coins were stamped both in gold and silver, with the Image of *Vespasian* and *Titus*, on the one side, and on the reverse a woman placed in a pensive posture under a *Palm-tree*, which tree was the Hieroglyphick of Judea, only differing herein, that the *Palm-tree* the more depressed, the more it flourisheth, whereas Judea sunk under the weight of her woes, and never again outgrew her miseries. And left men should miss the fancy of the Impress, they are guided thereunto by the Motto subscribed, *Judea capta, Judea taken*.

What man on sight hereof would not call to minde the complaint of the Prophet, *How doth the City sit solitary that was full of people? how is she become as a widow? she that was great among the nations, and Princess among the provinces, how is she become tributary?* Great, no doubt, was the grief of the Jews heretofore. But few drops seasonably shewred, would preserve the green blade from withering, when much rain cannot revive the roots once withered. Eyes dry for their sins, are vainly wet after their sufferings: and a drought in the spring is not to be repaired by a deluge in the Autumn.

## CHAP. XX.

Objections, concerning the Description of Mount Libanus, answered.

*Philol.* You make *Libanus* to be the North-ridge of these hills, and *Anti-Libanus* to be the South part thereof, clean contrary unto learned *Munster* in his description of it.

a Cism. lib. 5. pag. 1001.

*Aleth.* *Munster* is singular therein, unseconded by any other Authors. However, the controversy is not important as touching Scripture, wherein this distinction appears not at all, both the North and South chains of those Mountains being promiscuously called *Libanus* in Holy Writ. Some humane Authors lay this distinction in point of East and West, so great is the difference among them. If I may freely profess my opinion herein, I conceive that the inhabitants of this Mountain, termed the place of their own habitation, wheresoever they dwelt, *Libanus*, and named the Mountains of their overthwart neighbours *Anti-Libanus*: as commonly men account their own Religion only to be *Christianity*, and

and all such opinions as are opposite to their own, *Antichristian*.

*Philol.* In your Map general of old *Canaan*, the Island of *Arwad* (or *Aradus*) is not above forty miles from *Zidon*, which in this Map of Mount *Libanus* are fourscore miles asunder. Indeed I have read of a floating Isle in Scotland, moving from place to place with the wind and waves. But is this Isle of *Aradus* fixed to no firmer foundations, so that it hath swum forty miles more Northward in this, than in your former draught thereof?

*Aleth.* May you be pleased to remember, that in our instructions<sup>b</sup> premised to the Reader, we gave notice that places standing on the *Um-stroke*, or utmost line of any Map, denote not their accurate position, but situation thereabouts, to clear the continuation of the Country. Such the location of *Arwad* in our former Map, which in this of Mount *Libanus* is placed according to the true distance thereof.

b Lib. 1. cap. 14. Sect. 8.

*Philol.* You make the River *Abana* (in heathen Authors *Chrysorrhoas*) to sink into the ground, without communicating it self to the sea. This is out of the common road of nature, that this River should be free from paying tribute to the Ocean, to which all smaller waters are indebted. Yea and *Adrichomius* (no doubt on good authority) maketh it, when passing from *Damascus*, to run through a plain called *Arch-abod*, and so into the Syrian, or Mediterranean-sea.

c In his description of Mount Libanus. Lib. A.

*Aleth.* His error therein is confuted, both by ancient, and modern Writers. *Strabo* speaking thereof, οὐκ ἔστιν ὁμοίως ἀφ' ἑαυτοῦ ἀλλὰ τῆς ἀπαραρροῦς ὁρᾶται ὡς ἔξωθεν τοῦ ποταμοῦ ἀναδεδραῖναι τὴν ὕδατος πηγήν. Which *Chrysorrhoas* beginning from the City and Country of *Damascus*, in a manner is wholly spent in drains thence derived; for it watereth much ground, and that very deep. Some thing more may be collected from *Ptolemies* expression, not terming the fall of *Chrysorrhoas* *Εκβάς* (his ordinary word) the Out-lets, or Ejections thereof into the sea, but only τὴν ἑκβάσιν, the End, or determination thereof. Where, by the degrees by him assigned, *Berinius* in his Maps presenteth this River swallowed up wholly in the sands: and the same is confessed by *Bellonius* an eye-witness thereof, and other modern<sup>d</sup> Geographers, that it never cometh unto any sea.

d Vide Ferraril Lexicon Geographicum.

*Philol.* You have omitted the Vale of Salt in your Map (near *Aram-Zocah*) neither mentioning in your description that most memorable defeat, which *David* gave the Syrians therein. Your modern Merchants of *Aleppo* will inform you thereof, who had been on the very place where the battle was fought, as tradition reporteth.

*Aleth.* I have heard so much from the mouths of my judicious<sup>e</sup> friends, which have lived in those parts: and have formerly read the same in effect; How, within half a days-journey<sup>f</sup> of *Aleppo*, there is a very great plain, without grass growing on it, the sand whereof is naturally good salt, & after rain being dried again with the Sun, the people gather it. However I can not be persuaded, that this *Salt Vale* was the place whereon *David* gave his enemies

e M. Roger Vilion and M. Hamp. Brown. f Biddulphs Travels pa. 49.



enemies that notable overthrow, as on the perusal of the following Scriptures will appear.

2. Sam. 8. 13.

And David gat him a name when he returned from smiting the Syrians in the valley of Salt being eighteen thousand men. And he put garrisons in Edom, throughout all Edom put he garrisons.

1. Chr. 18. 12.

Moreover Abishai the son of Zeruiah slew of the Edomites in the Valley of Salt, eighteen thousand.

Inscription of Psal. 60.

To the chief Musician upon Sushan-Eduth; Micklam of David, to teach. When he strove with Aram Maharaim, and with Aram Zobab, when Joab returned and smote of Edom in the valley of Salt, twelve thousand.

Here under favour, I conceive, these several Scriptures intend one and the same victory, because fought in the same place, the Valley of Salt, whilst the seeming contradictions, in the names of the Conquerors, different numbers, & nations of the persons conquered, are easily reconciled:

1. Joab (as General) might give the Command, and Abishai (Lieutenant General) do the execution, whilst David (as Sovereign) received the honour of the Action.
2. Twelve thousand might be slain on the place, and six more kill'd in the pursuit, so making up eighteen thousand in the total number.
3. This slaughter fell on the Edomites, who are called Syrians, not by their Country (though Syria taken in a large sense is comprehensive of many nations) but cause, and confederacy, as engaging themselves (to their cost) auxiliaries in the same quarrel of the Syrians against King David.

This battle thus stated (with most probability in my opinion) it seems fought rather in the land of Edom, where there is another Valley of Salt eminent in Scripture, and not near Aleppo, or Aram Zobab. However, because Tradition is a Tyrant on the contrary, I dare resolve nothing positively, but suspend my own, and attend the judgments of others herein.

Philol. You make Marra the next modern stage South of Aleppo: whereas there be many more miles, and intermediate lodging-places (namely Cane-Toman; and Saracoop) betwixt them.

Aleth. I confess no less, but am sorry your memory is so short, that I must so often inculcate the same rule unto you: That places situate on the *Um-stroke* (such the location of Aleppo in our Map) are not in their exact position, whilst we only make a long arm to reach them confusedly into our description; though otherwise they be at greater distance, than the scale of miles will admit.

Philol. I wonder you make the Mediterranean from Tripoli to Antioch, to run with such a crooked flexure, in form of an Hook, which certainly will not catch the belief of any judicious beholder thereof. The rather because no Geographers take cognizance of it, and such a bending is disavowed by all modern Maps.

Aleth. Consult Ptolemies Maps (as drawn by learned Bertius) and they present the fashion thereof accordingly: though such Elbow ap-

pears

92 King. 14. 7.  
82 Chr. 25. 11

h See Biddulphs  
Travels p. 28.

pears not in the late Cards of the Country. No news now adays for Sea to gain, Land to lose, or (reciprocally) both to alter their ancient, and accept new forms: seeing our Cornish-men will tell us, that a good piece of their horn is blunted, and broken off by the sea: whose Land formerly stretched out more Westward, and was called (as they say) Lioness, before the waters devoured both the paws, and whole body thereof.

ic Camden Brit.  
in Cornwall.

## CHAP. XXI.

Objections answered against the Eastern Confines of Palestine.

Philol. You have left the Eastern part of this Map altogether empty, which you ought to have furnished with more Towns, and Cities therein.

Aleth. Whose Image and superscription doth this Map bear? Is it not of Arabia the Desert, a wild barren Country? To make a Desert full, is as absurd, as to paint a Black-moor fair. Besides, whence should the Geographer fetch the names of these Cities, except from his own groundless fancy? And then, as King Edgar is said to have founded in England as many Monasteries as there be weeks in the year, a Map-maker might build more Cities than there be hours therein, whilst the Reader must have as much simplicity, as the Author dishonesty, that gives credit thereunto.

Philol. You have false pointed (to use your own expression) the Jewish peregrinations, seeing those four intermediate stages (Commas, as you term them) be Ar, Mattanah, Nabaliel, and Bamoth, being named after the stream of Arnon, seem on the other side of the River, and therefore rather to be placed in the Tribe of Ruben.

Aleth. I have consulted the Text, and best Comments upon it, and cannot yet be convinced, but that the same is rightly situate. Arnon I conceive divided into many streams, therefore plurally termed the Brooks of Arnon, probably tributary Brooks running into that main River: and though the places aforesaid lay North of these rivolets, they were South of the main Arnon, and in the Land of Moab. However, because of their so ambiguous posture, being more willing to learn than to teach, I am ready to alter them on any better information.

Philol. You make Jobs Sons tent in your Map blown down on his Children therein, whereas Scripture calleth it expressly an house, and otherwise it is unlikely they should be slain, with such slight curtains falling upon them.

Aleth. I will not plead that a Tent is also termed an house in Scripture phrase, that Tent-dwelling was most fashionable in the Eastern Coun-

d Compare  
Gen. 26. 25.  
with Gen. 27  
15

X x x 2

trys,

a Pag. 37.  
Sect. 45.

b Num. 21. 14

c Job. 1. 13.

tries, especially in that ancient age, that *statory*, or long standing tents were quilted with timber, for their stronger support; that *Jobs* children might be (though not killed with weight) stifled with the closeness of the very linnen in the *tent*, when Satan with such violence in a *vengeance*, drave it in upon them; but fairly charge it on the account of the Graver following his own fancy therein.

*Philol.* You have made the *Red-sea* too near the *Dead-sea*, presenting not above sixty miles distance betwixt them, when there is much more in all authentick descriptions of them. See now what covertness doeth, it makes men guilty of much falshood, as here your over-greediness to recover *Ezion Gaber* within this Map, hath tempted you to trespass on due proportion.

*Aleth.* I confess the main channel of the *Red-sea* runs many miles more South-west; but this *Bay* called *Sinus Elaniticus*, from *Elana* (*Elath* in Scripture, as a fair City built by *Uzziah*, and restored to *Judah* hard by *Ezion Gaber*) bunceth out more to the North, and in Mr. *Mores* Maps, and others of good credit, is advanced as near to the *Dead-sea*, as in this our description. Besides, I have good reason to conceive, that this *Reach* of the *Red-sea*, anciently stretched more North-ward, that now adays, even to the City of *Elana*, or *Elath*, whence it takes its name; because in *Ptolemies* Map, *Elana* is set in the land, some miles distance from the Sea; whither, no doubt, it reached formerly, and made an haven for *Ezion Gaber* thereabouts.

*Philol.* But, how can *Ezion Gaber* stand on the *Red-sea*, when we read of *Hiram* King of *Tyre* (an haven sufficiently known to be seated on the *Mediterranean*) that he sent *ships* to *Solomon* to *Ezion Gaber*? Surely, they failed not round about *Africa*, much less can you conceive them to go over land, (ships having *sins*, and not *feet*) and a *bole* of *fish* may with as much probability be driven over the *Continent*.

*Aleth.* Here Sir, I will not tell you of the *Prince of Orange* his constantly carrying boats to make bridges of (though of no great burden) in his wagons: much less will I instance in those seventy lesser ships, and Gallions, brought by *Zoganes Bassa* Anno 1453. up a great hill, and so by dry land with all their sails abroad, out of the *Bosphorus*, the space of eight miles, in the haven of *Constantinople* by an ingenious device, and a great strength of men to manage it, whereby the said City was soon after unexpectedly taken by the *Turk*. An invention formerly found out, and practised by the *Venetians* at the lake of *Bennacus*. But, waving these things, take notice, I pray, of two memorable passages concerning the matter in hand.

1. King. 9. 26

And King Solomon made a navy of Ships in *Ezion Gaber*.

2 Chron. 8. 18.

And Hiram sent him [to *Ezion Gaber*] by the hands of his servants, Ships, and servants that had knowledge of the sea.

The result of both is this, *Solomons* ships were built in the place at *Ezion Gaber*.

*Gaber*, where all their lumber, and massie timber was provided, at the *Dock* wherein they were made: whilst their *tackling*, and other essential implements thereof (easily portable when taken in pieces) might be sent from *Tyre* by land-carriages. Such far carting being part of the burdens *Solomon* imposed on the People, whereof they afterwards so grievously complained: or else by *Hiram's* lending ships, by a *Metonymie* of the cause understanding *ship-rights*, such as found materials there, and brought art and industry (virtually with the former a whole navy) thither with them.

*Philol.* Seeing *Edom* bounded north-ward on the *Dead*, South-ward on the *Red-sea*, (whereon stood *Ezion Gaber* in the land of *Edom*) how can the Children of *Israel* be conceived (when denied passage through it) to compass the land of *Edom* without coming into any part thereof, except they went into the water?

*Aleth.* Understand it, they went not the nearest way to *Canaan* through the heart, and fruitful middle of *Edom*, but surrounded the same, going through the borders thereof (leaving the *Red-sea* on the right hand) where their passage was no whit prejudicial to the *Edomites*, as being through a base Country secured against the long stay of any passengers therein, by its own barrenness. Besides some conceive the land of *Edom* extended not anciently so far as the *Red-sea*, so that in *Moses* his time *Ezion Gaber* belonged not thereunto, though in the days of *Solomon* accounted parcel thereof.

## CHAP. XXII.

Objections against the *Wilderness* of *Paran* answered.

*Philol.* IN your Map of *Simeon* and *Judah*, you make that the *River* of *Egypt*, which runs nigh *Rinocolura* into the *Mediterranean sea*. And here you call both that brook that runs into the *Syrbon Lake*, as also the Easternmost stream of *Nilus* by the name of the *River* of *Egypt*. How comes this triplication? Where the Scripture presents but one, you multiply three *Rivers* of *Egypt*.

*Aleth.* You put me in mind of a passage *Bishop Latimer* confesseth of himself, whilst as yet a young Priest, and zealous Papist. He, being enjoined by the *Kubrick* to mingle water with the wine in the *Chalice* at Mass, was so scrupulous to do it effectually, that he powred in water so much and so often, that he almost diluted all into water. Such is the nimety of my caution herein, who have *Egypt-riversed* this Map to purpose, willing to please all without displeasing of the truth. You know who said, *If it be possible, as much as in you lyeth have peace with all men*, as herein I have endeavoured. For,

1. The

e 2 King. 14. 22  
f Deut. 2. 8.

g 2 Chr. 8. 17.  
18.

h Known Turk.  
Hist. pag. 343.

i 1 King. 12. 4.

k 1 King. 7. 25.

l Num. 21. 4.

m Sir Walter  
Raleigh.

n See the preface of M. *Alfonso de Minckley* Anglie.

o Rom. 12. 18.

1. The *Rivulet* south of *Simeon*, by general consent,
2. That running into the *Syrbon-lake*, by Mr. More,
3. The easternmost stream of *Nile*, by *Bochartus* } is made the *River of Egypt*.

Thus each opinion having learned men to patronize it, we equally tender them all to the Readers discretion, to reject, or accept which of them he shall conclude most probable.

*Philol.* You make *Sinai* (where the Law was given) a different, and distinct Mountain from Mount *Horeb*. Whereas in Scripture it plainly appears, that *Horeb* was the same with *Sinai*, two names for one and the same Mount. For, that the Law was given in *Sinai*, all agree, and the same is attributed to *Horeb* also. *The Lord our God made a covenant with us in Horeb.—The Lord talked with you face to face in the Mount, out of the midst of the fire.*

*Aleth.* Some<sup>a</sup> conceive this Mountain (as *Moses* is erroneously fancied with horns) to rise up *Parnassus*-like, with a double top; whereof the one is called *Horeb*, the other *Sinai*. Or else the former, like the *Alpes*, is a general name to many, whilst *Sinai*, like Mount *Senis* amongst the *Alps*, is more eminent and conspicuous than the rest, for the height thereof.

*Philol.* Seeing the Spies were sent from<sup>a</sup> *Kadesh-Barnea* to discover the Land, a City afterwards assigned to<sup>b</sup> *Judah*, how come you to make the *Israelites* to encamp so many miles South of the same place?

*Aleth.* None can be so wild as to conceive that the *Israelites* during their journeying in the wilderness, ever came within the walls of any City, but always pitched in the open Desert. This premised, when they are said to be in *Kadesh-Barnea*, we understand thereby a Country, not City, so named, which began southwardly about *Rithmah* (the fifteenth station of the *Israelites*, whence they sent their spies) and extended northwardly to *Kadesh-Barnea* properly so called, (as probably a City) certainly a liminary place belonging afterwards to the Tribe of *Judah*.

*Philol.* You term their provocation of God in this place<sup>a</sup> as yet the last and greatest temptation, which seems to me not of so banious a nature.

*Aleth.* So many and great were their Rebellions, it is hard to define which was their highest offence. Their carriage for forty years is styled by God a<sup>c</sup> day of temptation, whole transgressions were so frequent and came so fast, that they all compleated but one entire, constant, and continued temptation. But to the point, that this their despising of the<sup>a</sup> pleasant Land was a Paramount impiety, appears not only by the exclusion of that whole generation from entering the same, but by the confession of modern Jews: *Manasseh Ben Israel* (the Hebrew Divine at this day in *Amsterdam*) observes the ninth day of the month *Ab*, whereon said his *Exploratores stebant sine causa*, The spies sent to discover the land &c all the congregation occasioned by their false reports ]<sup>b</sup> wept without cause, hath ever since been unfortunate to their nation, th<sup>c</sup> ir first and second Temple being

being burnt on the same day, and many disasters have since befallen them thereon. Thus the Jews travel far off in their inquiries, fetching the cause of their misfortunes from their forefathers in the wilderness more than three thousand years ago, which with more ease might take up their lodging nearer hand, and find the same in their crucifying of Christ, as their highest sin, and the cause of the deepest suffering.

*Philol.* Think you that *Rithmah* (the fifteenth stage of the *Israelites*) was the particular place, whither the spies returned bringing the report of *Canaan*?

*Aleth.* Though many conceive so, under favour I take it more probable, that the next mansion, *Kimmon-parez* by name, was the proper scene of that action. For, it signifieth in Hebrew the Division of *Pomegranates*, so called (as I conceive) not from any growing there (too barren a place for such beautiful fruit) but brought thither by the Spies (<sup>i</sup> *Pomegranates* being specified amongst the fruits of the land) which here were divided, and shared among the people of *Israel*, to shew them a sample of the fruitfulness of *Canaan*.

*Philol.* What a blank and vacuity have you left betwixt *Ezion-Gaber* the thirty second, and *Kadesh-Zin* the thirty third station of the *Israelites* (sixty miles at least) without any stage interposed? It is not probable that they travelled so far, without resting themselves betwixt them.

*Aleth.* Surely they had intermediate Mansions where they took their nightly repose, though not named by *Moses*, because not making any considerable abode therein. I conceive, that after their departure from *Ezion-Gaber*, God quickned the *Israelites*, (who truant before in their slow, and snail-like proceedings) making them mend their pace, probably travelling every day till they came to *Kadesh*, which their young men might the better endure, the old generation being most worn out.

*Philol.* How comes *Aaron* to be buried in Mount<sup>k</sup> *Hor*, whom elsewhere the Scripture affirmeth to be interred in<sup>i</sup> *Mosera*?

*Aleth.* It is no news to have several names for the same place. The forest of *Black-more*, and the forest of *White-Hart* (though black and white be contrary colours) signify the self same tract of ground in *Dorset-shire*. *Hor* was<sup>q</sup> the east part, and *Mosera* the west part of this Mountain. This *Mosera* had formerly been the<sup>e</sup> twenty seventh Mansion of the *Israelites* in their passage to *Ezion-Gaber*, near which afterwards they made their thirty fourth station (when *Aaron* was buried there) which sufficiently argues the crookedness of their journeying, crossing those parts again where they had been before.

*Philol.* I commend your cunning that hath slept over in silence, four of the hardest names contained all in one verse *Deut. 1. 1.* These be the words which *Moses* spake unto all *Israel*, on this side *Jordan* in the wilderness, in the plain over against the *Red-sea*, between *Paran*, and *Tophel*, and *Laban*, and *Hazereth*, and *Dizabab*. Direct us to the position of these places.

*Aleth.* Some<sup>\*</sup> conceive the<sup>2</sup> plains of *Moab* (wherein *Moses* wrote the

Deut. 5. 2 &c.

Walter  
Num. 13.

Num. 32. 8.  
Deut. 1. 19.  
Num. 15. 6.

Josh. 14. 6.

d Description  
of Paran  
Sect 37.

e Psal. 55. 8.

f Psal. 106. 24.

g In his book  
called *Sperff*.  
p. 65.  
h Num. 14. 1.

i Num. 13. 23.

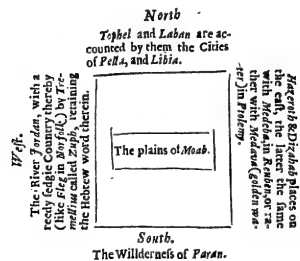
k Num. 20. 27.  
28.  
i Deut. 10. 6.

m Camd. Brit  
in Dorset-shire

n Sir Walter  
Raleigh book 2  
part 1 p. 254.  
o Num. 33. 31.

\* Vide Tremel  
in locum.  
p See our de-  
scription of  
Athen.  
Sect 33.

Book of *Deuteronomy* ) described thereby with the eminent bounds (though at some distance) round about it, in manner following.



q Num. 33. 20  
See Ainsworth  
thereon.  
r Num. 11. 35.  
s 12. 1.  
t Exod. 32. 20.

*Libnah* their seventh station; *Hazereth* the place where *Miriam* was punished with leprosy; *Dizabab* which the Greek renders *golden mines*, and the *Chaldee* refers to the place where the golden Calf was made, and stamped to powder, whilst *Tophel* (not mentioned again in Scripture) is conceived some station in *Paran*. Thus *Deuteronomy* is a repetition of the Law, and of the memorable actions which occurred at these several places.

*Philol.* I object nothing against the draught of the *Tabernacle*, because the authority of *Arias Montanus* (whence you confess it taken) will pass it without exception. But I question the exactness of several places in your Map of Egypt.

*Aleth.* You minde me of a Gentlemans finding a *Picture* in the shop of a *Country-Painter*, whom he mistook for the maker thereof, and thereupon fell a finding many faults therein. But being informed that the same was *drawn* by one of the rarest *Masters in Italy*, he instantly turned his cavilling at, into commending thereof. Such a convert your judgment will quickly be when I shall tell you that the Map of *Egypt* is of *Ortelius* his making, save only that the Southern part thereof (useless for our history) is cut off, and such places only inserted herein as appears in Scripture. The same I plead for the *Habits*, and *Idols* of the *Jews*; the former taken out of Scripture, the latter out of such Authors as are severally cited in our description. Only I could wish, that in the Picture of *Moloch* out of *Benjamin's Itinerary* the three statues had been presented sitting according to our directions. And by the *Altar to the unknown God* we mean not that erected in *Athens* (to a *Grecian*, no *Jewish Deity*) but only we intend the same for a reserve for those many *Jewish Idols*, whose names, and several worships are unknown unto us. But, it is time to break off, lest one grand objection be made against all our objections and Answers, that they swell the volume into tediousness.

CHAP.



# EZEKIEL his VISIONARY LAND OF CANAAN.

## CHAP. I.

Ezekiels visionary Land, City, and Temple incapable of a literal meaning.

§ 1. **P**Erusing the nine last Chapters of *Ezekiels* prophetic (invited thereunto with the mention of many places in *Palestine*) whilst I hoped to find and feel a *Solid body*, I only grasped the *flitting air*, or rather a *meer spirit*; I mean in stead of a literal sence I found the *Canaan* by him described, no *Geography*, but *Ouranography*, no earthly truth, but mystical prediotion.

Now, his Description will appear irreconcilable with a literal interpretation (no *Topical*, but a bare *Typical* relation) if the particular location of the Tribes therein be seriously considered.

§ 2. For, so transposed, and inverted is the method of their several portions, as neither reducible to an agreement with the order of their

*North.*  
*Dan.*  
*Asher.*  
*Naphthali.*  
*Manasseh.*  
*Ephraim.*  
*Reuben.*  
*Judah.*

Prince his portion.	Priests portion.	Temple.	Priests portion.	Prince his portion.
		Levites portion.		
		City.		
		<i>Benjamin.</i>		
		<i>Simeon.</i>		
		<i>Issachar.</i>		
		<i>Zebulun.</i>		
		<i>Gad.</i>		
		<i>South.</i>		

*South.*

Birth, nor blessing by *Jacob*, nor division of the land by lot in *Josbua's*, nor parting it into Purveyorthips in the days of *Solomon*. Behold here in this rude draught how the seven northern Tribes, as it were, march before in the *Van*; whilst the five southern Tribes bring up the *Rere*. See the Temple in the midst, supported with the Priests portion on both sides, and that of the Levites coming behind, and holding up the train thereof (parting the Temple from the City) whilst the Princes portion flanketh it on both sides.

No literal sence in *Ezekiel's* land.

Proved by the transposition of the Tribes.

Reader this draught I borrowed from the reverend and learned *John Richard* in D.D. Book of *Ardaya*, to whole excellent notes on *Ezekiel* (more to come forth) I refer thee for further satisfaction.

e See our description of *Chemys*.

sides. *Quævis dictio, contradictio?* Each word flatly opposeth the literal position of those Tribes and places, and therefore the interpretation thereof *Is risen, it is not here*, not buried beneath in the words, but is mounted above in the mystery.

§ 3. Add hereunto the miraculous fruit (*unfading and new every month*) which this land produced, one *leaf* whereof was more worth than all the great *Grapes*, *Pomgranates*, and *Figs*, the *Spies* brought from *Canaan*, as being *unfading* and *sovereign for medicines*. Now surely such as understand this literally have need of some of those *Leaves* to cure their distempers therein.

§ 4. It will be objected, that this *Prophetical Palestine* makes frequent mention of *Seas*, *Great Sea*, and *East Sea*; *River*, *Jordan*; *Mountain*, *Gilead*; besides the land is bounded, North, South, and East with several places of name, and note, as *Hethlon*, *Zedad*, *Hamath*, &c. Now, what saith our Saviour? *A spirit hath not flesh and bones*, meer visions are of a more rarified, and attenuated nature, not consisting of such gross, and drossie parts, and therefore the Prophet seems rather to be taken at his word, and his literal relation to be embraced, without further search for a mystical meaning therein.

§ 5. It is answered, *Omnis visio fundatur in historia*; the most refined vision hath some mixture of, and analogie with an historical truth. As in a *Web* the stamen, or *Warp*, is fast fixed, through which the *woof* is cast, or woven; so there are certain *standards* in all visions, being the material and corporal ground-work, for a spiritual flourish, or descant to improve it self thereupon. More particularly, because so many places of *Palestine* are named in this vision; yea, seeing the body thereof is conformed to an *unlike likeness* (as I may term it) of the earthly *Canaan*, it intimates, that the *Jewish* nation shall have more than a single share in the accomplishment of this Prophecie, and have their happiness highly concerned in the performance thereof.

§ 6. As the *Land*, so the *City* described by the Prophet, is not applicable to the earthly *Jerusalem*. It is said of Christ, *Thou art fairer than the children of men*; sure I am, this *City* as presented by the Prophet, was fairer, finer, slicker, smoother, more exact, more uniform, than any fabrick the earth afforded. This *Triumphant Jerusalem* (as I may term it) was a compleat square of four *miles* and five hundred *reeds*, with a just *jury* of gates, three on each side, according to the names of the *twelve Tribes* with most regular suburbs, reaching two hundred and fifty *reeds* every way, so *trim*, that not an house started out of its due proportion. Whereas the literal *Jerusalem*, built by parcels at several times, on abrupt precipices, ranged about with the wals rather for strength, than beauty, being on the East and South suburblesse, and without such correspondency, either in the number, or position of the gates thereof. In a word, that so exact structure in the Prophet, never sprang by art out of earth, but was let down

Miraculous fruit.

e Num. 13. 23.

f Ezek. 47. 15.

Objection.

g Ezek. 47. 15.

h Ibid. ver. 18.

i Ezek. Ibid.

k Luke. 24. 39.

Answer.

The City not literally meant  
l Psal. 45. 2.

m Ezek. 48. 16.  
n Ibid. ver. 31.

down by a miracle from heaven, to which Saint *John* alludes in his celestial<sup>o</sup> *Jerusalem*.

§ 7. Lastly, the Temple, as framed by the Prophet, is not suitable with *Solomons*, and the very waters rising from under the threshold thereof, increasing by degrees unto an unpassable<sup>r</sup> River, do drown all possibility of a literal sense therein. Expect not here, I should intermeddle with a particular description of the foresaid Land, City, and the Temple; both because they being meerly mystical are alien from our subject, and because I am deterred from so difficult an undertaking by the ensuing computation.

1. *Moses* saith, *the days of our\* years are threescore years, and ten.*

2. The *Jews* made an ordinance, that none should read this vision, till *thirty years* old.

3. *Villalpandus* confesseth, he studied this Prophecie twenty three-years, yet understood not the difficulties thereof.

If life be so short, and we must begin so late, and study so long on this Prophecie alone (without attaining the full understanding thereof) high time at the end of those studying years, to leave the *measuring* of this vision, and survey the *dimensions* of our own *Graves*.

§ 8. To conclude, as once our Saviour told *Pilate*, *My Kingdom is not of this World*: so the sense of *Ezekiel's* Land, City, and the Temple, is not carnal, and corporal, but mystical, and spiritual. Yea, God may seem of set purpose to have troubled, and perplexed the text, imbittering the *Nibbles* thereof with inextricable difficulties, meerly to *wean* us from the *milk* of the letter, and make us with more appetite seek for stronger meat therein. For the main therefore, it is generally conceived, this vision imports the great enlargement, and dilation of the Church under the Gospel, when the *Gentiles* shall be called to the knowledge of Christ, and the *Jews* also (as mainly concerned, though not solely intended in this vision) brought home to their true Messiah, not excluding even those of the *ten Tribes*, for having each one his *Childs-portion* in the performance of this prophecie. A word or two of whose condition, since their captivity.

o Revel. 21. 10.

p Ezek. 47. 5.

\* Psal. 90. 10.

The mystical meaning.  
p John. 18. 36.

## CHAP. II.

*What became of the ten Tribes since their captivity, and where probably extend at this day.*

§ 1. **P**olitick was the practice of the Kings of *Assyria*, when conquering a Country, neither to kill the natives thereof, nor to continue them any longer in their own land, but to transport them into a far distant Country, and in exchange planting other Colonies in their room. For, first to kill them (besides the cruelty thereof in cold blood)

Y y y 2

had

Policy in transplanting conquered people.

had been an improvident act, men amongst them being precious to people their vast dominions, which otherwise, if empty, had been more expoid to the invasion of enemies. To continue them in their own land had not been safe; who, best knowing the advantages thereof, would on all occasions practice the recovery of their lost liberty; and therefore to prevent further disputes, the *subject of the question was taken away*, and they advisedly disposed of in far distant places. Lastly, the removing them into other parts, and substituting others in their land, taught both these plantations an immediate dependence on their Prince, (having no other plea but his bare pleasure for their present possessions) which made them, (like the Turkish *Timariots*) more dutiful at home, and daring abroad in their undertakings.

§ 2. These reasons moved the Kings of *Affyria* to transport the *Israelites* from their native soil. Indeed they, if any people, might term the land their *own*, having a threefold title thereunto; by *Donation* from God, the *supream Propriety*; by *conquest* of the *Canaanites*, the ancient owners; by *prescription* of more than seven hundred years peaceable possession thereof. But this *threefold cable* was broken with the weight of their sins, and so was *Israel* carried away from their *own land to Affyria unto this day*. Even *Lands* as well as *Goods* are *moveables*, though not from their *Centre*, from their *Owners*, at leastwise the owners are moveable from their lands.

§ 3. Yet God did not all at once begin, and end the captivity of the *ten Tribes*, but *at sundry times, and in diverse manners*. For,

1. <sup>b</sup> *Pul* King of *Affyria* in the reign of <sup>c</sup> *Menahem* carried the *Rubinites*, *Gadites*, and half Tribe of *Manasseh* away to the Cities of the *Medes*.

2. *Tiglath-Pileser* in the days of *Pekeah*, transported (besides *Gilead*, and the remains of the aforesaid Tribes) <sup>d</sup> *Galilee*; namely, so much thereof as was in the land of *Naphtali*, unto *Affyria*.

3. *Shalmaneser* cleared all the rest in the ninth year of *Hoshea*, carrying them away to <sup>e</sup> *Halath*, and *Habor*, by the River *Gozan* in the Cities of the *Medes*.

Probably the second, or middle captivity of the *Naphtalites*, afterwards removed themselves into *Tartary*, where *Ortelius* finds their very name, and a City called *Tabor* (<sup>c</sup> *Afnoth-Tabor* we know was a place in the border of *Naphtali*) imposed (no doubt) to perpetuate the memory of their native Country.

§ 4. Scripture gives us no account what afterwards became of these *ten Tribes*. Only in <sup>f</sup> *Esdras* (a Book accounted by some as the *Apocrypha* of the *Apocrypha*, because never owned for *Canonical*, either by the *Jews*, *Romish Church* in general, or Protestant Writers) we find them travelling over *Euphrates* (miraculously dried up in their passage) towards *Arfarseth* [or *Tartary*] a great way; namely a journey of a <sup>h</sup> year & an half. A long

a 2 Kin. 17. 23

Their threefold captivity.

b 1 Chr. 5. 16. c 2 Kin. 15. 19.

d 2 Kin. 15. 29.

e 2 Kin. 17. 6.

f 1 Chr. 12. 14.

Since seeming-ly un-likely lost. f 2 Chr. 13. 40

g See Bellarmine's Arguments against it. h 2 Esdr. 17. 45

long stride indeed, and yet might be but little, if mending their pace no more than their ancestors did in their passage between *Egypt* and *Canaan*. But waving *Esdras* his single testimony, these *ten Tribes* appear not since in any authentical relation; strange! that the posterity of the two Tribes (*Judah* and *Benjamin*) should be found [almost] *every where*, whilst the offspring of the *ten Tribes* are found *no where*! Thus God hath on them inflicted that curse which he formerly threatned, *To scatter them into corners, and make the remembrance of them to cease*. Nor, that he hath utterly extinguished the *being* an opinion as unreasonable, as uncharitable) but hath hitherto concealed the *known being* of so numerous a nation, whom we may call the *lost-lost sheep of Israel*; both in respect of their spiritual condition and corporal habitation.

§ 5. Some <sup>k</sup> conceive the modern *Americans* of the Jewish race, collecting the same from some resemblances in rites, community of customs, conformity of cloths, fragments of letters, foot-steps of knowledge, ruins of language, (though by a casual coincidence some straggling words of the *Athenians* meet in the mouths of the veriest *Barbarians*) and many other *Judaismes* amongst the *Indians*. And lately, a <sup>l</sup> Jewish *Rabbin* of *Amsterdam* tells us, that beyond the *Cordillar hills*, and *River Maragnon*, a fair People are found with long beards, and rich in cloths, living by themselves, different in Religion from the rest of the *Indians*, whom he will have to be the *ten Tribes* there remaining in a body together. His arguments so prevail on some, formerly contrarily minded, as to turn the *tyde* of their judgment to concur with his, with others they make it *dead water*, not to oppose his opinion, whilst a third sort listen to his relation, as only priviledged from confutation by the remoteness thereof.

§ 6. For my own part, I behold his report as the *Twilight*, but whether it will prove the *morning twilight*, which will improve it self into full light; or that of the *Evening*, darkening by degrees into silence, and utter obscurity, time will discover. When the *eleven Tribes* (so virtually may I term them) brought news to that one lost Tribe [*Joseph*] was found, *Jacobs heart* <sup>m</sup> *fainted*, for he believed them not, till afterwards he was convinced on clearer evidence. How much more then may I be permitted to suspend my judgment, when one man brings tydings of *ten lost Tribes*, all found in an instant, until further proof be made thereof? Surely we, who now secretly smile at some probable insinuations in his report, shall on better assurance have our mouths filled with <sup>n</sup> *laughter* (not <sup>o</sup> *Sarab's* *laughter* of distrust, but <sup>p</sup> *Abrahams*, of desire, delight, and belief) when his relation shall be confirmed to us from other hands. And indeed, the messenger deserves to be well paid for his pains, who brings clear proof thereof, the discovery of the posterity of these *ten Tribes* being an happy *Forerunner*, and *Furtherer* of their future conversion.

1 Deut. 32. 25.

Supported by some in America. k See the book of my worthy friend M. Th. Thorngood on Jews in America.

l Manasseh Ben Israel in his book called *Spec. Israel.*

Our private opinion.

o Gen. 45. 16.

p Psal. 129. 2. q Gen. 18. 12. r Gen. 17. 17.



## CHAP. III.

Of the Jews their repossessing their native Country.

The Jews fan-  
cy of a tempo-  
ral kingdom.

a M. S. in  
his book of  
the calling of  
the Jews (pub-  
lished by W. H.  
Gosse D. D.  
Ann. 1752.)  
for which he  
was impriso-  
ned.  
Scripture pro-  
duced for the  
opinion.  
b 1 King 20:33

The Jews their  
Golden Ape.  
c See Gerard  
his common  
places, de Ex-  
tremo Judicio,  
page 258.

Arguments to  
the contrary.

§ 1. IT is a conceit of modern Jews, that one day they shall return under the conduct of their Messias to the Country of Canaan, and City of Jerusalem, and be re-estated in the full possession thereof. If any object, that their land, now bare, and barren, is not worth the regaining: They answer, when they shall recover their Country, the Country shall recover its former fruitfulness; as if God would effect miracles, as fast as man can fancy them. With them concur some Protestant Divines, maintaining, that the Jews shall be restored to a flourishing Commonwealth, with the affluence of all outward pomp, and pleasure, so that they shall fight and conquer Gog and Magog, [the Turk] with many other miraculous achievements. One Author so enlargeth the future amplitude of the Jewish State, that thereby he occasions a confining to himself. His expression (indiscreetly uttered, or uncharitably construed) importing that all Christian Princes should surrender their power as homages to the temporal supreme Empire of the Jewish nation.

§ 2. For the proof of this their position, never did the servants of Benhadad more diligently observe, or more hastily catch any thing [of comfort] coming from the mouth of Abab, than the Jews search out, and snatch at every gracious promise made to them in the old Testament. Such principally as Deut. 30. 3. Then [on their repentance] the Lord thy God will turn thy captivity, and have compassion upon thee, and will turn, and gather thee from all nations, whither the Lord thy God hath scattered thee. Isaiah 11. 12. And he shall set up an Ensign for the nations, &c. shall assemble the out-casts of Israel, &c. gather together the dispersed of Judah from the four corners of the earth. Levit. 26. 44. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them, for I am the Lord their God.

§ 3. This last place the Jews highly prize, and such of them as live in Germany, call it *Simiam auream*, or the Golden Ape. And why so? Because (forsooth) in the Hebrew it beginneth with *we Ape*, And yet. A frivolous conceit on the similitude of sound of two words, of different sense, in the Hebrew, and Dutch tongue. Indeed, all the loud threatnings in Scripture, may more fitly be termed *Lions*, all the meek promises therein, *Lambs*, amongst which, this cited out of *Lewiticus* is of especial note, whilst it is to be feared, such Jews (as found hence their temporal Kingdom) will prove themselves *Apis* in their ridiculous comment thereupon.

§ 4. But, most learned Divines are of a contrary opinion, because total and final desolation is in Scripture so frequently denounced against their Country, and Cities therein. *The Virgin of Israel is fallen, she shall*

shall NO MORE rise; I will NO MORE pity the inhabitants of the land, and out of their enemies hand I will NOT deliver them: I will love them NO MORE: The land shall fall, and NOT rise again: I will break this people and this City as a Potters vessel, which can NOT be made whole again.

§ 5. As for the Scriptures alledged by the Jews for their temporal restauration to an illustrious condition in their own Country, they have found their full accomplishment, in the return of that Nation, to their own land, from the Captivity in Babylon; and therefore further performance of such promises is not to be expected: & accordingly it is resolved in their own best Authors, *Possessionem primam, & secundam habaturi erant, possessio autem tertia non erit illis*. And if any more fulfilling of those promises remaineth behind, it must be made up in the spiritual conversion of the Jews, in Gods due time, to the knowledge of Christ, and embracing of the Gospel. Some of their own Writers affirming, that all things which relate to the office of their Messias (whom they expect) are heavenly and not corporal.

§ 6. The further prosecution hereof, we leave to those Authors, who have written large discourses of this subject. Only we will observe a remarkable difference betwixt a place of Scripture, written in the Old, alledged, and applied in the New Testament.

Amos 9. 11, & 12.

In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doth this.

Act. 15. 16, & 17.

After this I will return, and I will build again the Tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doth all these things.

Here the Apostle James, more following the sense, than the words of the Prophet, as an Expositor, rather than Translator, renders the possessing of the remnant of Edom, to be, by seeking after the Lord; by which Analogy we collect, that those Topical promises to the Jews, of the conquering and possessing such and such places, in, and near their own Country, import only a spiritual propriety, and shall mystically, not carnally, be accomplished, in their sincere conversion to Christ.

§ 7. More probably therefore it is, that the Jews shall not come back to their land, but their land shall come back to them; I mean, those several places, in Europe, Asia, and Africa, wherein they reside, shall on their conversion, become as comfortable unto them, as ever the Land of Canaan was to their Ancestors. *Forti quævis terra patria*; and a contented minde in them shall make any Mountain their *Olivet*; river, their *Jordan*; field, their *Carmel*; forest, their *Libanus*; fort, their *Zion*; and City their *Jerusalem*. But, as for their temporal regaining of their old Country, in all outward pomp, and magnificence, even such as are no foes to the Jews welfare, but so far friends to their own judgments, as not

to

d Amos 5. 2.  
e 2 eck. 11. 6.

f Hoies 9. 15.  
g Isa 24. 20.  
h Jer. 29. 11.

Jewi thesaurus  
confuted.

i Seder Olam  
& Talmud.

k In Keli 7 a.  
eban cited by  
Gerard de Ex-  
tremo Judicio  
pag. 259.

An eminent  
influence,

The Jews  
their land will  
come to them.

Rom. 11. 8.

to believe, even what they desire, till convinced with Scripture, or reason, account this fancy of the *Jews*, one of the *dreams* proceeding from the *Spirit of slumber*, wherewith the Apostle affirmeth them to be possessed.

## CHAP. IV.

Of the general calling of the Jews.

The question stated.  
a Lib. 1.

§ 1. **BY** *Jews*, we understand, some left of every Tribe (as formerly hath been proved) being banished their own Country, since the death of our Saviour; extending it also to the ten Tribes carried captive by *Shalmaneser*, and never since certainly known where existent. By calling, we intend, their real converting by the word, to the knowledge and love of God in Christ. By general, we mean not every individual *Jew*, whereof some refractory Reculants will ever remain (were it but to be foils to Gods favour in saving the rest) but a considerable, yea conspicuous number of them. And it is a charitable opinion, ancient, and conformable to Scriptures, that in this sense, the *Jews* in Gods due time, shall be generally called.

Several Scriptures to prove it.  
b Kings 3. 21.

§ 2. Come we now to the places of Scripture alledged for the proof of this opinion. Now as *Mesha* King of *Moab*, when his Country was invaded, stood not the choosing of select Soldiers for fight, but gathered all that were able to put on armour, and upwards: so Authors muster up all places of Scripture, which put on any probability to this purpose, and can carry any countenance thereunto, amongst many others, these ensuing.

Num. 24. 17.	Isa. 33. 17.	Ezek. 16. 61.	Mat. 23. 38.
Dent. 32. 43.	Isa. 41. 15.	Ezek. 20. 34.	Mat. 24. 23.
Psal. 68. 22.	Isa. 43. 1, &c.	Joel 2. 28.	Luke 21. 24.
Psal. 69. 32, 33.	Isa. 49. 16, 17.	Amos 9. 8.	Rom. 11. 25.
Psal. 110. 2, 3.	Isa. 51. 1, 2.	Obad. ver. 15.	2 Cor. 3. 16.
Cant. 8. 10.	Jer. 3. 12.	Micah 7. 7.	2 Thes. 2. 8.
Isa. 14. 2.	Jer. 30. 3.	Zeph. 3. 8.	Revel. 16. 12.
Isa. 30. 21, 22.	Jer. 33. 6.	Zech. 2. 9, &c.	Revel. 19. 5.

Should these quotations be severally examined, many would be found rather to persuade, than prove; rather to intimate, than persuade the matter in hand: and that, only to such free, and forward apprehensions, as are prepossessed with the truth thereof. But, amongst these, and many more numerous Scriptures cited, that one place Rom. 11. 25. principally discerneth our serious perusal thereof.

§ 3. The words of the Apostle run thus, *For I would not brethren that ye should*

The staple place for the calling of the Jews.

should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is hapned to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved, &c. This is conceived the strongest, and clearest Charter for the *Jews* general conversion.

§ 4. It will be objected, that by all Israel the believing *Gentiles* are meant (for Gods Church, being a collective body, of some *Jews*, and some *Gentiles*) which in Scripture are styled the children of Abraham, the Israel of Gods, *Jews* inwardly, with circumcision of the heart, in the spirit, not the letter. Yea, in the same verse, Saint Paul [a *Jew*] called the Romans being *Gentiles*, brethren, the kindred coming in by their regeneration: and in the same sense, all converted *Gentiles* may be called Israel, whose praise is of God, and not of man.

§ 5. It is answered, allowing elsewhere in Scripture believing *Gentiles* to pass under the name of *Israelites*, here literally the natural *Jews* by extraction must be intended,

1. Because clean through the Chapter, the Apostle opposeth the *Gentiles* and *Israel*, as contradicting terms.
2. He acquainteth the Romans with a mystery, which was none in effect (but stale news, and generally known) if only the saving of the *Gentiles* were therein intended.
3. It was his design, to comfort the *Jews*, and curb the *Gentiles*, from over-insulting on their sad condition.

And lest any should say slightly to this opinion, as *David* once civilly to *Ittai*, Thou camest but yesterday; know, it descendeth unto us recommended from the Primitive time.

§ 6. Origen was the first that mentioned it, and he (otherwise the Allegorizer General) interprets the Apostle literally, in his exposition thereof. Say not that being the first of the Fathers who wrote a Comment, no wonder if he wandered in his Glosses, (he who first went from place to place, never found out the nearest way) seeing better judgments afterwards built on the same bottom, Hierom, Ambrose, Chrysostome, and Saint Augustine. In the School-men the opinion of the *Jews* their conversion, is not dead, but sleepeth: Parables, and prophecies, are no dishes for their diet. Their heavy studies delighted not to tread the water (at best the Marishes) of future contingencies, but on the terra firma of certainties, where arguments might be grounded. Yet the most peaceable amongst them, (more meddling with Comments, than Controversies) such is Dionysius Carthusianus, concur in their judgments therein. But, the silence of Schools is recompensed with the loudness of the Pulpits in our later age of Romanists, Lutherans, and Calvinists, generally maintaining the certain expectation of the *Jews* conversion.

§ 7. Add hereunto, that the *Jews* ever since their exile from their own land, when the Romans sold their Country, (and a learned man observes, they set no land so sale save *Judea* alone) have continued many

Z z z

Objection to the contrary.

d Gal. 3. 7.  
e Gal. 6. 16.  
f Rom. 2. 29.

Answered.

g 7 Sam. 15. 20.

The opinion favoured by Fathers, School men, and modern Divines.

h In their several Commentaries on Rom. 11. 25. 1 Lib. 2. 26. g. 13.

k See Gerard. Loc. Com. p. 252.

l Commenced by their long continuing an usurpation Mr. Mede.

hundred years a distinct nation. As if they had learned from their River of *Jordan*, running through the *Galilean Sea*, and not mingling therewith, daily to pass through an Ocean of other nations, and remain an unmixt, and un-confounded people by themselves. A comfortable presumption (when in company with other arguments) that they, once *Gods<sup>m</sup> peculiar*, are still preserved a *peculiar people*, for some *token for good*, in due time to be shewed upon them; and that these *materials* are thus carefully kept entire by themselves, because intended by Divine Providence, for some *beautiful building* to be made of them hereafter.

§ 8. Let it also be seriously considered, that in all ages God hath dropt some considerable convert-*Jews* into the treasury of the Christian Church, as *good-handsel*, and earnest of a greater payment to ensue. Amongst whom we meet with a *Meß* of most eminent men. *Nicolaus Lyra*, that grand Commentator on the Bible; *Hieronymus de Sancta Fide* turned Christian about Anno 1412. (Physitian (as I take it) to *Benedick*, the thirteenth Pope) who wrote a Book unto his Country-men the *Jews*, wherewith "five thousand of them were converted; *Ludowicus Carettus* living "in *Paris Anno* 1553; and the never sufficiently to be praised *Emmanuel Tremellius*. And besides the visible converts, falling under the notice of man, we may charitably presume many *concealed ones*, especially on their death-beds known to God alone. Yea, I conceive that learned "Rabbin, more than *Agrippa*, "almost a *Christian*, who hath this amongst other pious expressions, *I dread, and fear, O Lord, that that Jesus whom the Christians worship, may be that righteous sold for silver, according to the Prophet<sup>s</sup> Amos*.

§ 9. As for the time of the *Jews* conversion, let us content our selves for the general, it shall be after *the fulness of<sup>t</sup> the Gentiles shall come in*. But, for the particular year, by some so peremptorily, and positively assigned, I cannot but admire at the confidence of men therein. Especially, seeing some, which pretend such familiarity to future events, are not the best acquainted with the passages in former ages; and those, which seem to know all which is to come, know but little of what is past; as if they were the better Prophets, for being the worse Historians.

§ 10. But well it were, if their confidence were confined to themselves alone, being only content to *abound in their own senses*, without imposing it on others. But, besides their confidence, such is their cruelty, to exact, yea, extort the *uttermost farthing* of our belief, to be paid in (even at the *first sight*) to their conceits, or else we must into the *Prison*, yea, deepest *dungeon*, and be condemned for being weak, or wilful; ignorant, or obstinate. Whereas, in such peremptory particularizing of the very year, such as pretend to *plough with the heifers* of Gods Spirit, may be suspected to be drawn away with the *wild bulls* of their own imaginations.

§ 11. The rather, because so great the difference betwixt the several Dates

in Deut. 14. 2.

And some Jews converted in all ages.

n In the preface of this book in Biblioth. Patrum. c. his Epistle is at the end of each of Syn. 7. 4.

r Rabbi Sam. Marchianus de adventu Messie. cap. 6. q. 202. 16. 28. 1. Amos 2. 6.

Time of their conversion. (Rom. 11. 25.)

Cruelty conjoined with confidence.

Differences thereof.

Dates assigned by them. Some making it 1652; others, 1660, Some sooner, and before; some later, and after the destruction of the *Romish Antichrist*. It is therefore the most safe, and sober way, in so much variety to leave a *blank* in our judgments, for God to write the true time therein, when we, or after-ages shall behold the same brought to pass. *One day teacheth<sup>t</sup> another*; and, *to-day* (yesterdays school-master) is scholar to *to-morrow*, at whose feet (as *Paul* at *Gamaliels*) it will at night sit dutifully down for further information. Yea, by an inverted method, the *daughter doth instruct the Mother*; and, the day which in time cometh after, goeth before in knowledge.

## CHAP. V.

Of the present obstructions of the calling of the Jews.

§ 1. **M**any are the obstacles both external, and internal, which for the present obstruct the conversion of the *Jews*. First, our want of civil society with their nation. There must be first conversing with them, before there can be converting of them. The Gospel doth not work (as the *weapon-salve*) at distance, but requires some competent familiarity with the persons of *Probationer-converts*. Whereas the *Jews*, being banished out of *England*, *France*, and *Spain*, are out of the call of the Gospel, and ken of the Sacraments in those Countries.

§ 2. Secondly, in the cruel usage of them in the *Papal*, and *Imperial* dominions, where they swarm most, and where publick authority doth not endeavour to drop, and distil piety into them; but to squeeze, and press profit out of them. Especially, whilst that merciless law stands in force, that on their conversion, they must "renounce all their goods as ill gotten. If the resolutions of the promisc-forward Disciple quickly recoyled, at our Saviours tentative command, to *sell all, and give to the poor*; I lay, if he "went a way sorrowful, for he had great possessions; no wonder if the rich and covetous *Jews* distast their Religion, when before they can embrace it, they must take a final farewell of their large estates. Rather should those Princes imitate the pious example of our *Henry the third*, who, between the *new*, and *old Temple*, erected an "house of *Converts* (afterwards appointed by *Edward the third* for Records to be kept therein, now called the *Rowles*) endowing it for the maintenance of poor *Jews* converted to Christianity, and baptized, allowing two pence "a day unto each of them during their lives.

§ 3. Thirdly, the constant offence given them by the *Papists* their worshipping of Images, the present *Jews* hating Idolatry with a perfect hatred, whose knees may sooner be broken, than bended to such superstitious postures. And, to speak out the plain truth, the *Romanists* are but back-friends to the *Jews* conversion, chiefly on this account, because the *Rabbins* generally interpret "Dumah, or *Edom*, to be *Rome*, & *Edomites*, *Romans*, in their

c Plal. 19. 2.

1 Civil distance in society.

2. Cruel usage in point of estate.

3. D. Hoyle in Act. 19. Palest. pag. 507. I think out of St. Edwin's day.

b Mat. 19. 22.

c. 4. D. Brit. in Middlesex pag. 428.

\* Stewes. Sm. v. 4. pag. 435.

3. Offence at Image-worship.

d Especially, on the Burden of Danah 18. 21. 11.

their expositions on the old Testament. And therefore, all those passages have (by order no doubt from Superiors) been lately purged out, and expunged the *Venetian* edition of the *Rabbins*. Yea, there is a constant tradition, current time out of minde, amongst the *Jews*, that after the destruction of the City of *Rome*, their nation shall be put into a glorious condition. No wonder then, if cold, and dull the endeavours of the *Romanists*, for the conversion of the *Jews*; who leave that task to be performed by *Moses*, and *Elias*, whom the *Papists* fondly fancy, shall towards the end of the world personally appear, and by their powerful preaching, persuade the Jewish nation unto the Christian Religion.

§ 4. Lastly, the difference in judgments, distance in affections, dissolutes in lives among the *Christians* themselves. In vain do we hollow to the *Jews* to come over to us, whilst our voyces are hoarse with railing one at another; and beckn with our hands to them, to be on our side, whilst our hands are imbrued in the blood of those of our own Religion.

§ 5. But far greater than all these, is that internal obstacle, that *blindness* which is happened unto them, inflicted on their Ancestors, continued, and increasing on their posterity. How Bedlam-like was their behaviour at Saint *Pauls* but mentioning of preaching to the *Gentiles*,<sup>c</sup> They cried out, and cast off their cloaths, and threw dust into the air, as endeavouring to thicken, and condense the same, that no audible sound might penetrate unto them. And, as then they threw dust into the air: God hath since thrown their land after it; so that no *Jew* can take up one crum of dust, from any entire Country, upon the face of the earth, that he can call his own. Great is Gods providence in ordering it, that a fog, and a tempest never can be together at sea, the fog vanishing so soon as the tempest ariseth, otherwise smaller vessels would be cast away, which want the direction of the Compaſs to guide them: but woful is the present condition of the *Jews*, having a fog of ignorance, and a tempest of violence, both together in them in the highest degree, most bold, when most blind; stumbling at what should stay them; slighting the Chirurgeon, when sorest; scorning the Physician, when sickest; miserable, if they knew their condition; and more miserable, because ignorant thereof.

§ 6. But though these obstacles, and obstructions were moe, and mightier than they are, should God but give the word, they are instantly removed. Long was the service of the true God disused in *Judab* (during the idolatrous reign of *Ahaz*) so that great was the difficulty, to bring the whole nation to the solemn observation thereof. Yet, *H Ezekiah* quickly effected it, because (as the text observes) *God had prepared the people, and the thing was done suddenly*. So, when He shall be pleased to set his hand to the *Jews* conversion, all impediments notwithstanding, in the twinkling of an eye, their eyes shall be opened; and their hearts turned, in the turning of an hand.

CHAP.

<sup>c</sup> Set forth by David Bomberg.

4. Disorders amongst Christians.

Internal obstacle, blindness.

FA. 22. 23.

Obstacles easily banished by an infinite power.

g Chr. 89. 36.

## CHAP. VI.

How Christians ought to behave themselves, in order to the Jews conversion.

§ 1. **M**Ean time it is the bounden duty of *Christians*, to their utmost to endeavour, both by their pious examples, and faithful prayers, the conversion of the *Jews*, having many motives to invite them thereunto. First, because the more knowing and pious in the *Jewish Church*, did anciently desire the vocation of the *Gentiles*, witness the solicitous care she took, & the great cost she would expend for the welfare thereof. *We have a little sister, & she hath no breasts, what shall we do for our sister, in the day when she shall be spoken for? If she be a wall, we will build upon her a palace of silver, &c.* For, although the common *Jews* accounted the calling of the *Gentiles*, blasphemy against their own nation, (having some carnal reason thereof, as not without cause suspicious, that the *Gentiles* admission would prove their expulsion, as indeed it came to pass) yet the intelligent Prophets (no doubt) were earnest petitioners for the same.

§ 2. Secondly, because such as the transcendent joy of the godly *Jews*, managed with silence (their hearts thereat being too big for their mouths) at the conversion of *Cornelius*, and his family; *When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.*

§ 3. Lastly, because so great glory shall, by the conversion of the *Jews*, redound to God, and clearing to the Scriptures. Many places in the old Testament (the meaning whereof, the *Jews* hitherto were too envious to teach us, or we too proud to learn of them) will then most plainly be expounded. Oh! what a feast of knowledge will it make, when both *Jew* and *Gentile* shall jointly bring in their dishes thereunto! The former furnishing forth the first course with many Hebrew Criticisms, and Rabbinical Traditions (some of them gold amongst more dross) on the old Testament: the latter applying the second course on the whole Scripture, with solid interpretations, out of Fathers, School-men, and Modern Divines. Oh happy day for such as shall behold it! and we all ought to pray for the speedy dawning thereof.

§ 4. It will be objected, many men cannot heartily pray for the future conversion of the *Jews*, being unsatisfied in their judgments, of the certainty thereof, *For whatsoever is not of faith is sin*; and because they cannot ask according to the Apostles precept *nothing wavering*, their prayers are better omitted, as which may prove prejudicial to themselves, and nothing effectual for others.

§ 5. It is safest for such to insert conditional clauses in their prayers, *If it may stand with Gods good will & pleasure*, used by the best men (not to say the best of bests) in their petitions: *Lord if thou wilt, thou canst make*

Motives for our prayer for the Jews conversion.

a Cant. 8. 9.

2. Motive from the Jews joy for us.  
b AG. 11. 18.

3. Clearing of the Scriptures

Objection against praying for the Jews conversion.  
c Rom. 14. 23.  
d James 1. 6.

Answer.

e Mat. 25. 39.  
f Mat. 8. 26.

me clean. Such wary reservations will not be interpreted in the Court of Heaven, want of faith, but store of humility, in such particulars where such persons have no plenary assurance of Gods pleasure. Yea, grant the worst, that God never intended the future conversion of the *Jews*, yet whilst he hath not revealed the contrary (as in the case of *Samuels* mourning for *Saul*) all mens charitable desires herein, cannot but be acceptable to the God of heaven.

**O** Lord who art<sup>a</sup> righteous in all thy ways, and holy in all thy works, we acknowledge, and admire the justice of thy proceedings, in blinding, and hardening the *Jews*; as for their manifold impieties; so especially for stoning thy Prophets, despising thy Word, and crucifying the Lord of life. For which thou hast caused them, according to the prediction of thy<sup>l</sup> Prophet, to abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim. But thou O Lord how<sup>l</sup> long? How<sup>l</sup> long O Lord holy and true? How<sup>m</sup> long Lord, wilt thou be angry for ever? Thine anger is said to endure but a<sup>m</sup> Moment, but Lord how many Millions of Millions of Moments are contained in sixteen hundred years, since thou hast first cast off thy first and ancient people the *Jews*? Remember Abraham, Isaac, and Jacob, not for any merit in their persons, which was none, but for the mercy in thy promises, which is infinit, so frequently made, and so solemnly confirmed unto them. But ob! remember the Orator on thy right hand, Christ Jesus our Lord, which was made of the seed of David according to the flesh, and the Orator in thine own bosom, shine essential and innate Clemency, and let these prevail, if it may stand with thy good will and pleasure, that thy people the *Jews* may be received into the arms of thy mercy. As once by a wilful, and woful imprecation they drew the guilt of his blood on them and on<sup>p</sup> their children: so by thy free-imputation drop the merit of his blood on them and on their children. For the speeding of whose conversion, be pleased to compose the many different judgments of Christians into one truth, unite their disagreeing affections in one love, that our examples may no longer discourage, but invite them to the embracing of the true Religion. Ob mollifie the hearts, rectifie the wills, unvail the eyes, unstop the ears of those thy people whom hitherto thou hast justly hardened. Reveal to their understanding those<sup>q</sup> Oracles which thou hast committed to their keeping. That so our Saviour, who long since hath been a light to lighten the Gentiles, may in thy time be the glory of thy people Israel, that so there may be one<sup>r</sup> shepherd and one sheepfold. Grant this, O Lord, for Christ Jesus his sake, to whom, with Thee, and the Holy Spirit, be all honour and glory, now, and for ever, Amen.

FINIS.

Here follows the draught of Fragmenta Sacra.

g Sam. 16.1.

A Prayer.  
h Psal. 145.17

i Hosea 3.4.

k Psal. 66.3.

l Revel 6.10.

m Psal. 79.5.

n Psal. 30.5.

o Rom. 1.3.

p Mat. 27.15.

q Rom. 3.3.

r Luke 2.32.

s John 10.16.



*MENSURÆ Aëdorum.*



Lib. 5  
Cap. 10  
Par. 5



4<sup>ta</sup> pars



Lib. 4.  
Pag. 70.



*Vinificæ figura*

Prior facies Posterior facies



*Crustula fidei*

Lib. 3  
pag. 397

*MENSURÆ Liquidorum.*



Lib. 3  
Pag. 397  
Par. 6





Necessary directions for the use of the

INDEX.

**A**N Index is the *bag and baggage* of a book, of more use than honour, even to such who seemingly slight it, secretly using it, if not for *need*, for *speed* of what they desire to find. Our Table, for the better expedition, is contrived in several Columns; The first presenting the names of Scripture places within the land of *Palestine*. If any literal difference appear (not only such as betwixt *Zidon*, *Kidron*, in the Old; *Sidon*, and *Cedron*, in the New Testament, but) concerning the same place diversly written, the discretion of the Reader will easily reconcile it, immediately after the name the addition of C. denoteth *City*, F. *Field*, L. *Land*, M. *Mountain*, Pl. *Plain*, Ri. *River*, R. *Rock*, S. *Stone*, St. *Station* of the *Jews* in the *Wilderness*, T. *Town*, V. *Vail*, We. *Well*, Wi. *Wilderness*.

The second Column interprets the Hebrew names into English, though great the variety of Authors in rendering their signification. This partly proceeds from the laxity of Hebrew words admitting sundry senses, partly from the vicinity of Primitives, so that the same derivative may seem to spring from two roots, & be *son* (as directly to his *Father*, so) *collaterally* to his *Uncle*, I mean to words *akin*, and *alluding*, whence the same in probability may be deduced; and this subjecteth it to much variety of interpretation. In this diversity we have wholly followed *Gregorius Gregorii* in his *Lexicon Sacrum*, (as a work merely expository of proper names) though some perchance will say, that what is the credit of the good wife *she bringeth her food from far*, is sometimes his discredit in his over straining, and far fetched derivations.

Expect not here from me, after the meaning of the name, a reason of the meaning how conformable to the nature of the place. Many Towns were called so, because they were called so, *ad placitum*, of the first imposer. Other places, when first denominated, had just reason of the same, but this *keruel* long since hath been eaten up by all-devouring time, leaving nothing thereof but the *husk* of the empty name to posterity. Now to fix the Hebrew names the better in our memory, we have here, and there (as the propriety of our language, and commodities of our Country will admit) inserted some English Towns, as *Synonima*, and parallel to the Hebrew in signification.

The fourth Column is reserved for those texts of Scripture, wherein is made, either the *first*, or *most important* mention of those places. As the fifth exhibits the Map wherein the same are to be found.

The sixth renders to the Reader the *Longitudes* of most places, and the rest may be supplied by proportion. But oh, the difference of the best Authors herein! As in populous Cities an *hour* is lost in measuring of time, the *Log clock* about noon striking the *most*, when the *forward* strikes the *fewest*: so a whole degree of *Longitude* is swallowed up betwixt the difference of Geographers. Yea, so great is the uncertainty therein, that in most Maps *lines of Longitude* (as only for general direction, *ne toto calo errant*) serve to lace their Maps that they grow not without *form*, or *fashion*; but are not reducible to an exact agreement.

More is the certainty of *Latitudes* the work of the next Column, as greater their concernment in our Description, because effectual in the length of the days, and heat of the climate in *Palestine*. It is situated for the main betwixt *thirty one* and *thirty four*, the longest day being *fourteen hours*, and a *quarter*; though the *Jews* (as if it were always *Equinoctial* with them) divided both day and night evenly in

# Necessary directions for the use of the INDEX.

to twelve hours, so that the two over-plus hours and the quarter, fell under the nocturnal computation.

As for the climate of *Palestine*, in summer time it must needs be hot, lying not above seven degrees from the *Tropic*, especially when the *south wind* blew. But sometimes God cooled them, by drawing betwixt the Sun and them a Canopy, or a *Cloud of Dew* in the heat of harvest. Their winter, though short, was sharp, & *Who is able to abide his frosts?*

Now although such their vicinity to the Sun (lying at the same distance with some parts of *Barbary*, where the people are tawny) yet the *Jews* (their women especially) were of fair complexion. Indeed, though the *setting of the Fat* be the same, all stuffs take not *die* alike. Besides, that the sallow faces of *Black-moors* come not from the Sun, but some other secret cause, plainly appears, because *Ebony* and *Ivory*, I mean, black and fair faces are found in parallel Climates.

The last Column contains the Book, Page, and Paragraph (save that the fifth book is divided only into Chapters) where the memorable mention is made of such places in our Description. Places out of the Apocrypha, and humane writers we have omitted, which by their own marks will soon insinuate themselves into the Readers acquaintance, without any further indication.

b Luke 12. 55.

c Isa. 18. 4.  
d Phil. 1. 47. 17

e 1 Sam. 17. 42  
& Sam. 12. 1.  
& 2 Sam. 14. 27  
& 1 King. 1. 4

f See our first Book, chap. 15

A N

# AN INDEX.

Name.	Meaning.	Attentioned.	Map.	Longit.	Latit.	'Lib Pag. Par	English references.
<b>A</b> Bana. Ri.	Stony. a	2 King. 5. 12	Libanus	70. 10	34. 10	4 7 14	a Stony Stratford Buckinghamshire.
Abdon. C.	Passengers.	Num. 27. 12	Reuben	70. 10	32. 10	2 63 20	
Abel. S.	Servitude.	Josh. 21. 30	Aher	69. 10	33. 50		
Abel-maim. C.	Grief, or a Plain.	1 Sam. 6. 18	Dan			2 213 15	
Abel-Meholah. C.	Plain of the waters.	2 Chr. 16. 14	Naphtali				
Abel-Mizraim. Pl.	Plain of the Quire.	Judg. 7. 22	Manafcis. Jor.	69. 34	32. 30	2 175 16	b Thorny-Abby Comb.shire.
Abel-Shittim. T.	Grief of Egyptians.	Gen. 50. 11	Benjamin	69. 50	31. 50	2 247 15	c Vineyard Gloucestershire.
Abel of the Vines. Pl.	Plain of Thorns. b	Num. 33. 49	Reuben				
Abex. C.	Plain of the Vines. c	Judg. 11. 33	Ammon				
Abilene. L.	Muddy or dirty.	Josh. 19. 20	Issachar				
Accub. C.	From Abilene the chief (City).	Luc. 3. 1	Libanus. wholly out of Palest.	69. 00	33. 30	2 133 27	
Aceldama. F.	Field of blood.	Judg. 1. 31	Aher			2 348 27	
Achor. V.	Trouble. d	Acts 1. 19	By Jerusalem.			2 254 35	d Troublesfield or Torderville in Normandy.
Achish. C.	Witchcraft, or Inchantment.	Josh. 7. 24	Benjamin	69. 00	33. 40	2 134 27	
Adadab. C.		Josh. 11. 1	Aher	69. 00	33. 40	2 134 27	
Adam. C.		Josh. 15. 22	Judah				
Adami. T.		Josh. 15. 26	Judah			2 62 16	
Admah. C.		Josh. 15. 36	Judah				
Adar. T.		Josh. 15. 36	Judah				
Adibajim. C.		Josh. 15. 36	Judah				
Adullam. C.		Josh. 15. 36	Judah				
Adummin. T.	Testimony to them.	Josh. 12. 15	Judah	69. 10	31. 50	2 278 32	
Enon. T.	Red*men, or Earthly.	Josh. 15. 7	Benjamin	69. 30	31. 50		
Ahleab. C.	A little fountain.	Job. 3. 23	Manafcis. Jor.	69. 40	32. 30	2 175 17	e From such a low Rutland, Red burn in Hertfordshire.
Al. C.	Milky. f	Judg. 1. 31	Aher	69. 20	33. 50		
Alath. C.	A confused heap.	Josh. 7. 1	Benjamin	69. 20	32. 00	2 154 35	f Rutland Hamshire.
Alia. C.	I conjecture it is the self (same with Al).	Jsa. 10. 23	Benjamin				
Aljalon. C.		Jsa. 11. 31	Benjamin	58. 50	33. 10	2 150 29	
Aljalon. C.	An Oak. g	Judg. 12. 12	Zebulun	69. 10	31. 50	2 211. 10	
Alin. C.		Josh. 19. 42	Dan	69. 50	33. 50		
Alin. C.	An Eie or a Fountain.	Num. 34. 11	Naphtali	69. 0	31. 20	2 226 8	g Ogleham in Rutland Ogleham Northamp.
Akylaim. M.	See Masleb-akylaim.	Josh. 15. 32	Simeon	69. 40	30. 50		
Almetch. T.		Num. 34. 4	Judah				
Almetch. C.	The same with Almon.	Josh. 19. 26	Aher	1 Chr. 6. 60.			
Alexandria. C.		1 Chr. 6. 60	Benjamin	60. 31.		4 87 23	
Alon. C.	An Oak.	Acts 6. 9	Egypte	69. 40	34. 10	2 105. 6	
Avon-Bachuth.	Oak of weeping.	Josh. 19. 33	Naphtali	69. 30	32. 00	2 248 19	
Avon. C.	Hiding. b	Gen. 35. 8	Benjamin				
Almon-Diblahaim. Sc.	Hiding of clusters of Figs.	Josh. 21. 18	Benjamin				
Aluph. St.	Meal mingling with water.	Num. 33. 46	Moab				
Amad. T.		Num. 33. 43	Paran				
Amam. C.	A people of witness.	Josh. 19. 26	Aher	69. 20	30. 50	2 124. 7	
Amama. M.	Mother of them.	Josh. 15. 26	Ju. ah				
Amab. M.		Cent. 4. 8	Manafcis. Jor.			2 93 5	
Anab. C.	A Cubit.	2 Sam. 2. 24	Benjamin	69. 10	31. 10	2 256 39	
	A Grape.	Josh. 11. 21	Judah				

A a a

Anabarah

## AN INDEX.

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib.	Pag.	Par.
<b>Anabath.</b> C.	Grumbling, or mur- muring.	<i>Josb.</i> 19. 19	Judah	69.20	33.00			
<b>Anatob.</b> C.	An answer.	<i>Josb.</i> 21. 18	Benjamin	69.30	31.40	2	260	51
<b>Anem.</b> C.	The same with Engem- min; compare <i>Josb.</i> 21.	<i>1 Chr.</i> 6. 73	Issachar	69.30	31.10			
<b>Anim.</b> C.	29. with <i>1 Chr.</i> 6. 73.	<i>Atis.</i> 15. 50	Judah	69.30	31.10			
<b>Antioch.</b> C.	Atis 6. 5	<i>Atis.</i> 6. 5	Libanus	68.50	32.30	3	21	27
<b>Antipatris.</b> C.	Strength, or Vigour.	<i>Atis.</i> 23. 31	Mana. cis. Jor.	68.50	32.30			
<b>Aphek.</b> C.		<i>Atis.</i> 12. 18	Ather	69.10	33.40			
<b>Aphek.</b> C.		<i>1 Sam.</i> 29. 1	Issachar	69.00	32.50		56 p. 154	
<b>Aphek.</b> C.		<i>Josb.</i> 15. 53	Moab	69.30	31.10			
<b>Arab.</b> C.	Watchful.	<i>Num.</i> 21. 15	Moab	69.30	31.10			
<b>Arabab.</b> T.	Lying in wait.	<i>Josb.</i> 15. 52	Judah	69.40	30.50			
<b>Arad.</b> C.	See <i>Beth-arabab.</i>	<i>Josb.</i> 18. 18	Judah					
<b>Arba.</b> C.	A wild Ass.	<i>Josb.</i> 12. 14	Judah					
<b>Archi.</b> T.	The same with <i>Hebron.</i>	<i>Josb.</i> 14. 15	Judah					
<b>Argob.</b> L. and C.	A clod of clay.	<i>Deut.</i> 16. 2	Ephraim	70.10	33.40			
<b>Armathea.</b> C.	High.	<i>Mat.</i> 3. 4	Mana. cis. Jor.	69.00	31.50	2	185	12
<b>Arki.</b> L. & People.	My line.	<i>Gen.</i> 10. 17	Ephraim	69.00	31.50	1	20	13
<b>Armon.</b> R. and C.		<i>Num.</i> 21. 13	Libanus	70.20	32.30	2	75	5
<b>Arzer.</b> C. and L.		<i>Num.</i> 32. 13	Reuben	70.20	32.40	2	56	4
<b>Arvad.</b> C.	Commanding or domi- neering.	<i>Ezek.</i> 27. 8	Libanus			4	16	37
<b>Aruboth.</b> L.	Lying in wait or Treas- uries.	<i>1 King.</i> 4. 10	Judah			2	286	58
<b>Arumab.</b> C.	Lofty, or exalted.	<i>Judg.</i> 9. 41	Ephraim	69.00	32.00			
<b>Ashen.</b> C.	See <i>Corashan.</i>	<i>Josb.</i> 15. 42	Simcon	68.40	31.30	2	219	32
<b>Ashdod.</b> C.		<i>Josb.</i> 11. 22	Dan					
<b>Ashdod-Piggab.</b> T.	The sheedings out of	<i>Deut.</i> 3. 17	Reuben					
<b>Ashmat.</b> C.	(Pigah.)	<i>Josb.</i> 15. 33	Judah	70.00	33.30			
<b>Ashmarab.</b> C.	Flocks.	<i>Deut.</i> 1. 4	Mana. cis. Jor.	69.20	31.00			
<b>Ashmarab.</b> C.	See <i>Eshetmon.</i>	<i>Josb.</i> 15. 50	Judah	68.40	31.20			
<b>Ashmarab.</b> C.		<i>Judg.</i> 1. 18	Simcon	69.40	32.40			
<b>Ashmarab.</b> C.		<i>Num.</i> 32. 3	Gad	69.40	32.20			
<b>Ashmarab.</b> C.	Crowns.	<i>Josb.</i> 16. 5	Ephraim	69.10	32.00			
<b>Ashmarab.</b> C.	Crowns of the mighty.	<i>Josb.</i> 18. 13	Judah	63.	30.			
<b>Ashmarab.</b> C.		<i>1 Sam.</i> 30. 30	Egypt					
<b>Ashmarab.</b> C.	Iniquity, or Vanity.	<i>Ezek.</i> 30. 17	Benjamin					
<b>Ashmarab.</b> C.	Unjust, or perverse men	<i>Josb.</i> 18. 22	Edom					
<b>Ashmarab.</b> C.	Froward, or perverse.	<i>Gen.</i> 36. 35	Benjamin	68.50	31.20			
<b>Ashmarab.</b> C.	A fenced City.	<i>Josb.</i> 10. 10	Benjamin	69.00	30.50			
<b>Ashmarab.</b> C.		<i>Josb.</i> 19. 3	Judah	69.20	33.30			
<b>Ashmarab.</b> C.	Strength, or Bone	<i>Num.</i> 34. 4	Naphtali					
<b>Ashmarab.</b> C.		<i>Josb.</i> 19. 34						

## B

<b>Baalab.</b>	<i>Josb.</i> 15. 9	68.50	31.40				
<b>Baalab-Ber.</b>	<i>1 King.</i> 9. 18						
<b>Baal-gad.</b>	<i>Josb.</i> 19. 8						
<b>Baal-hamon.</b>	<i>Josb.</i> 11. 17	70.20	33.50				
<b>Baal-hazor.</b>	<i>Can.</i> 8. 11						
<b>Baal-hamon.</b>	<i>2 Sam.</i> 13. 23	69.30	32.10				
<b>Baal-hamon.</b>	<i>Judg.</i> 3. 3	70.20	33.50				
<b>Baal-hamon.</b>	<i>Num.</i> 32. 38						
<b>Baal-perazim.</b> Pl.	<i>2 Sam.</i> 5. 20			2	302	22	
<b>Baal-shalisha.</b> C.	Lord of Shalisha.	<i>Josb.</i> 4. 42	Ephraim				
<b>Baal-tamar.</b> T.	Lord of a Palm.	<i>Judg.</i> 6. 20	Benjamin				
<b>Baal-zephon.</b> St.	The Idol of Zephon.	<i>Exod.</i> 14. 2	Egypt	63.	29.	4	92 38
<b>Baca.</b> V.	Mulberries, or weeping	<i>Psal.</i> 84. 6	Moriah				
<b>Bachuth.</b> Tree.	Weeping.	<i>Gen.</i> 35. 8	Benjamin				
<b>Baburim.</b> C.	Choice or young men.	<i>2 Sam.</i> 3. 16	Benjamin	69.30	31.40	2	248 19

Baitik.

## AN INDEX.

Name.	Meaning.	Mentioned.	Map.	Longit.	Latit.	Lib.	Pag.	Par.
<b>Baitik.</b> T.		<i>Isaiah</i> 15. 2	Moab					
<b>Balab.</b> C.		<i>Josb.</i> 19. 3	Simcon	69.00	31.20			
<b>Bamoth.</b> St.	High places or Altars.	<i>Num.</i> 21. 10	Moab	70.10	32.10			
<b>Bamoth-Baal.</b> C.		<i>Josb.</i> 13. 17	Reuben					
<b>Banloth.</b> C.		<i>Josb.</i> 15. 24	Judah					
<b>Ber-elim.</b> C.	Fountain of Rams.	<i>Isaiah</i> 15. 8	Moab					
<b>Ber-ela-hai-roi.</b> W.	The well of the living and seeing.	<i>Gen.</i> 16. 14	Simcon			2	233	17
<b>Bereth.</b> C.	Wells.	<i>Josb.</i> 9. 17	Benjamin	68.50	31.10	2	232	14
<b>Berethah.</b> C.	Well of an Oath.	<i>Gen.</i> 21. 14	Simcon					
<b>Berethah.</b> C.		<i>Josb.</i> 21. 27	Mana. cis. Jor.	69.00	31.50			
<b>Ber-berak.</b> C.		<i>Josb.</i> 19. 45	Dan					
<b>Beth.</b> T.	In affliction.	<i>Num.</i> 32. 3	Reuben			2		
<b>Berachah.</b> V.	Blessing.	<i>2 Chr.</i> 20. 26	Judah			4	11	24
<b>Berethah.</b> C.		<i>Ezek.</i> 47. 16	Libanus					
<b>Besor.</b> Ri.	Merry message.	<i>1 Sam.</i> 30. 9	Simcon					
<b>Beth.</b> C.	Confidence or security	<i>2 Sam.</i> 8. 8	Libanus	69.00	33.40	4	11	24
<b>Beth.</b> T.	A Belly.	<i>Josb.</i> 19. 38	Ather					
<b>Beth-bara.</b> T.	House of passage.	<i>Josb.</i> 1. 28	Reuben	69.40	33.40			
<b>Bethanah.</b>		<i>Josb.</i> 19. 38	Naphtali					
<b>Bethanah.</b> C.	House of affliction.	<i>Josb.</i> 15. 59	Judah					
<b>Bethanah.</b> C.	House of the afflicted.	<i>Mat.</i> 21. 17	Moriah					
<b>Bethanah.</b> C.	A Crows nest.	<i>Josb.</i> 15. 6	Judah	69.5	31.40			
<b>Bethanah.</b> C.		<i>Josb.</i> 15. 27	Gad					
<b>Bethanah.</b> C.	House of vanity or ini- (quity.)	<i>Josb.</i> 7. 2	Benjamin	69.20	32.00	2	254	36
<b>Bethanah.</b> C.		<i>Num.</i> 7. 28	Benjamin					
<b>Bethanah.</b> C.		<i>1 Chr.</i> 4. 31	Simcon					
<b>Bethanah.</b> C.	House of the Lamb.	<i>1 Sam.</i> 7. 11	Benjamin					
<b>Bethanah.</b> C.		<i>Josb.</i> 15. 41	Judah	69.10	33.40			
<b>Bethanah.</b> C.	House of Fish.	<i>Josb.</i> 19. 27	Ather					
<b>Bethanah.</b> C.	House of Figs.	<i>Jer.</i> 48. 22	Moab	69.20	32.00	2	248	18
<b>Bethanah.</b> C.	House of God.	<i>Jer.</i> 48. 22	Benjamin	69.20	32.00			
<b>Bethanah.</b> C.	House of deepness.	<i>Josb.</i> 19. 27	Zebulun	69.10	33.40			
<b>Bethanah.</b> C.	Division.	<i>Can.</i> 2. 17	Mana. cis. Jor.					
<b>Bethanah.</b> C.	House of retributi- (on.)	<i>Jer.</i> 48. 23	Moab					
<b>Bethanah.</b> C.		<i>Num.</i> 32. 36	Gad	70.10	32.40			
<b>Bethanah.</b> C.	House of a circle.	<i>Josb.</i> 15. 6	Benjamin	69.50	31.40	2	247	14
<b>Bethanah.</b> C.	House of desolations.	<i>Num.</i> 33. 49	Reuben					
<b>Bethanah.</b> C.	House of Lionesses.	<i>Josb.</i> 19. 6	Simcon	68.50	31.20			
<b>Bethanah.</b> C.		<i>Gen.</i> 35. 19	Judah	69.20	31.30	2	298	13
<b>Bethanah.</b> C.	House of bread.	<i>Josb.</i> 19. 15	Zebulun	69.00	33.30			
<b>Bethanah.</b> C.	House of contrition.	<i>1 Sam.</i> 20. 14	Naphtali	69.40	33.50	2	113	26
<b>Bethanah.</b> C.	House of Chariots.	<i>Josb.</i> 19. 5	Simcon	69.00	31.30			
<b>Bethanah.</b> C.	House of habitation.	<i>Jer.</i> 48. 23	Moab					
<b>Bethanah.</b> C.	See <i>Nimrim.</i>	<i>Num.</i> 32. 36	Gad	70.00	32.40			
<b>Bethanah.</b> C.	House of liberty.	<i>Josb.</i> 10. 10	Ephraim	69.20	32.30			
<b>Bethanah.</b> C.	House of freeing.	<i>Josb.</i> 15. 27	Judah					
<b>Bethanah.</b> C.	House of breaking.	<i>Josb.</i> 19. 21	Issachar	69.00	33.00			
<b>Bethanah.</b> C.	House of opening.	<i>Deut.</i> 3. 29	Reuben					
<b>Bethanah.</b> C.	House in the mouth of	<i>Mat.</i> 21. 1	Moriah					
<b>Bethanah.</b> C.	(the Valley.)	<i>Neb.</i> 11. 26	Judah			4	6	12
<b>Bethanah.</b> C.	A large or spacious	<i>Judg.</i> 18. 28	Libanus					
<b>Bethanah.</b> C.	(house.)							
<b>Bethanah.</b> C.	House of fishing or	<i>Mat.</i> 11. 21	Naphtali	69.30	33.30			
<b>Bethanah.</b> C.	hunting.							
<b>Bethanah.</b> C.	House of an enemy.	<i>1 Sam.</i> 31. 10	Mana. cis. Jor.	69.30	32.40	2	177	21
<b>Bethanah.</b> C.		<i>Josb.</i> 15. 10	Judah	69.00	31.40	2	212	15
<b>Bethanah.</b> C.	House of the sun.	<i>Judg.</i> 1. 33	Naphtali	69.20	33.40	2	115	31
<b>Bethanah.</b> C.		<i>Jer.</i> 43. 13	Egypt	62.	30.	4	88	24
<b>Bethanah.</b> C.	House of wandering.	<i>Judg.</i> 7. 22	Mana. cis. Jor.	69.20	32.30			
<b>Bethanah.</b> C.	House of an Apple	<i>Josb.</i> 15. 53	Judah	69.10	31.10			
<b>Bethanah.</b> C.	Marriageable Maid	<i>Josb.</i> 19. 4	Simcon					

A a a a

Bethzur.

<b>Bethzur.</b>	<i>1 Sam.</i> 31. 10	Mana. cis. Jor.	69.30	32.40	2	177	21
<b>Bethzur.</b>	<i>Josb.</i> 15. 10	Judah	69.00	31.40	2	212	15
<b>Bethzur.</b>	<i>Judg.</i> 1. 33	Naphtali	69.20	33.40	2	115	31
<b>Bethzur.</b>	<i>Jer.</i> 43. 13	Egypt	62.	30.	4	88	24
<b>Bethzur.</b>	<i>Judg.</i> 7. 22	Mana. cis. Jor.	69.20	32.30			
<b>Bethzur.</b>	<i>Josb.</i> 15. 53	Judah	69.10	31.10			
<b>Bethzur.</b>	<i>Josb.</i> 19. 4	Simcon					

Bethzur.

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a Rockley in Yorkshire.	Bethzur. C.	House of a Rock. <sup>a</sup>	Josh. 15. 26	Judah				
* Stone in Surrey.	Betonim. C.	Bellies.	Josh. 13. 26	Gad.				
	Betzer. C.	Lightning or thining. <sup>a</sup>	Judges 1. 4	Judah				
	Betzer. C.	A fortification or muniment.	Gen. 4. 43	Reuben				
b Castle in Yorkshire.	Bithron. L.	Partition.	1 Chr. 6. 20	Gad				
	Bizjotjah. C.	In the olive of the Lord	Josh. 15. 28	Judah				
c Wigham Suffex.	Bichim. T.	Weeping. <sup>c</sup>	Judges 2. 1	Benjamin				
	Bazer. R.O.		Sam. 14. 4	Benjamin				
	Bazuth. C.		Josh. 15. 39	Judah				
	Bezrah. C.	A muniment or fortification.	Gen. 36. 33	Edom				
	Bezrah. C.	The fame with Bezterrah.	Josh. 21. 27	Manafser. Jor				

## C

Abbon. C.	Quenching.	Josh. 15. 40	Judah					
Abul. L.	Durty or barren.	Josh. 19. 27	Libanus	69.20	33.40	4	4	9
Cain. C.	A possession.	Josh. 15. 57	Judah					
Caleb. L.	All-heart.	1 Sam. 30. 14	Judah					
Caleb-Ephraim. C.		1 Chr. 2. 24	Judah					
Canon. C.		Judg. 10. 5	Manafser. Jor.	70.10	33.30			
Can. C.		John 2. 1	Zebulun	69.10	34.00			
Capernaum. C.	Village of consolation	Mat. 4. 13	Naphtali	69.50	33.30	2	109	14
Carmel. Val.	A full, green, tender (car.)	Josh. 12. 22	Zebulun	69.40	31.10			
Casphia.		1 Chr. 15. 55	Judah					
Casphia.	Philippi.	Exra 8. 17	Naphtali	69.40	34.0	2	107	11
Cefarea. C.	Scitotous.	Mat. 26. 13	Manafser. Jor.	68.50	32.40	2	172	3
Charefem. V.	Craftsmen.	1 Chr. 4. 14	Judah					
Chephah-Hammouai. C.		Josh. 18. 24	Benjamin	69.20	31.50			
Chephirah. C.		Josh. 9. 17	Benjamin					
Cherith. Ri.		1 King. 17. 3	Manafser. Jor.			2	97	17
Chesalon. M.		Josh. 15. 10	Dan					
Cheft. C.		Josh. 15. 30	Judah					
Chinnereth. Sea.	An Harp. <sup>a</sup>	Num. 34. 11	Zebulun	69.20	33.10	2	141	4
Chistoth-Tabor. T.	Rathness of choice.	Josh. 19. 12	Zebulun	69.50	33.30	2	97	16
Chivazin. C.		Mat. 11. 21	Manafser. Jor.					
Chozab. T.		1 Chr. 4. 22	Judah					
Chun. C.		1 Chr. 18. 8	Libanus			4	11	24
Cimereb. C.	See Chinnereth.	Josh. 19. 35	Naphtali	69.40	33.30			
Charefem. C.	A furnace of iron.	1 Sam. 30. 30	Simoon					
Cyprus. Ile.		Acts 4. 36	Libanus			4	14	32

## D

Dabab. C.	Word or work.	Josh. 21. 28	Issachar	69.30	33.10	2	162	21
Dabkapeth. C.	Flowing with honey. <sup>c</sup>	Josh. 19. 11	Zebulun	68.50	33.00	2	147	20
Dalmanatha. L.	The poor's inheritance	Mark 8. 10	Zebulun			4	8	16
Damasus, or Damaf. C.	A flock of blood.	Gen. 14. 15	Libanus					
Dan. Fountain.		Gen. 14. 24	Libanus	69.40	34.10	4	6	12
Dan-Lean.		2 Sam. 24. 6	Judah	69.10	31.20			
Dannab. C.	Judgment.	Josh. 15. 49	Judah	69.40	32.40	2	177	27
Delir.	An Oratory.	Josh. 10. 48	Judah			1	39	6
Decapolis. L.	Ten Cities.	Mat. 4. 25	Naphtali					
Diblah. T.	A cluster of Figs. <sup>a</sup>	Ezek. 6. 14	Moab					
Diben. C.	An abounding Son.	Num. 21. 30	Gad.	70.10	32.40	2	76	8
		Neb. 11. 20	Judah					

Dibon-Gad.

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Dibzabab. St.	Sufficiency of gold.	Deut. 1. 1	Paran					
Dileam. C.	Poor mans answer.	Josh. 15. 38	Judah					
Dinnab. C.	A Dunghil.	Josh. 21. 35	Judah					
Dimon. Ri.	Bloudy.	Isa. 15. 9	Moab					
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Dizabab. St.	By the gold mines. <sup>a</sup>	Deut. 1. 1	Paran			5	622	
Dophkah. St.	Compulsion.	Num. 33. 12	Paran					
Dor. C.	A generation.	Josh. 11. 2	Manafser. Jor.	68.40	32.50	2	165	26
Dorban. C.	Statute or Decree.	Gen. 37. 17	Ephraim	69.20	32.20	2	199	51
Dumab. C.	Likeness or silence.	Josh. 15. 52	Judah	69.30	31.10			
		Isa. 21. 11	Edom			4	99	30

English refer-  
ences.a Golden grove  
in Carmar. sh.b Helijon  
Northamp.  
shire.c Kinston  
Warwick sh.d The Calf in  
the life of  
Man.e Oakhampton  
Down sh.f Ockington  
Bartshire.g Ramon  
Camb. sh.

## E

Ebal. Mount.	Heap of Antiquity.	Deut. 27. 4	Ephraim	69.20	32.10	2	191	33
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Ebronab. St.	Falling by.	Num. 33. 34	Paran					
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Eder. <sup>c</sup> C.	Flocks.	Gen. 35. 21	Moriah					
Eder. C.		Josh. 15. 21	Judah					
Eder. C.	Heap of strength.	Num. 21. 33	Manafser. Jor.	69.50	33.40	2	97	15
Eftaim. T.	Calves, or Heifers. <sup>c</sup>	Isa. 15. 8	Moab					
Efton. C.	A Calf. <sup>d</sup>	Josh. 10. 34	Judah					
Ekyon. C.	Roaring up, or bar-	Josh. 13. 3	Dan	68.50	31.40	2	218	29
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Elab. St.	An Oak. <sup>e</sup>	Deut. 2. 8	Reuben			5	184	
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Eleph. C.		Exod. 15. 27	Paran			4	47	13
Elon. St.	Rams or Harts. <sup>f</sup>	Josh. 19. 43	Dan	68.50	31.40			
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Engannim. C. <sup>c</sup>	Fountain of Gardens	Josh. 19. 21	Judah					
Engannim. C. <sup>c</sup>		Josh. 15. 34	Judah					
Engdi.	Fountain of felicity.	Josh. 15. 62	Judah	69.50	31.30			
En-hakkore.	Fountain of him that cried.	Judg. 15. 19	Simoon					
Enbaddab.	Fountain or cie of Mirth.	Josh. 19. 21	Issachar	69.20	32.40			
Enbazor. C.	Fountain of the (Court.)	Josh. 19. 37	Naphtali	69.30	33.50			
En-rimmon. T.	Fountain of Pomegranates.	Neb. 11. 29						
En-rogel.	Fountain of a Spie.	Josh. 15. 7	Moriah	69.40	31.40			
En-schemesh.		Josh. 15. 7	Manafser. Jor.	69.10	32.40			
Entappab.	Fountain of the Sun.	Josh. 17. 1	Judah					
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Eftcol. V. & Ri.	A cluster of Grapes.	Num. 19. 24	Dan			2	215	20
Eftcan.		Josh. 15. 52	Judah					
Eftaal. C.	Asking or requesting.	Josh. 19. 41	Dan.			2	214	17

Eftsema.

e Henton De-  
vonshire.\* Sigildon  
Wiltsh.

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Eram, C.		1 Chr. 4. 32	Simeon					
Eram, St.	Strength or vehemency.	Exod. 13. 20	Egypt	63.	30.			
Ezel, S.		1 Sam. 20. 19	Benjamin					
Ezer, T.		1 Chr. 4. 29	Simeon					
Ezion-Gaber.		Num. 33. 35	Edom			4	33	35

## G

a Hilton Castle B. of Durham.	Gad, R.	A Hill.	Jos. 18. 24	Benjamin		1		
	Gad, L.	A Troop or good fortune.	2 Sam. 24. 5	Gad		2	35	6
	Gadarene.	Compassed with a fence.	Mark 5. 1	Gad.	69.50	33.10	2	79 17
	Gadim.		1 Sam. 25. 44	Dan	69.20	31.40		
	Gath, C.	A Prefs.	Jos. 19. 45	{ Ephraim	69.	32.		
	Gathrimmon, C.	A Prefs of Pomegranates.	2 Sam. 23. 30	{ Ephraim				
	Gathrimmon, C.		Jos. 18. 24	Benjamin				
	Gaza, C.	See Azza.	Gen. 10. 19	Simeon	68.50	31.10	2	235 22
	Geba.	See Gaba.	Jos. 21. 17	Benjamin	69.20	31.40		
	Gebel.	A bound, or limit.	Jos. 83. 7	Libanus			4	16 35
	Gebim.		1 Sam. 10. 31	Simeon				
	Geder, C.	A wall.	Jos. 12. 13	Judah				
	Gederab, C.	A wall.	Jos. 15. 36	Judah				
	Gederob, C.	Walls.	Jos. 15. 41	Judah				
	Gederotbam, C.	Two walls.	Jos. 15. 30	Judah				
	Geder, C.		Jos. 15. 58	Benjamin	69.40	31.50		
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	Gedun, C.		Deut. 3. 14	Libanus			2	6 13
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	Gedun, C.		2 Sam. 2. 24	Benjamin	69.30	31.50		
	Gedun, C.		Jos. 19. 44	Dan	69.10	31.40	2	213 16
	Gedun, C.		Jos. 15. 57	Judah				
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	Gedun, C.		Jos. 9. 3	Benjamin	69.20	31.50	2	255 37
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	Gedun, C.		Jos. 15. 51	Judah	69.40	31.10	2	279 36
	Gedun, C.		2 Chr. 28. 18	Zebulun	69.20	33.30	2	147 20
	Gedun, C.		Jos. 19. 13	Benjamin			2	260 50
	Gedun, C.		Jos. 31. 39					
	Gedun, C.		2 Sam. 21. 18					
	Gedun, C.		Deut. 4. 42	Manassar	70.20	33.40	2	97 16
	Gedun, C.		Mat. 27. 33	Moriah				
	Gedun, C.		Gen. 45. 10	Egypt			4	90 29
	Gedun, C.		Jos. 15. 51	Judah	69.30	31.10		
	Gedun, C.		Deut. 10. 7	Paran				
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Hachilah.

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Hachilah, M.	Hope or hook in her.	1 Sam. 23. 19	Judah	69.40	31.20			
Hachilah, M.		Zech. 12. 11	Manassar	69.00	32.40			
Hachilah, C.	New, or a month.	Jos. 15. 37	Judah					
Hachilah, C.	Rejoicing or delighted.	Jos. 15. 25	Benjamin	69.40	32.00			
Hachilah, C.		Neh. 11. 33	Edom.					
Hachilah, C.		Jos. 11. 17	Judah					
Hachilah, C.		Jos. 15. 58	Libanus	69.00	33.40			
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Hachilah, C.		Jos. 19. 25	Manassar	69.20	33.10	2	112 23	
Hachilah, C.		Jos. 19. 28	Naphtali	69.30	33.50			
Hachilah, C.		Jos. 21. 33	Egypt	63.	30.			
Hachilah, C.		1 Sam. 2. 24	Zebulun	69.10	33.30			
Hachilah, C.		Jos. 19. 19	Idachar	69.20	33.00			
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Hachilah, C.		Judg. 7. 1	Manassar	69.50	33.50	2	173 8	
Hachilah, C.		Jos. 19. 19	Naphtali					
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Hachilah, C.		Jos. 19. 5	Simeon	68.50	31.20			
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Hachilah, C.		Jos. 19. 28	Libanus	69.10	33.50	4	9 21	
Hachilah, C.		2 Sam. 10. 16	Libanus	69.10	33.50			
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Hachilah, C.		Jos. 21. 31	Manassar	69.00	33.40	2	256 39	
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Hachilah, C.		2 Sam. 2. 16	Benjamin					
Hachilah, C.		1 Chr. 13. 5						
Hachilah, C.		2 Kin. 18. 34	Judah					
Hachilah, C.		Jos. 12. 17	Dan.					
Hachilah, C.		Judg. 1. 25	Manassar	70.00	32.40	2	32 4	
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Hachilah, C.		Num. 21. 25	Reuben					
Hachilah, C.		Jos. 15. 27	Judah	69.20	34.10			
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Hachilah.

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	Hor. M.		Num. 20. 22	Edom					
	Hor. M.		Exod. 3. 1	Paran					
a Drifted in	Hor. M.	Drinefs. a	Yefo. 19. 38	Naphtali	69.40	33.40			
Yorkshire.	Hor. M.		Num. 33. 32	Paran					
	Hor. M.		Num. 14. 45	Simcon	69.10	31.10	2	230	9
	Hor. M.	The hill of Gidgad.	Ifa. 15. 5	Moab					
	Hor. M.	Deftruction.	Yefo. 19. 29	Aher					
	Hor. M.	Angers, or furies.	Yefo. 19. 34	Naphtali	69.10	33.30			
	Hor. M.		1 Chr. 6. 75	Aher					
b Snail.	Hor. M.	A Snail & a Lizard	Yefo. 15. 54	Judah					
c Cambr.shire	Hor. M.								
Lincs.shire	Hor. M.								
in Cornwall.	Hor. M.								

## I

	Abbek. Ri.	Striving.	Gen. 32. 22	Gad				761	9
	Abbek. Ri.	Drinefs or blushing.	1 Sam. 11. 1	Gad	59.50	32.50	2	81	22
	Abbek. Ri.		1 Chr. 2. 55						
	Abbek. Ri.	Building of the Lord.	Yefo. 15. 11	Judah	68.50	31.50			
	Abbek. Ri.		Yefo. 19. 33	Naphtali	70.00	33.50			
	Abbek. Ri.		2 Chr. 26. 6	Dan					
	Abbek. Ri.	Building	Yefo. 15. 21	Judah					
	Abbek. Ri.	A guest or stranger.	Num. 21. 23	Reuben					
	Abbek. Ri.	Chiding or brawling.	Yefo. 13. 18						
	Abbek. Ri.		2 King. 15. 29	Naphtali	69.40	33.40			
	Abbek. Ri.		Ifa. 16. 6	Ephraim	69.30	33.20			
	Abbek. Ri.	Refing. c	Yefo. 15. 53	Judah					
	Abbek. Ri.		Yefo. 16. 3	Ephraim	69.10	32.30			
	Abbek. Ri.	Fairness or beauty.	Yefo. 19. 46	Dan	68.50	31.50	2	209	6
	Abbek. Ri.	Projection of death.	Yefo. 15. 35	Judah	69.10	31.20			
	Abbek. Ri.		Yefo. 21. 29	Yifachar	69.10	2.50			
	Abbek. Ri.		1 Chr. 4. 22						
	Abbek. Ri.	Excelling	Yefo. 15. 48	Judah					
	Abbek. Ri.	An helper or coadjutor.	2 Sam. 24. 5	Gad	70.20	32.50	5		
	Abbek. Ri.		Num. 22. 1						
	Abbek. Ri.		Yefo. 17. 11	Manaf. cis Jon					
	Abbek. Ri.	Woods. e	Yefo. 19. 15	Zebulun	69.00	33.10			
	Abbek. Ri.		Judg. 15. 10	Judah					
	Abbek. Ri.		Yefo. 19. 10	Jerusalem.					
	Abbek. Ri.	Praising or confelling	Neh. 11. 25	Dan	68.50	31.50			
	Abbek. Ri.	See Kabzel.	Num. 22. 1						
	Abbek. Ri.	Having a good favour.	2 Chr. 20. 16	Benjamin	69.30	31.50	2	252	28
	Abbek. Ri.	Fearing the Lord.	Yefo. 15. 8	Benjamin	69.20	31.40	2	285	55
	Abbek. Ri.		1 Sam. 26. 1	Judah	69.30	31.20	3	313	
	Abbek. Ri.		2 Chr. 13. 9						
	Abbek. Ri.	Sufpenfion.	Yefo. 16. 42		69.00	31.50			
	Abbek. Ri.	Seed of the Lord.	Yefo. 19. 18	Ifachar	69.10	32.40	2	158	5
	Abbek. Ri.		Yefo. 15. 56	Judah	69.40	31.10			
	Abbek. Ri.		Num. 21. 21	Moab					
	Abbek. Ri.	Heaps of passengers.	1 King. 15. 20	Naphtali	69.50	31.50			
	Abbek. Ri.		Yefo. 15. 43	Judah					
	Abbek. Ri.		Yefo. 19. 14	Zebulun					
	Abbek. Ri.	A fad wildernes.	Num. 32. 35	Gad	69.10	33.40			
	Abbek. Ri.		Yefo. 15. 56	Judah	70.20	33.00			
	Abbek. Ri.		1 Chr. 6. 68		69.50	31.10			
	Abbek. Ri.	Poffeffing the people.	Yefo. 19. 11	Zebulun	69.00	33.30	2	151	33
	Abbek. Ri.		Yefo. 15. 38	Judah	68.50	31.50			
	Abbek. Ri.	See Yapho.	2 Chr. 2. 16	Dan					
	Abbek. Ri.	Defcending with a powder.	Gen. 13. 10	Naphtali					
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Irpeel.

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Ir-themef.	A City of the Sun. a	Yefo. 19. 41	Simcon, Paran	68.50	31.50			
Ithman. C.	Giving, or an Hirc.	Yefo. 15. 23	Judah	69.50	31. 0			
Itta-kezin. C.	Now a Prince.	Yefo. 19. 13	Zebulun	69.30	33.30			
Iuttab. C.		Yefo. 15. 55	Judah	69.40	31. 0			

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Kabzel. C.	Congregation of God	Yefo. 15. 21	Judah	69.40	30.50			
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Kadeb. Barnea. C.	Hilines of an unfable Son.	Num. 32. 8	Judah	69.20	30.50	2	273	15
Kanab. Ri.	Acane or reed.	Yefo. 16. 8	Ephraim	69.10	34.00	2	172	6
Kanab. C.		Yefo. 10. 28	Aher	69.00	30.50			
Karkaa. T.	The pavement, or	Yefo. 15. 3	Judah	70.20	33.00			
Karkop. T.	(foundation. d	Yefo. 8. 10	Gad	70.20	33.00			
Karnaim. C.	Horns. e	Gen. 14. 5	Manaf. tr. Jor.	70.10	33.20	2	96	15
Kartab. C.	Calling or meeting.	Yefo. 21. 34	Zebulun	68.50	33.30	2	151	34
Kartan. C.		Yefo. 21. 32	Naphtali	70.00	33.40			
Kartab. C.	The fame with Kartab.	Yefo. 19. 15	Edom					
Kedar. L.	Blacknes or fadnes. f	Yefo. 19. 15	Edom					
Kedemoh. W. C.	Easternly. g	Yefo. 19. 15	Edom	70.20	32.10	2	56	5
Kedep. C.	Holines. *	Yefo. 12. 22	Naphtali	69.40	33.40	2	115	30
Kelabab. St.	Church or congrega-	Num. 33. 22	Paran					
Kelab. C.	(tion	Yefo. 15. 44	Judah	70.20	33.20			
Kenab. C.	A Poffeffion.	Num. 32. 42	Manaf. tr. Jor.	70.20	33.20			
Keriah. C.	A City.	Yefo. 15. 25	Judah					
Keziz. C.		Yefo. 18. 21	Benjamin	69.40	31.40			
Keziz. C.	Graves of the hufers.	Num. 11. 34	Paran					
Kibzaim. C.	Congregations.	Yefo. 21. 22	Ephraim	69.00	32.20			
Kidron. Ri.	Black. b	2 Sam. 15. 23	Moriah					
Kinab. C.	A Poffeffion.	Yefo. 15. 22	Judah					
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Kirharafeth.		2 King. 3. 25	Moab					
Kirhereth.		Ifa. 16. 11	Moab					
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	(four, the fame with	Yefo. 15. 54	Judah					
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Kiriath-jannab. C.	A City of a book.	Yefo. 15. 15	Judah					
Kiriath-sepher. C.	Doubleton, or two	Gen. 14. 5	Reuben					
Kiriath-shim. C.	(Cities.	Yefo. 48. 24						
Kiriath.	Hardnes. k	Yefo. 19. 20	Ifachar	69.20	33.40			
Kifion. C.	A Wall. l	Yefo. 21. 28	Zebulun	69.20	33.40			
Kifion. Ri.		Yefo. 15. 40	Judah	69.30	31.20			
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Labai-roi. Well.	That liveth and feeth	Gen. 24. 62	Simcon			2	233	17
	me.							
Labman. C.	Rapin or his bread.	Yefo. 15. 40	Judah	69.30	31.30			
Lafib. C.	An old Lion. o	Yefo. 18. 7	Naphtali	69.40	34.00	2	106	9
Lake. M. C.	Rifing again or con-	Yefo. 19. 33	Naphtali	70.00	33.40			
	farming.							

B b b b

L a d.



English re-  
simblances.\* Fair field Gl-  
esthshire.\* Nursed De-  
votifire.  
North No-  
tinghamshire.b Biting  
Nuffill.c Stanford in  
the Case, No-  
thampshire.d Waterton,  
Watersham,  
Yorkshire.\* Bridling-  
ton, York-  
shire.f Arkham,  
Yorkshire.

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Lafsharon, C.	A plain or field.	Josh. 12. 18	Ephraim	68.50	32.00			
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Lehab, C.	The Moon.	Josh. 15. 42	Judah	69.40	31.30	2	277	29
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Lebi, L.	Jawbone.	Judg. 15. 9	Simcon			2	225	6
Leban, C.	The same with Lafsa, (or Dan.)	Josh. 19. 47	Naphtali.			2	106	9
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Lodbar, C.	Word to him.	2 Sam. 9. 4	Manaf. r. Jor	70.20	33.30	2	94	10
Lubith, C.		Ira. 15. 5	Moab.					
Luz, C.	An Hafeh-nur. *	Gen. 28. 19	Ephraim	69.10	32.00			
Lydda, C.		Act. 9. 32	Dan	68.50	32.00	2	210	7

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	Maaleb-acrab- him, T.	The climbing up of Scorpions.	Iosh. 15. 3	Judah	69.40	30.50		
	Maarab, C.		Iosh. 15. 59	Judah				
	Maarab, Cave.		Gen. 23. 9	Judah			2	274 19
	Madmanah, J.	The measure of re- ward.	Iosh. 15. 31	Judah				
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	Madala, C.	Turretted.	Mat. 15. 39	Zebulun	69.20	33.30	2	147 20
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	Madmanah, C.	The tents of Dan.	Judg. 18. 12	Dan			2	214 17
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	Maure, Pl.	An habitation.	Gen. 13. 18	Judah			2	273 17
	Maou, C.	Bitter. b	Iosh. 15. 55	Judah	69.40	31.10	2	282 44
	Maarab, St.		Exod. 15. 23	Paran			4	46 13
	Maarab, C.	From the head or the (Prince.)	Iosh. 19. 11	Zebulun	69.00	33.00		
	Maarab, T.		Iosh. 15. 44	Judah			2	284 51
	Maarab, St.	Temptation.	Micah. 1. 12	Paran			4	48 18
	Maarab, St.	A gift.	Num. 17. 7	Moab				
	Maarab, T.	A Cave. c	Iosh. 13. 4		69.10	34.10		
	Medeba, C.	Waters of grief.	Num. 21. 30	Reuben				
	Megiddo, C.		Iosh. 17. 11	Manaf. Cis. Jor.	69.00	32.40	2	165 27
	Meikari, C.		Iosh. 19. 46	Dan	68.50	31.50		
	Meconah, T.		Iosh. 11. 28	Judah				
	Meconim, Pl.		Judg. 9. 37	Ephraim				
	Mepeasab, C.		Iosh. 13. 18	Reuben	69.50	32.20		
	Merabim, T.	The force or appear- (ing of waters. d	Ier. 50. 21					
	Meribah, St.	Chiding.	Exod. 17. 7	Paran			4	48 18
	Merom, Ri.	Heights or depths.	Iosh. 11. 5	Naphtali	69.50	33.50	2	107 12
	Merom, C. Lor. T.	Secret.	Iudg. 5. 23	Naphtali	68.50	31.30	2	114 28
	Michmas, C. Lor. T.	Bride of the People. e	2 Sam. 8. 1	Dan	69.20	31.50	2	220 32
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	Michmas, T.		Iosh. 16. 6	Ephraim	69.20	32.30		
	Middin, C.		Iosh. 15. 61	Judah	69.40	31.40		
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Misrephoth.

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<b>Mizpah, C.</b>		Josh. 18. 23	Benjamin	70.20	32.30	2	259	47
<b>Mizpah, C.</b>	A watch-tower. a	1 Sam. 22. 3	Moab			4	25	20
<b>Moladah, C.</b>		Josh. 15. 26	Judah	69.00	31.10			
<b>Morab, Pl.</b>		Gen. 12. 6	Ephraim					
<b>Morab, L.</b>	Vision of the Lord.	Gen. 23. 2	Moriah			2	293	1
<b>Morab, L.</b>		Deut. 10. 6						
<b>Mofroth, J. St.</b>	Band or Band.	Num. 33. 30	Paran					
<b>Mozab, C.</b>		Josh. 18. 26	Benjamin	69.20	31.50			

## N.

<b>N</b>	<b>Namat, C.</b>	Fair or pleasant, b	Josh. 15. 41	Judah					
	<b>Nazaran, T.</b>	See <i>Nazarath</i> .	1 Chr. 7. 28	Ephraim					
	<b>Nazarat, T.</b>	A young Maiden c	Josh. 16. 7	Ephraim	69.40	32.20			
	<b>Nahallat, C.</b>	Prairie or bright, d	Josh. 19. 15	Zebulun	69.10	33.10			
	<b>Naim.</b>	Fair or beautiful, e	Luke 7. 11	Zebulun	69.00	33.10			
	<b>Naiob, T.</b>	An habitation.	1 Sam. 19. 18	Ephraim	69.10	32.00			
	<b>Naphtali, C.</b>		Tobit. 1. 2	Naphtali	69.30	33.40			
	<b>Nazarath, C.</b>		Mat. 2. 3	Zebulun	69.10	33.20			
	<b>Nazab, T.</b>		Josh. 19. 13	Zebulun	69.30	33.30			
	<b>Neb, M. &amp; C.</b>	Speech or Prophecy.	Num. 32. 3	Reuben					
	<b>Niel, C.</b>	The moving of God. f	Josh. 19. 27	Alther	69.10	33.40			
	<b>Nepht, T.</b>	A ditch, f	Josh. 19. 33	Naphtali	69.50	34.00			
	<b>Nephtab, We</b>	Open or opening.	Josh. 15. 9	Judah					
	<b>Nephtabi,</b>		Nebem. 12. 28						
	<b>Nepht, C.</b>	A standing or erection	Josh. 15. 43	Judah					
	<b>Nisban, C.</b>		Josh. 15. 62	Judah	69.40	31.30			
	<b>Nimrah, C.</b>		Num. 32. 3	Gad					
	<b>Nimrah, C.</b>	Leopards or Panthers.	Ira. 15. 6	Gad	70.10	32.40			
	<b>Nob, C.</b>	Speech or Prophecy.	1 Sam. 21. 1	Benjamin	69.30	31.40			
	<b>Nobab,</b>	Barking.	Judg. 8. 11		70.30	33.00			
	<b>Nodab,</b>		1 Chr. 5. 19						
	<b>Noph, C.</b>		Ira. 19. 13	Egypt	62.	30.	4	89	22
	<b>Nophab, C.</b>		Num. 21. 30	Reuben					

## O

<b>O</b>	<b>Both. St.</b>	Witches or Boles. g	<b>Num.</b> 21. 10	Moab					
	<b>Olivet, M.</b>		2 Sam. 15. 30	Moriah					
	<b>Ons. V. &amp; C.</b>	His grief.	1 Chr. 8. 12	Benjamin					
	<b>Ophel. T.</b>	Cloudy and obscure.	2 Chr. 27. 3	Jerusalem					
	<b>Ophir. C.</b>		Josh. 18. 24	Benjamin					
	<b>Ophrah. C.</b>	Duffy or leaden.	Josh. 18. 23	Manafcis, Jor.	69.40	32.00	2	173	9

## P

<b>P</b>	<b>Parab, C.</b>		<b>Josh.</b> 18. 23	<b>Benjamin</b>					
	<b>Paran, W.</b>		<b>Gen.</b> 21. 21						
	<b>Paf-dammim, T.</b>		<b>1 Chr.</b> 11. 13						
	<b>Paw, C.</b>	Hilling.	<b>Gen.</b> 36. 39	<b>Edom</b>	70.10	33.00	2	77	10
	<b>Penuel, C.</b>	The face of God.	<b>Gen.</b> 32. 31	<b>Gad</b>					
	<b>Pear, T.</b>	Opening.	<b>Num.</b> 23. 28	<b>Reuben</b>					
	<b>Perazim, M.</b>	Breaches. h	<b>Ifo.</b> 28. 21	<b>Moriah</b>			2	203	22
	<b>Peraz-Uzza, T.</b>	The breach of Uzza.	<b>2 Sam.</b> 6. 8	<b>Benjamin</b>			2	251	26
	<b>Pi-bahirah, St.</b>	The mouth of Hiram.	<b>Exod.</b> 14. 2	<b>Egypt</b>	63.	28.			
	<b>Pifgab, T.</b>		<b>Judg.</b> 12. 15	<b>Ephraim</b>	69.30	33.10	2	201	56
	<b>Pifgab, M.</b>		<b>Num.</b> 21. 20	<b>Reuben</b>	70.0	32.10	2	63	20
	<b>Pannon, St.</b>	An hill.	<b>Num.</b> 33. 42	<b>Moab</b>					

B b b b a

Rabbab.

h Great Heath  
Kent.



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## T

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<b>T</b> <i>Amac.</i>	Humbling thy self.	<i>Josh.</i> 17. 11	Manafcis Jo	68.50	32.50	2	164	26
<i>Taanath-shi-</i>	Barking or baring a	<i>Josh.</i> 16. 6	Ephraim					
<i>lob. T.</i>	figtree.							
<i>Tabbath. T.</i>	Good or goodness.	<i>Judg.</i> 7. 22	Manafcis Jo	69.40	32.30			
<i>Talorah. St.</i>	Burning.	<i>Numb.</i> 11. 3	Paran			4	53	32
<i>Talor. C. and M.</i>	Election or purity.	<i>Judg.</i> 19. 12	Zebulun			2	149	28
<i>Tabbath. St.</i>	Underneath.	<i>Numb.</i> 33. 26	Paran.					
<i>Taktim-hodji. L.</i>	Newly inhabited.	<i>2 Sam.</i> 24. 6	Gad.			2	78	13
<i>Tappuah. L. &amp; C.</i>	An Apple. b	<i>Josh.</i> 12. 17	Ephraim			2	176	18
<i>Tarah. St.</i>		<i>Numb.</i> 32. 27	Paran	69.40	32.00			
<i>Taralah. C.</i>		<i>Josh.</i> 18. 27	Benjamin.	69.40	32.00			
<i>Tappuoneth. C.</i>		<i>Ezek.</i> 30. 18	Egypt	63. 30.				
<i>Tekah. C.</i>	Sounding with a	<i>2 Sam.</i> 14. 2	Judah			2	279	37
	Trumpet. c							
<i>Telaim. C.</i>	Probably both the	<i>1 Sam.</i> 15. 4	Judah					
<i>Telen. C.</i>	same. Lambs. d	<i>Josh.</i> 15. 24						
<i>Tebek. T.</i>		<i>Judg.</i> 9. 50	Ephraim	69.30	32.10			
<i>Thimnatbath. C.</i>		<i>Josh.</i> 19. 43	Dan					
<i>Tiberias. C.</i>		<i>John</i> 6. 1	Zebulun.	69.30	33.20	2	148	25
<i>Timnah. C.</i>	An Image or figure.	<i>Josh.</i> 15. 10	Judah, or					
<i>Timnatb. C.</i>		<i>1 Gen.</i> 38. 12	Dan.					
<i>Timnatb-ferab.</i>		<i>Josh.</i> 19. 50		69.10	32.10			
<i>Timnatb.</i>		<i>Josh.</i> 19. 43		69.00	32.10	2	187	22
<i>Tiphsh. C.</i>	Sweet or delightful. e	<i>2 King.</i> 15. 16	Ephraim	69.00	32.10	2	187	22
<i>Tirzah. C.</i>	Good.	<i>Jug.</i> 11. 3	Libanus					
<i>Tob. E.</i>	The middle. f	<i>1 Chr.</i> 4. 32	Simon					
<i>Toben. C.</i>	Sec Etolad. g	<i>1 Chr.</i> 4. 29	Simon	69. 0	31.20			
<i>Tolad. C.</i>		<i>Dent.</i> 1. 1	Paran					
<i>Tophel. T.</i>	Sharp-land.	<i>Luke</i> 3. 1	Manafcis. Jo					
<i>Trachonitis. L.</i>	A Rock. g	<i>Josh.</i> 19. 29	Asher	69.00	33.50			
<i>Tyre. C.</i>								

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<b>U</b> <i>Mnah. C.</i>	An ear remaining.	<i>Josh.</i> 19. 30	Asher	69.10	33.40			
<i>Uzen-sher-</i>		<i>1 Chr.</i> 7. 24	Ephraim	69.10	32.20			
<i>reb. C.</i>								
<i>Uz. L.</i>	Counsell.	<i>Jos</i> 1. 1	Edom			4	34	39

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<b>Z</b> <i>Aananim. P.</i>	The Bed of the flee-	<i>Josh.</i> 19. 33	Naphtali	69.40	34.10	2	114	27
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<i>Zalmos. St.</i>	Abomination or ob-	<i>Numb.</i> 33. 41	Edom			4	37	44
<i>Zanoah. C.</i>	lision.	<i>Josh.</i> 15. 34	Judah	69.50	31.10			
<i>Zaphon. T.</i>		<i>Josh.</i> 15. 27	Gad	70.00	33.00			
<i>Zared. Ri.</i>		<i>Numb.</i> 21. 12	Moab					
<i>Zarephath. C.</i>	A melting place. i	<i>1 King.</i> 17. 9	Asher	69.30	32.30	2	133	26
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<i>Zaratan. C.</i>		<i>1 King.</i> 4. 12	Manafcis. Jo			2	176	17
<i>Zarban. C.</i>	Pleasant or a Roe.	<i>1 King.</i> 7. 46	Judah	69.50	31.40			
<i>Zebim. C.</i>		<i>Gen.</i> 10. 19		69.20	34.10			
<i>Zedad. T.</i>		<i>Numb.</i> 34. 8	Benjamin	69.30	32.00			
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<b>Zer. C.</b>	Dispersed dominion.	<i>Josh.</i> 19. 35	Naphtali	69.30	33.50			
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Reader be pleased to take notice, that liminary places, and all other mentioned in Scripture, which we could not confidently refer to another Letter, are by us (though no Towns) consigned to T. which as an *Hospital*, of no less charity, than capacity, gives them all entertainment. And thus by Gods assistance we have finished our Table. Miraculous almost was the execution done by David on the Amalekites, who saved neither man nor woman alive to bring tidings to Gath. I cannot promise such exactness in our Index, that no one Name hath escaped our enquiry: some few perchance, hardly slipping by, may tell tales against us. This I profess I have not (in the language of some modern *Quarter-Masters*) wilfully burnt any Towns, and purposely omitted them; and hope, that such as have escaped our discovery, will upon examination appear; either, not generally agreed on by Authors for *Proper Names*, or else by proportion falling without the bounds of *Palestine*.

2 1 Sam. 27. 9.

Soli Deo gloria.

FINIS.